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THEOLOGICAL AND HOMILETICAL COMMENTARY

ON

THE GOSPELS

OF

ST MATTHEW AND ST MARK.

SPECIALLY DESIGNED AND ADAPTED FOR THE USE OF MINISTERS AND STUDENTS.

FROM THE GERMAN OF

J. P. LANGE, D.D.,

PROFESSOR OF DIVINITY IN THE UNIVERSITY OF BONN.

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THE GOSPEL ACCORDING TO MATTHEW.

SIXTH SECTION.

CHRIST BEFORE CAIAPHAS.

CHAPTER XXVI. 57–68. (Mark xiv. 53–65; Luke xxii. 54–71; John xviii 12–24.)

57 And they that had laid hold on Jesus led Him away to Caiaphas the high priest, where the scribes and the elders were assembled. 58 But Peter followed Him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end. 59 Now the chief priests and elders, and all the council, sought false witness against Jesus, to put Him to death; 60 But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, 61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three days. 62 And the high priest arose, and said unto Him, Answerest Thou nothing? what is it which these witness against Thee? 63 But Jesus held His peace. And the high priest answered and said unto Him, I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God. 64 Jesus saith unto him, Thou hast said: nevertheless, I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. 65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard His blasphemy. 66 What think ye? They answered and said, He is guilty of death. 67 Then did they spit in His face, and buffeted Him; and others smote Him with the palms of their hands, 68 Saying, Prophesy unto us, Thou Christ, Who is he that smote Thee?

CRITICAL NOTES.

1. *Chronological Succession.*—1. The preparatory examination by Annas, John xviii. 30; 2. The examination during the night before Caiaphas; 3. The formal and final examination before Caiaphas and the Sanhedrim on the Friday morning (Matt., Mark, Luke). This threefold examination by the ecclesiastical tribunal

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was followed by another threefold examination on the part of the secular authorities,—first, by Pilate; then by Herod (Luke); and, lastly, a second time by Pilate. Between these examinations the following events intervened:—1. The mocking and buffeting on the part of the servants of the temple, between the second and the third examination by the ecclesiastical authorities. 2. The being set at nought after the second examination by the secular rulers, or before Herod; the white robe. 3. The setting at nought and buffeting after His third examination; the scarlet robe.—Matthew and the other two Evangelists pass over the examination of the Lord by Annas. It is, however, related with all its particulars by John; and, indeed, was quite in accordance with the views of the Jews. Though Annas had been deposed, the Jews seem still to have considered him as their real high priest; while, at the same time, they were obliged in an official capacity to acknowledge Caiaphas, whom the Romans had appointed "that same year." As Caiaphas was the son-in-law of Annas, they would, in all probability, order their domestic arrangements so as to meet the views of the Jews without giving offence to the Romans. Accordingly, we would suggest that both lived in one and the same palace; which would also account for the fact, that while the examination was successively carried on in two different places, the guard seems to have remained in the same inner court of the palace. This is evident from a comparison of the narrative of Peter's denial as given by John, and that of the same event as recorded by the other Evangelists. Similarly, this would also explain the fact, that in the three first Gospels we only read of Christ being led before Caiaphas. From the peculiar practical view taken by Matthew, we can readily understand why he should have only recorded the official examination. In general, we infer that the examination by Annas was mainly an attempt on the part of the old priest to ensnare the Lord in His words, and thus to elicit some tenable grounds of accusation. The examination by Caiaphas was merely a formal matter. The only importance attaching to it is, that the testimony of Christ, to the effect that He was the Christ, the Son of God, was there declared to be blasphemy, and deserving of death. The circumstances as now detailed will enable us to understand how Matthew and Mark relate first the examination by the high priest, and then the denial by Peter, while this order is reversed in the Gospel by Luke. Evidently the threefold denial on the part of Peter extended from the first to the second examination of the Master.

2. *Where the scribes and the elders were assembled.*—In accordance with our former remarks, we conclude that this was a preliminary meeting of the Sanhedrim, quite distinct from the regular and formal meeting which took place on the following morning. It is characteristic of the Evangelists, that John details the first examination, Luke the third, while Matthew and Mark only record the second. John evidently dwelt chiefly on the rejection of Christ by the Jews in its full outburst, which decided the rest of the procedure, while Luke attached chief importance to its political bearing, and the other two Evangelists described what took place in presence of the priests and scribes.

3. *Afar off.*—As it were, not with the cordial closeness of a disciple, but like a mere onlooker or observer.

4. *Unto the hall.*—Not the *palace*, as in our authorized version. The expression αὐλή was applied, among the Greeks, both to the hall or court in front of the house, and to the dwelling itself. In Eastern and Jewish houses this inner court was surrounded by side halls. This formed the hall of the palace. According to the account given by John, he had obtained immediate access into the inner hall, and then procured admission for Peter. Tradition asserts that John had become acquainted with the family of the high priest while still engaged in his original calling. "As in all Eastern houses, so in this palace, the windows of the room or the openings of the hall in which Jesus was examined, would open into the inner court, which, according to Mark xiv. 66, must have been somewhat lower than the rest of the house. There Peter, and perhaps John also, heard part of the examination that went on. Accordingly, the accounts in the three first Gospels bear evident marks of having been derived from eye-witnesses, who, however, had not heard all that had passed. But the account given by John was manifestly supplemented from more full and satisfactory reports." Gerlach.

5. *And all the council.*—The expression must evidently be taken in a general sense. In their official capacity as a *council*, the whole assemblage were animated by the same spirit of hatred and murder. In view of this, individual exceptions, such as Nicodemus and Joseph of Arimathea, are left out of view by the historian. Besides, they may not have been present at this meeting. It will be remembered, that when, on a much earlier occasion, Nicodemus attempted to speak in favour of Jesus, he was threatened with excommunication, John vii. 50, etc. Again, according to John ix. 22, the council had formerly passed a resolution to excommunicate any

person who should own Jesus as the Christ. Hence it seems probable that Nicodemus had taken no further part in the deliberations of the council against Jesus. Similarly, we conceive that Joseph of Arimathea had also, on an earlier occasion, spoken in the same spirit as Nicodemus, Luke xxiii. 51. Other members of the Sanhedrim may have been frightened and kept away by the threat of excommunication. From Luke xxii. 70 we infer that these members of the council were not present even at the formal and official examination which took place on the following morning. Finally, it deserves notice that the procedure of the Sanhedrim against Jesus may be said to have been unchanged, from first to last, throughout the whole of His official career. This appears most clearly from the account furnished in the Gospel of John. Ch. ii. 18: first attendance at the Passover in the year 781; comp. ch. iv. 1, v. 16: festival of Purim; commencement of the persecutions in Galilee.—Ch. vii. 1, ix. 14: Feast of Tabernacles in the year 782. Excommunication pronounced upon the adherents of Jesus, ch. ix. 22. Open and full persecutions in Galilee.—John x. 22: feast of the Dedication of the Temple, in the winter of the year 782. Ch. x. 31: attempt to stone Jesus. Ch. xi. 57: pronouncing of the ban or injunction, that any one who knew where Jesus was, should immediately indicate the same to the council.—Ch. xii. 10: The decisive meeting of the council on the evening before Christ's entry into Jerusalem, when the resolution was also taken to kill Lazarus. Then followed the three examinations during the night of the betrayal, when it was no longer a matter of question whether Jesus should be killed,—the main object only being to observe some kind of legal form, and to fix upon a sufficient ground of accusation. Of course, Nicodemus and Joseph of Arimathea could not be present on these occasions.

6. *Sought false witness against Jesus.*—Meyer: "*Ψευδομαρτυρίαν*, *i.e.*, as viewed by the historian." But it ought to be kept in mind that the priests acted not merely under the impulse of fanaticism, but with a fixed determination to find proof against Christ, whether it were rightly or wrongly obtained. The remark of De Wette, that they would have preferred to have found true witness, and did not purposely seek for false, seems somewhat superfluous, as this would of course be the case. Sufficient that they were fully conscious that true witness could not be obtained.

7. *But found none.*—According to Mark xiv. 56, "their witness agreed not together." By the law of Moses, at least two witnesses were required to agree if the accusation was to be sustained (Lev.

xxxv. 30; Deut. xvii. 6, xix. 15). Hence in the following clause the emphasis rests on the word *two*. At last the smallest requisite number was found.

8. *This fellow said.*—A perversion of the statement of Jesus in John ii. 19 (λύσατε), which had referred to His body. "Misunderstood and altered," observes Meyer; "but whether intentionally or not, cannot be decided." But a witness is fully responsible, if not for his understanding of the words which he reports, yet for the accuracy of his quotation. A witness from hearsay, who professes to have himself heard a certain statement, or else an accuser who has not accurately heard what he reports, must be regarded as a false witness.

9. *Within three days;* διά, not *after* three days.—From this passage, as well as from the treatment of Stephen (Acts vi. 13), we learn that statements derogatory to the temple were treated as blasphemy. Nor is it difficult to infer the reason of this—the temple being regarded as the symbol of the Jewish religion. Jesus held His peace, "in lofty self-consciousness," not merely because the witness was false, but also because, even if true, it was really no evidence of hostility to the temple, since, along with the statement of its destruction, it had held out the promise of its restoration. Lastly, the whole of this preliminary questioning pointed forward to His avowal of His Messianic character, which, after all, was the great subject of inquiry.

10. *And the high priest arose.*—"The chief priest loses his self-possession, and rises up." Perhaps more accurately it may be characterized as a piece of theatrical affectation, the high priest pretending to be filled with holy indignation.—*Answerest Thou nothing?* Meyer: The arrangement of the following clause into two distinct queries is exceedingly characteristic of passionate hatred, and quite warranted by the phraseology, as ἀποκρίνεσθαί τι may mean to *answer something*, and τί may be equivalent to ὅ, τι.

11. *And the high priest answered.*—He understood the meaning of Christ's silence, and hence answered His silent *speech*. Meyer rightly observes: "He replied to the continuous silence of Jesus by formally proposing to Him the question, whether He was the Messiah. On this everything depended, in order to secure that the sentence of death pronounced against Him should be confirmed by the Roman authorities." Comp. John xviii. 19.

12. *I adjure Thee.*—Gen. xxiv. 3; 2 Chron. xxxvi. 13. When such a formula of adjuration was employed, a simple affirmation or

negation was regarded in law as sufficient to constitute a regular oath. See Michaelis, Laws of Moses, § 302. Grotius: ἐξορκίζειν, Hebraice השביע, modo est jurejurando adigere, interdum vero obsecrare. Solebant judices talem ὁρκισμόν adhibere, ut aut testibus testimonium aut reis confessionem exprimerent. Another formula of the same kind is mentioned in John ix. 24. "The judge adjured the witness, who, by a simple *Yea* and *Amen*, made the oath his own."

13. *By the living God.*—Not in the sense of "pointing Thee" to Him, but in that of putting the oath as in His presence, and in view of Him as the judge and avenger. The living God Himself was invoked as the witness and the judge of any untruth, Heb. vi. 13, x. 31.—*Thou hast said;* εἶπας. An affirmation, and consequently an oath. The conduct of Christ is not inconsistent with ch. v. 34, since in the present instance the Lord was placed before the constituted authorities of the land, and acted as bound in law. "Rational Christians will understand the words of Jesus as implying, Thou sayest it, not I." "He now tells them that He was the Christ." Braune.

14. *The Son of God.*—More fully reported in Luke xxii. 67, and ver. 70. From that passage it appears that the expression, Son of God, was not merely intended as a further addition to the term *Christ* (De Wette), but meant to express the Christian idea attaching to the latter designation.

15. *Besides;* πλήν.—A particle of transition, intended to introduce a new statement, Luke xix. 27. "Not *profecto* (Olshausen), nor *quin* (Kuinoel), nor *nevertheless* (our authorized version), but *besides*, or over, beyond My affirmation of this adjuration." Meyer: Besides this, I shall henceforth manifest Myself as the Messiah over you; My Messianic glory shall appear before your eyes. Thus, of His own accord did Jesus now add His royal testimony to the confession which He had been forced to make.—*From hence shall ye see.* The expression must not be limited to the final appearing of Christ, but refers to His whole state of *exaltation*,—to that personal exaltation which appears in the almighty power and universal influence exercised by Him throughout the course of history. —*Sitting on the right hand of power.* Τῆς δυνάμεως = הַיְבוּרָה (Buxtorf, Lex. Talm., p. 3855). *Power*, one of the main attributes of the Deity, here the abstract for the concrete, to indicate how, under this influence, His apparent impotence would at once be transformed into omnipotence. According to Ps. cx. 1, "sitting at the

right hand ' refers to the exaltation of the Messiah, and to the manifestation of His δόξα; more especially of His share in the government of the world, while enjoying festive rest and absolute supremacy.—*And coming in the clouds of heaven.* The expression does not merely refer to His final advent (De Wette), but to the whole judicial administration of Christ, which commenced immediately after His resurrection, but especially at the time of the destruction of Jerusalem, and shall be completed in the end of the world.

16. *Then the high priest rent his clothes.*—" He rent his *Simla*, or upper garment (not his high-priestly robe, which he only wore in the temple; comp. Reland, Antiq. ii. c. 1, § 11). A mark of indignation, Acts xiv. 14; on other occasions, of mourning (2 Sam. i. 11); and in this sense interdicted to the high priest (Lev. x. 6, xxi. 10), but only on ordinary occasions. This prohibition, however, does not seem to have applied to extraordinary occurrences: 1 Macc. ii. 14; Joseph. Bell. Jud. ii. 15, 4." De Wette. The practice of rending the clothes on occasions of supposed blasphemy was based on 2 Kings xviii. 37. Buxt. Lex., p. 2146. Originally it was simply a natural outburst of most intense feeling, such as grief or indignation, or of both these emotions. Hence it would be voluntary, and not subject to any special ordinance. But at a later period, when many of these outbursts were more theatrical than real, their exercise was regulated by special rules, just as similar manifestations were made the subject of regulation in the mediæval Church. The rent made in the garment was from the neck downwards, and about a span in length. The body dress and the outer garment were left untouched: "in reliquis vestibus corpori accomodatis omnibus fit, etiamsi decem fuerint." Hence τὰ ἱμάτια.—Saurinus: Here was an infallible high priest; was it duty implicitly to trust and to follow him?

17. *He hath spoken blasphemy.*—At the same time an explanation of his symbolical action and the pronouncing of sentence, which, according to the law, would in such a case be that of death. On the supposition of their unbelief, and of their view that the statement of Christ was false, His declaration that He was the Messiah, as well as of the manner in which He sustained that office, would be peculiarly repugnant to them. But then, even on the high priest's own showing, it was he, and not Christ, who was guilty of blasphemy, since he had, in his authoritative capacity, obliged Jesus to take this oath. Thus the conduct of the judges themselves led to

what they regarded as the crime, which in turn they condemned. But viewed in the light of the spirit, the presumptuous high priest alone and his compeers were the blasphemers.

18. *What further need have we of witnesses?*—An involuntary admission that they were at a loss for witnesses. At the same time, it also implies that they wished to found the charge against Jesus solely upon His own declaration that He was the Messiah. In point of fact, a confession of guilt would render a further examination of witnesses unnecessary. Caiaphas presupposes that the other members of the Sanhedrim shared his unbelief. In his hot haste he takes it for granted: *Behold, now ye have heard this blasphemy.*

19. *He is guilty of death.*—As they imagined, according to the law, Lev. xxiv. 16, comp. Deut. xviii. 20. A full statement of the sentence, which Caiaphas had already implied when he declared Jesus guilty of blasphemy. According to De Wette and Meyer, this was merely a preliminary expression of opinion on the part of the Sanhedrim, while the formal resolution was only arrived at next morning, ch. xxvii. 1. In our view, this sentence was already full and final, although in point of form it may not have been quite complete. For, on the one hand, the Sanhedrim had probably to be convoked in a formal manner; while, on the other, that tribunal was, according to Jewish law, prohibited from investigating any capital crime during the night. Besides, all haste in pronouncing condemnation was interdicted; nor could a sentence of death be pronounced on the day on which the investigation had taken place. Probably the Sanhedrim may have wished to elude this provision by entering on the examination during the night. But this object was not in reality secured, since the Jewish day commenced in the evening. See *Friedlieb*, Archæol. of the History of the Passion, p. 95. On other violations of the proper legal procedure in this case, see p. 87. Besides, according to Roman law, a sentence pronounced before the dawn was not regarded as valid (*Sepp*, Leben Jesu iii. 484). Lastly, it was most important for the Jews to couch their sentence of condemnation in the form of a charge which they might hope Pilate would sustain, as the Roman governor required to confirm the Jewish verdict of death (Jos. Arch. xx. 9, 1). The ill treatment of the Lord immediately afterwards shows that the Sanhedrim regarded even this first sentence as final. "It is sad that many modern Jews are still found attempting to defend the sentence of death pronounced upon Jesus. Thus the *Liber Nizzachen*, ed. by *Wagenseil*, 1681, p. 50; and *Sal-*

vator, Histoire des Institutions de Moise et du peuple Hebr., Paris, 1828, ii. 85. They maintain that Jesus was rightly condemned, because He arrogated to Himself Divine dignity (Deut. xiii. 1), and because His work and mission tended towards the overthrow of Judaism, the undermining of the authority of the highest tribunal, and consequently the ruin of the people. Compare, on the other hand, *von Ammon*, *Fortbild. d. Christenth.*, vol. iv." Heubner.

20. *Then did they spit in His face.*—With reference to the ill-treatment to which the Lord was subjected before the Sanhedrim, we would remind the reader that even in the house of Annas He was struck by one of the officers (John xviii. 22). De Wette and Meyer are mistaken in supposing that this ill-treatment is recorded in another connection in Luke xxii. 63. Manifestly the latter Evangelist there refers to what had taken place at a period intermediate between the first examination before Caiaphas and the final examination on the following morning, related in ver. 66, which describes this final meeting, in terms similar to the narrative of the first examination given by Matthew. That the two meetings must have resembled each other, is evident from the circumstance, that the second was, in fact, merely a repetition of the first, certain formalities being now observed. There are, however, some peculiarities about each of them. In reference to the account of the ill-treatment itself, we notice that the narratives of the various Evangelists supplement, but do not contradict, each other. In all probability, the spitting in His face occurred immediately after His condemnation. It may be regarded as a consequence of the sentence, *spitting* being considered among the Jews as the expression of greatest contempt (Deut. xxv. 9; Num. xii. 14). "This insult was punished with a fine of four hundred drachmas. Even to spit before another was regarded as an offence, and treated as such, by heathens also. Thus Seneca records that it was inflicted at Athens upon Aristides the Just, adding, at the same time, that with considerable difficulty one individual was at last found willing to do it." Braune. But as those who were excommunicated were regarded as beyond the pale of the law, this expression of contempt was specially applied to them (comp. Isa. l. 6). Accordingly, the members of the Sanhedrim may have considered themselves warranted to take part in this manifestation of sanctimonious zeal. Their conduct served as the signal for the maltreatment of the officers (described by the term *κολαφίζειν*). The other particulars added by Matthew took place on a later occasion. From the narratives of Mark and Luke

we gather that, after the sentence pronounced by Caiaphas, Jesus was led through the hall, where the servants were warming themselves, into another prison, and that at the very moment when Peter denied Him for the third time. There the guard which was to watch the person of Jesus till the final examination on the following morning, commenced to maltreat Him, as fully detailed in the Gospel by Luke. This guard was different from the officers who had formerly insulted Him. The expression ἐῤῥάπισαν is generally referred to smiting of the face; but Beza, Ewald, Meyer, and others apply it to smiting with rods. Both renderings are equally warranted by the text. From Luke and Mark we infer that the scoffing which now took place was accompanied and followed by smiting with rods. The scoffing was directed against His prophetic dignity, or, as they supposed, against the prophetic title which He claimed (Prophesy, thou Christ, etc.). According to Luke, they blindfolded and then struck Him on the face, asking Him to prophesy which of them had inflicted the indignity. Fritzsche interprets it as meaning, predict to us who shall smite Thee; but in that case it would have been needless to have covered His face. As a prophet, He was to tell them what He could not see. The devilish fanaticism of their superiors had communicated itself to the lowest officials, and spread from the Jewish guard to the Roman soldiers. The officers became a band of murderers (see Ps. xxii.; the bulls of Bashan).

DOCTRINAL REFLECTIONS.

1. Jesus, silent before His accusers, a living expression of the truth, in its concrete form, as confidently relying on its eternal victory. Before His bright consciousness of truth all false testimonies melted away, as shadows and mist are chased by the rays of the sun. The last false testimony, for which the requisite number of witnesses had been procured (although the expressions in Matthew and Mark differ in reference to it), could scarcely weigh against Him, since, along with the miraculous destruction of the temple, it spoke of its miraculous restoration. After all, it only implied that He had asserted His ability to perform the works of the Messiah. Thus His enemies were ultimately obliged to try Him simply upon the issue whether He was the Messiah. This alone, of all the charges, now remained. In other words, they dared to set their own miserable authority against all the glorious evidences by which He was accredited as the Messiah and the Son of God.

2. Properly speaking, the saying of Christ, "Destroy this

temple," etc., which two years previously He had uttered at the time of the Passover, only meant—You seek to kill Me; kill Me then: I will rise again. It was the curse of their fanatical dulness and misunderstanding, and of their false hearing, that they converted this very saying into a charge on which they condemned Him to death.

3. The ancient Church allegorically interpreted Christ's silence before the secular and the ecclesiastical tribunals, as implying that He answered not a word because, as poor, guilty sinners, we must and would have been silent at the judgment-seat of God. But the tribunals of Caiaphas and of Pilate could only in point of form and appearance serve as an emblem of the judgment-seat of God. In reality, they exhibited the fact, that the secular and religious authorities of the ancient world were wholly devoted to the service of darkness, and hence given up by the Lord to the judgment of self-condemnation. On the other hand, however, this judgment of self-condemnation, which sinful humanity executed upon itself in condemning the Christ of God, is the sentence which Christ by His silence took upon Himself as the woe of humanity, in order to transform, by His sympathy and self-surrender, the punishment of the world into an expiatory atonement.

4. *Christ, the Son of God.*—"The former title was probably mentioned first, because, as it did not embody the real ground of accusation, the high priest may have expected that Jesus would more readily assent to the query when couched in that form. For, even in the eyes of such a tribunal, the mere claim to Messiahship could not by any possibility be regarded as a crime deserving of death, so long as no attempt whatever had been made to prove the falseness of the assertion. All this appears still more plainly from the narrative as given by Luke, in which the question, 'Art Thou then the Son of God?' is put separately from the other, seemingly called forth by the announcement that they would see Him sitting on the right hand of the power of God.—Many, in fact, most Jews at that time, understood that title (Son of God) as only referring to the Messianic kingship of Jesus, without connecting with it the idea of eternal and essential Sonship. But Caiaphas evidently intended this expression to imply something more than the former designation of *Christ.* He and the Sanhedrim wittingly attached to it the peculiar meaning which, on previous occasions, had been such an offence to them (John v. 18, x. 33); and Jesus, fully understanding their object, gave a most emphatic affirmation to their

inquiry. Of all the testimonies in favour of the divinity of Christ, this is the most clear and definite." Gerlach.

5. The testimony and the oath of Christ.—Calmly did He utter the reply which insured His death. The Faithful Witness (Rev. i.) did not falter or fail. And at the very moment when He surrendered Himself to an unrighteous judgment unto death, did the full consciousness of His kingly glory burst upon Him.

6. By the sentence of the Sanhedrim, the people of Israel rejected their Messiah, apparently with all due observance of legal forms (although in contravention of several legal ordinances), but in utter violation of the spirit and import of the law. Thereby the nation rejected itself, and destroyed the theocratical and political import of its temple. See Eph. ii. 15. It was, in reality, the Sanhedrim itself which, by condemning Jesus, condemned the temple, the city, the theocracy, and the whole ancient world. From this sentence of death upon the Lord, the world can only recover in and through new life in Christ.

7. *Besides, I say unto you,* etc.—*On the right hand of power—of the majesty of God:* Ps. cx.—"Jesus here announces to His judges the judgment of His future advent. He intimates that henceforth they were to be continually visited by dreadful visions of His sovereignty. They were ever to see Him. Wherever omnipotence would manifest itself, there would He also appear along with it, since all its operations should be connected with His kingdom. Above all the clouds which were to darken the sky, would He ever and again appear as the light of new eras, as the morning star, and the sun of a brighter and better future,—and that from this time onwards, until the final revelation of His glory over the last clouds which would ascend from a burning world" (Leben Jesu). "These words of our Lord show that His coming in the clouds of heaven referred not only to His final and visible advent at the last day, but also to the events heralding and typifying His return." Gerlach.

8. With this grand utterance the Lord Jesus directly met His enemies on the very ground of Scripture to which, in their hypocrisy, they had appealed. The reference here is to the prediction of Daniel, in ch. vii. 13, concerning the glory of the Son of man; hence also the final application of this prophecy to the Son of man, who from the first had referred it to Himself.

9. We might reasonably have expected that, after Christ had been condemned by an ecclesiastical tribunal on the charge of blasphemy, such accusations would not again have been laid by or

before any who professed to be His disciples, but that all such questions would have been left to be settled by the Lord Himself. But the Inquisition pursued the path first trodden by Caiaphas. The Church of Christ must commit the judgment upon such sins to God Himself, while the State may enact such laws against blasphemy and crimes of sacrilege as it may deem consistent with the constitution of the land.

10. The last council of traditionalism in its full and final blindness, an antitype of similar councils in the Christian Church.

11. The spitting upon Jesus, as predicted in Isa. liii. Gerlach: "Condemned as a blasphemer, He was treated as an *outlaw*, and exposed to every indignity and attack."

HOMILETICAL HINTS.

The Son of God surrendered into the hands of sinners.—The holy Judge and the iniquitous judgment of the world.—The judgment of the world upon the Judge of the world: 1. The false witnesses and the Faithful Witness of God; 2. the criminal occupying the seat of the high priest, and the High Priest standing in the criminal's place; 3. blasphemy in the garb of zeal for God, and the loftiest praise of God designated as blasphemy; 4. the suicide of the world in the sentence pronounced upon the Prince of life, and the life of the world in the readiness of Christ to submit unto death; 5. the picture of hell and the picture of heaven in the insults heaped upon the Lord.—The judgment of man on the Saviour (a judgment of God): 1. The world given up to complete and full blindness and guilt unto death; 2. the Son of God given up to complete and full suffering unto redemption.—The judgment of God may ever be traced in that of man. It appears either, 1. by means of the judgment of man, or else 2. beyond and above the sentence of man. —How frequently spiritual tribunals have pronounced their own sentence!—The false witness as gradually developing and appearing in the course of history.—The misapprehensions of fanaticism the source of its mistakes.—The holy silence of the Lord, a most solemn utterance, 1. concerning the guilt of the world and His own innocence, 2. concerning its implacableness and His gracious compassion.—The holy utterance of the Lord after His holy silence.—His oath; in taking it, Jesus, the Eternal One, swore by Himself (Isa. xlv. 23).—The oath of Jesus, the seal of truth.—The Faithful Witness who seals and confirms all that God has said, 2 Cor. i. 20; Rev. iii. 14.—The assumed appearance of zeal, and genuine holy indigna-

tion.—"What further need have we of witnesses?" or, how malice always betrays itself.—"Hereafter (or, henceforth) ye shall see;" or, the roll of thunder at a distance.—Christ's abiding consciousness of His royal rank as appearing in, and standing the test of, the hour of its severest trial,—The appeal of Christ to His own judgment-seat as unto the tribunal of God.—The insults offered unto the Lord, or the bitter mocking of Satan in the fury of man.—How hell seeks to scoff at the King of heaven.—The dark shadows which ever follow hypocritical religiosity: 1. It is always connected with coarseness and rudeness; 2. it seems to take pleasure in satanic malice and love of mischief.—How ingenious fanaticism has ever proved in calling for the torments of hell, while boasting that *it alone* possessed the keys of the kingdom of heaven.—Infectious character of the evil example set by spiritual leaders.—The peace of Christ during that dreadful night, like the moon above dark lowering clouds.—The long and anxious hours.—Daniel in the lions' den; Christ among tigers and serpents.—The ecclesiastical prison-house. —When led before the secular authorities, He was set free from the authority of the spiritual rulers.—The sorrow and pain which the enemies of the Lord prepared for themselves, when inflicting pain upon Him.—The moral desolation which, from the beginning to the end, ever accompanies a spurious zeal for religion: 1. It falsifies and perverts testimony; 2. it applies the law contrary to truth and righteousness; 3. it perverts and prostitutes judgment; 4. it transforms the ministers of justice and the people into lawless murderers; 5. it involves even the secular power in its guilt and ruin.—Moral rudeness in the service of the evil one.—Moral rudeness, the delight and the instrument of hypocritical cunning.—The sufferings and the gentleness of Jesus amidst the coarse rudeness of the world. —The sufferings of the members of Christ (His martyrs) amidst the coarse gibes of the world.—The covering of the face of Jesus, a sign that, even while setting Him at nought, they dared not encounter the light of His eyes.—The spitting in His face, a scoffing of the *highest personality* and individuality, implying at the same time self-rejection of their own human individuality.—An emblem also of all sin, as effacing personality.—The impotence of human and satanic malice against the triumphant self-consciousness of the Divine Saviour.—The exhibition of perfect patience and endurance. —The sins which He there bore, He bore for all, and for us among the number.

Starcke; Canstein: Even the true Church and its solemn con-

claves may err and fail, if they set aside the word of God, Ex. xxxii. 7–10.—We may "follow" Jesus, yet not in the right spirit or manner.—Danger of fellowship with men of the world (Peter warming himself by the fire of coals).—If we are feeble, let us avoid fellowship with those whose intercourse might have a tendency to render us still more weak.—Solemn ordinances of God against false witnesses, Ex. xxiii. 1; Deut. xix. 18. But these wicked judges not only admitted, but even suborned false witnesses.—While seeking to entangle Jesus, they entangled themselves.—*Canstein:* Even the most sacred ordinances of God are capable of being desecrated by men.—*Zeisius:* The enemies of Christ at one and the same time accusers, witnesses, and judges; thus frequently even in our own days.—*Quesnel:* A most vivid picture of what envy still compasseth every day against the people of God.—*Hedinger:* Attend, O my soul; thy Saviour suffers for the false witness of thy tongue, for thy hypocrisy, etc.—When wicked rulers and judges occupy the high places, vile persons will always be found ready to lend themselves as their tools.—*Zeisius:* If the words of Christ, who was eternal Wisdom and Truth, were perverted, why should we wonder that His servants and children suffer from similar misrepresentations?—The testimony of Christ after His silence. Similarly, may we not remain silent when the glory of God or His truth are in question.—*Zeisius:* The confession that Christ is the Son of God, to this day the rock of offence (to Jews, Turks, heathens, and unbelieving professors of Christianity).—Judicial blindness of the servants of Satan in declaring truth to be blasphemy, and blasphemy truth.—*Canstein:* By this Christ expiated the sins which are committed in judicial procedures.—*Zeisius:* The spitting upon Jesus, etc., the expiation of our sins, that our faces might not be ashamed before God, but that we might obtain eternal honour and glory.—*Quesnel:* You who adorn and paint your faces, behold the indignity offered to the face of Jesus, for your sakes!—The members of Christ should willingly and readily submit to every kind of scorn and insult.—Men dare to insult the Almighty as if He could be "blindfolded."—*Gerlach:* While Peter denied Jesus, He confessed before Caiaphas that good confession by which our souls are saved.—Here we behold Jesus taking a solemn and judicial oath, to the effect that He was the Son of God; which He still further confirmed by adding that they would see Him again in the glory of His exaltation, as Judge of the world, and as their Judge. —The vast contrast between Jesus, who entered watching and

praying into the temptation, which He had overcome within before He encountered it without, and Peter, who in self-confidence rushed into danger, without any preparation.—The insults heaped upon Jesus were not only the expression of the personal hatred of His enemies, but intended, if possible, completely to destroy His influence and position in popular estimation.

Heubner: For our sakes, Christ had to go many a road of sorrow, surrounded by the band of the wicked. Let us count, 1. the road from Gethsemane to Annas, 2. that from Annas to Caiaphas, 3. from Caiaphas to Pilate, 4. from Pilate to Herod, 5. from Herod to Pilate, 6. from Pilate to the hall of judgment (although Pilate lived in the *Prætorium*, the soldiers occupied another part; hence it was not "from Pilate to the judgment-hall," but from the hall of judgment to where the soldiers were), 7. from thence to Golgotha. These roads Jesus would not have been obliged to tread, had not our feet declined from the ways of God.—Christ led before Caiaphas: the true High Priest before the spurious, the Just before the unjust, the Innocent One before His bitter enemies, who had long before resolved upon His death, John xi. 50.—A night-judgment. The prince of darkness himself presided unseen over this meeting. —The members of the Sanhedrim deceived themselves and each other by the tacit assumption of possessing divine authority.—(Rambach.) Let us not be deceived by the semblance of outward dignity and position, but seek grace to have our eyes opened so as to penetrate through the mist, and the pretensions of those who at heart are the enemies of Christ.—Christ was arraigned before two tribunals: the ecclesiastical, which took cognisance of the first, and the secular tribunal, which took cognisance of the second, table of the law. We have transgressed both tables of the law.—*They sought false witness:* the sentence had been beforehand resolved upon.—Falsehood in the service of murder.—*Though many false witnesses came.* Society abounds in venal instruments of iniquity. —Every false witness is in opposition to the holy God of truth. Hence such will not only be put to shame, but even their false testimony must ultimately subserve the truth.—Calumny omits or adds (or perverts), as it may serve its purpose, so as to give falsehood the semblance of truth.—It is the peculiar artifice of the evil one to mix some element of truth in every lie.—Thus have the enemies of revelation also frequently perverted the Bible.—The silence of Jesus, 1. wise, 2. dignified, 3. putting His enemies to shame and condemning them, 4. conciliatory, 5. a holy example to His fol-

lowers in similar circumstances.—The great and grievous damage often resulting from controversies is solely caused by our own premature and hasty conduct.—This most solemn confession of Jesus, 1. wise and necessary, 2. sacred, 3. unshrinking, 1 Tim. vi. 13, 4. unhesitating and decided, 5. an example to His martyrs.—The different bearing and relationship in reference to the truth (on the part of Jesus, of Pilate, of the high priests, of the false witnesses, of Judas).—*Nevertheless* (*yet*), *I say unto you.* A most solemn and loud call addressed to His enemies. Its confirmation appeared immediately on His death (the darkness, the earthquake, etc.).—They who will not believe in the divine character of Jesus must soon experience it to their terror and confusion.—It is terrible to His enemies, but most comforting to His friends.—Here the faithfulness of the Lord was met by the appearance of fear of God.—A painful and sleepless night to the Lord. Under the Old Testament, the high priest was wont to spend the night before the day of atonement waking. So the true High Priest also. A consolation this to sufferers during their sleepless nights.—Subordinates imitate their superiors and the higher classes, 1 Cor. ii. 8.—The face of man the characteristic and special index of his individuality. To spit upon the face, is to set at nought the peculiar individuality of a man. In the present instance it was Jesus. His face was the face of God, John xiv. 9. It was this holy face, which angels adore, veiling their countenances, which was insulted. A setting at nought of His person, and at the same time of His prophetical office.—Beware of a scoffing spirit, and of fellowship with scorners, Ps. i. 1.—Alas! how frequently is Christ still set at nought among us, wittingly and unwittingly, by neglect and contempt of His word, or by jokes and witticisms in connection with it! For the present He beareth with it, but the time shall come when judgment will be passed upon those daring scoffers.—Let the reproach of Christ be our choicest adorning.

J. W. König: What a change! In the night (of the nativity), when heaven descended upon earth, etc., the seraphim opened their song of joy and praise, etc. In this, the last night of His life, the Lord of heaven is set at nought.—*Reiger:* This question, whether Jesus is the Christ, the Son of God, still proves the testing-point of unbelief and worldly-mindedness. He that believeth that Jesus is the Son of God, overcometh the world.—*Braune:* No criminal has ever endured what Jesus had to suffer; at least in no other case have cruelty and malice been so grievously at work.—As on that

occasion, in the obscurity of night, so still, many an attempt against Christ is made in the obscurity of the world of this life.

SEVENTH SECTION.

CHRIST AND PETER.

Chapter xxvi. 69–75.

69 Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. 70 But he denied before them all, saying, I know not what thou sayest. 71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. 72 And again he denied with an oath, I do not know the man. 73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee. 74 Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. 75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny Me thrice. And he went out, and wept bitterly.

CRITICAL NOTES.

1. On the manner and circumstances under which Peter gained access to the palace of the high priest, see the Gospel of John.

2. *Now Peter sat without.*—"The expression ἔξω must be taken relatively to the interior of the house in which Jesus underwent examination. In ver. 58 the term ἔσω was used, because Peter is represented as going from the street into the court." Meyer.

3. *A damsel, i.e.*, a female slave, as contradistinguished from the other mentioned in ver. 71. The former (who, according to John xviii. 17, "kept the door") said, "Thou also wast with Jesus of Galilee;" the latter, "with Jesus of Nazareth." Both maids had gathered their information by hearsay, but, although ignorant, were malevolently disposed. Probably the statement was made in both cases in malicious banter, as the charge evidently led to no further consequences.

4. *He denied before them all.*—Before the servants of the high priest and the officials.—*I know not what thou sayest.* A mode of expression which might be taken as denying the denial: I do not even understand what thou meanest. Of course this, however, implied a denial of the charge itself, although Meyer lays undue

emphasis upon it when interpreting it: So far from having been with Him, I do not even know, etc.

5. *And when he was going towards the porch.*—After his first and indirect denial, Peter began to feel the painfulness of his situation, and wished to go away, or at any rate to be nearer the door, so as to secure a retreat. But in order to conceal his intention of leaving, he continued for a short time in the porch. Accordingly, he went from the court or *αὐλή*, which enclosed the house, towards the porch. In our opinion, the *ὁ πυλών* refers to the same as the *προαύλιον* in Mark xiv. 68 (which Meyer denies). It was then that, according to Mark, Peter denied Jesus a second time, after having risen from warming himself at the fire. "Another maid saw him (when going away), and (following him) said unto them that were there (probably the guard at the gate), This fellow was also with Jesus of Nazareth." Then the second distinct denial ensued, confirmed by an oath, and by the contemptuous expression, "I do not know the man." The circumstance that Peter made use of an oath is recorded by Matthew alone. The particle *ὅτι* probably refers to the confirmation with the oath.

6. *And after a while came unto him they that stood by.*—Primarily referring to those who had been at the gate. But the language of the text does not prevent our understanding it to mean, that in the interval a number of persons had come from the court and joined the group. In fact, according to Luke, a considerable interval had elapsed, before general attention had been called forth and fixed on Peter.—*Surely thou also art one of them.* An oath against the oath of Peter.—*For thy speech also bewrayeth thee.* "Beside other circumstances, by which the maid recognised thee. The pronunciation, the dialect, *ἡ λαλία.* The gutturals were not properly pronounced, no distinction being perceptible between א, ע, ה. Besides, the Galileans also pronounced the ש like ת." De Wette. The pronunciation of the people of Galilee was uncouth and indistinct; hence they were not allowed to read aloud in the Jewish synagogues. The Talmudists relate a number of anecdotes about the curious misunderstandings occasioned by the indistinctness of pronunciation in Galilee. See Friedlieb, p. 84.

7. *Then began he.*—He meets and outdoeth the asseveration "*Surely,*" used by the servants, by beginning "to *curse* and *swear.*"

8. *And immediately the cock crew.*—De Wette: "The statement in Mishna, Baba Kama vii. 7, that fowls were not allowed to be kept in Jerusalem, is probably incorrect. Besides, it is contrary to

what is related in Hieros. Erubin, fol. 26, cp. 1; comp. Lightfoot ad. v. 34."—"It was indeed contrary to the Levitical law of purity to keep fowls in Jerusalem, because these animals pick their food in dirt and mud, and might thus occasion the defilement of sacrifices and other dedicated offerings. But is it likely that the Roman soldiers in the castle of Antonia would care for such Jewish ordinances? And even with reference to the Jews, we read that the Sanhedrim had on one occasion ordered a cock to be stoned, be cause it had picked out the eyes of a little child, and thereby caused its death" (*Sepp*, Leben Jesu iii. 475).—*Braune:* "It is a later invention of the Jews—perhaps intended to controvert this very narrative—that fowls were not allowed to be kept in Jerusalem." Plinius observes that the second crowing of the cock (Gallicinium) took place during the fourth watch of the night. Friedlieb, p. 81.

9. Bengel has, in his *Gnomon*, given the following satisfactory explanation of the fact, that the Gospels speak only of a threefold denial on the part of Peter: "Abnegatio ad plures plurium interrogationes, facta uno paraxysmo, pro una numeratur." By dint of that pressure of the letter at the expense of the import and spirit of history, which is so common with a certain school of critics, Strauss and Paulus have maintained that the Gospels record more than three denials on the part of Peter (Paulus speaks of eight distinct denials). But a closer inquiry shows that the three occasions are specially and separately enumerated in the Gospels:—

First denial.—Immediately on entering the palace, John xviii. 17, and on the charge of the maid who kept the door. According to Matthew (ver. 69), in the court; according to John and Mark, at the fire, where the servants warmed themselves; according to Luke, by the light of the fire.

Second denial.—According to John's narrative, Peter was still standing by the fire and warming himself, probably with the design of covering a speedy retreat by assuming the appearance of unconcern. According to Matthew, he was now about to leave, when another maid attacked him, and people gathered around him in the porch. Luke reports one of these bystanders as already expressing the general feeling in the words, "Thou art also of them."

Third denial.—Again Peter had tarried for some time in the porch. The false oath which he had taken had allayed the rising indignation of the people, when another fancied that he recognised him by his speech. Even the servants declared that his speech bewrayed him. Such a recognition would involve imminent peril of

life. For, according to John, a relative of Malchus maintained that he had seen him in the garden with Jesus. Then Peter began to curse and swear, and immediately the cock crew (a second time), reminding and warning him. It appears that he had scarcely given any heed to the first crowing of the cock (Mark).

DOCTRINAL REFLECTIONS.

1. This picture of the denial of the Lord, as exhibited by the fall of that disciple who had been the first to confess Christ, has its peculiar and eternal import in the history of the Church. Hence we should study, 1. the source and antecedents of this denial, 2. its various phases and stages, 3. the repentance which followed, and which led to the only true and lasting spiritual confession.

2. The fall of Peter a significant type of the Romish Church.

3. The look of the Lord, recorded in the Gospel of Luke, in its historical and in its eternal, ideal import to the Church.

4. The deep sorrow and suffering of the Lord, caused by the denial of Peter, in its lasting import to the Church.

5. "Peter went out into the black night, but not as Judas into the blackness of despair. Weeping bitterly, he awaited the dawn of another and a better morning. The angel of mercy accompanied him on that heavy road to spiritual self-condemnation which issued in the death of his old man, more especially of his former pride and self-confidence. And thus it came that he really accompanied Christ unto death, though in a very different and much better sense than he had intended. His repentance had to be completed, he had to obtain peace and reconciliation from the mouth of Christ Himself, before he could offer the requisite satisfaction for his guilt towards man by making such a grand confession as would efface and obliterate the offence of his grand denial. It deserves special notice, that this progress of repentance and conversion in the case of Peter may serve as the prototype of the economy of genuine grace; while this procedure was reversed in the case of Judas, who wished first to offer human satisfaction before those enemies whose guilt he had shared, but who failed, in that manner, to come to Christ."

HOMILETICAL HINTS.

Internal connection between the denial of Peter and the condemnation and injuries which Christ suffered at the hands of His enemies.—The denial of a disciple the most poignant sorrow to the

Lord in the midst of His confession.—The Faithful Witness and the unfaithful disciple.—The denial of Peter intervening between his former and his later confession, or different kinds of confession.—The causes of the denial of Peter: 1. Self-exaltation on account of his former confession; 2. a morbid desire after confession beyond the measure of the strength of his faith; 3. want of sufficient maturity for the confession of a life and of deeds.—The giddiness and the stumbling of Peter, before his actual fall: 1. He underrated and neglected the warnings of Jesus; 2. he exalted himself above his fellow-disciples; 3. he neglected the proper preparation of watching and praying; 4. he voluntarily and presumptuously rushed into danger.—How it deserves special notice, in the fall of Peter, that he had attempted to come forward as a witness for Christ with a conscience that was not void of blame and offence.—The sad after-history of the assault upon Malchus; or, how frequently times of fanatical defence of the faith are followed by seasons of open denial.—How it could come about that a poor maid, standing at the gate, could terrify into a denial *him* to whom the keys of the kingdom of heaven had been promised.—The triumph of the fear of man over that of God the source of the denial.—He who tempts the Lord is on the way to deny Him.—The fatal boldness which rushes into the battle-field without having been sent. 1. Its portraiture as here presented: it wants a proper call, proper weapons, and proper spiritual courage. 2. Its fate: despondency, defeat, and the most imminent peril of soul.—How those who confess Jesus have to endure the most varied temptations to deny Him.—How the children of the world and the ministers of darkness combine, in the spirit of the evil one, to change our confession into a denial of Christ.—The unfailing mark of the disciples in their language and tone: also the indication of their fate. 1. It is to their highest spiritual benefit, if they are faithful; 2. or, again, to their shame and confusion, when they turn aside from the Lord. —The gradation of guilt in the denial of Peter: 1. Ambiguous evasion (a supposed unimportant falsehood); 2. distinct denial with a false oath: "I know not the man" (contemptuously); 3. awful abjuration, with solemn imprecations upon himself.—Every ban pronounced upon genuine Christians, an imprecation, in confirmation of the denial of Christ.—It is not that Peter had wished to forsake the Lord, but that he would fain have attempted to save both Jesus and himself by crafty *policy*.—In our view, everything formed part of this *policy*: the evasion, the false oath,

and even the imprecations, were intended to carry out this plan.—How, as "the Faithful Witness," the Lord has expiated even the denials of His honest disciples, into which they have fallen through weakness.—How the faithfulness of Christ alone can restore the unfaithful servant from imminent judgment. 1. His faithfulness: *a.* in His gracious warning; *b.* in that look of compassion and love; *c.* in giving that warning and rousing sign (the crowing of the cock). 2. Blessed effects of that faithfulness on the part of Jesus: "He went out, and wept bitterly."—The warning tokens in nature, as accompanying the warning and rousing voice of the Lord.—The repentance of Peter a constant call to repentance in the Church.—The marks of genuine repentance: 1. All pride and self-righteousness cease and are given up; 2. it is connected with going out from the world; 3. it is characterized by a going forth with tears through night to light.—Bitter weeping, or a broken and contrite heart, the evidence of experience of grace.—How the humiliation of the heart and the grace of our God always meet: 1. True humiliation and humility find no other resting-place than the loftiest height, even the grace of God; 2. the grace of God descends and rests only in the lowest depth, even the broken and contrite heart.—Divine grace transforming the fall of Peter, as formerly that of David, into the introduction to a genuine and thorough conversion.—Will the so-called Romish Peter ever go forth from the palace of the high priest, where he has denied Jesus, to weep bitterly?

Starcke; Hedinger: Self-confidence and presumption end in sorrow.—*Marginal Note by Luther:* Peter may have thought that his untruth could not injure any person, while it might profit him and insure his safety, and hence that it was lawful, or at least a matter of small moment; but he soon experienced what consequences the commencement of sin entailed.—*Canstein:* The fear of death.—*Zeisius:* Observe how sin grows and increases when it is not resisted. Therefore, be very careful to resist its commencement.—It is human to stumble, Christian to rise again, but devilish to persevere in sin.

Lisko: The denial of Peter.—I. Its source. *a.* Its more remote occasion: 1. Transgression of the injunction of Jesus, John xiii. 36; 2. neglect of the admonition, Matt. xxvi. 41. *b.* Its deeper ground: 1. Unbelief in the word of the Lord, ver. 36; 2. confidence in the strength of his love to Jesus and in his own firmness; 3. proud presumption in the midst of danger. II. The

denial itself. *a.* Manifestation of his fear of man, thoughtless haste, and impotence. *b.* Termination: a lie. *c.* Gradual and increasing development: at first merely a denial, then a false oath, and at last imprecations upon himself. III. The conversion. *a.* The crowing of the cock and the look of Jesus awaken him to a sense of the real state of matters. *b.* He perceives both the truthfulness and faithfulness of Jesus and his own weakness. *c.* Spiritual sorrow and repentance.—Thus we also learn from this history, how a man may be restored after having sadly declined and fallen into grievous sin.

Heubner: Peter was here in the midst of a multitude of the ungodly.—The disciples of Christ cannot be long hid when among the men of this world.—Isa. xix. 18: the language of Canaan.—The more poignant our repentance, the more sweet and precious afterwards the enjoyment of grace.—Wherein consisted the denial of Peter? 1. It was not a denial of the heart, nor a final or thorough renunciation of Jesus; 2. it was a concealment of his faith and allegiance, a denial of his discipleship.—Survey of the conduct of Peter: 1. It involved deep guilt; 2. amount of that guilt—*a.* not a sin of malicious intent, *b.* but of weakness.—In the sin of Peter, Jesus had to bear our human weaknesses.—Application: 1. The fall of Peter reminds us of the weakness of our own hearts, against which we must always be on our guard, despite our better feelings and aspirations; 2. a call to self-examination; 3. let us learn to place our whole confidence in the grace and intercession of Jesus. Let us hold fast our faith.

Braune: Even to the maid who guarded the gate, the servants of the high priest were involved in the sin and injury committed against the Saviour.—Peter wished to do better than the other disciples, who all forsook Jesus and fled, but only fell lower than they.—The world knows well how to remind us of the sword-cut, or how to avenge supposed or real injury.—These Jewish servants seem to have been proud of their pure pronounciation of the language; similarly, most of us try to shine and to outshine others.—After that, Peter also strengthened his brethren, as the Lord commanded him.—Godly sorrow worketh, etc.—The Lord Jesus granteth the forgiveness of sins.

H. Müller: Peter warms his hands and feet, while in the meantime, however, the heart seems to freeze, so far as the love of Jesus is concerned.—If a man forsakes the way in which the Lord calls him to walk, and seems to slink into corners, etc., he has no

right to expect the protection of God, and the devil has power over him.—If thy foot offend thee, etc.—He who warms himself by the fire of the ungodly, will deny Christ along with the ungodly. —*Ahlfeld:* He that walketh in his own strength, will assuredly meet with a speedy fall.—*Kapff:* Why did Peter recover from his fall, and not Judas? 1. Because, although the two equally sinned; 2. yet, they did not equally repent.

EIGHTH SECTION.

JESUS AND HIS BETRAYER.—JUDAS AND THE HIGH PRIESTS.

CHAPTER XXVII. 1–10.

1 When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put Him to death. 2 And when they had bound Him, they led Him away, and delivered Him to Pontius Pilate the governor. 3 Then Judas, which had betrayed Him, when he saw that He was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, 4 Saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. 5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. 6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. 7 And they took counsel, and bought with them the potter's field, to bury strangers in. 8 Wherefore that field was called, The field of blood, unto this day. 9 (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of Him that was valued, whom they of the children of Israel did value, 10 And gave them for the potter's field, as the Lord appointed me.)

CRITICAL NOTES.

1. *When the morning was come.*—The formal meeting of the council must have taken place after six o'clock in the morning. The night of His betrayal into the hands of the high priests was past, and the morning of His betrayal to the Gentiles had dawned. The deed, commenced in the night, was sufficiently developed and matured to be finished in clear day-light.—*All the chief priests and elders of the people took counsel* (took the resolution as a council). This meeting of the Sanhedrim, which Luke describes in his Gospel, was intended at the same time to meet all the forms of law, and definitely to express the grounds of the charge against Jesus. But,

as we have already seen, in point of fact, it only served to cover those violations of the law into which their reckless fanaticism had hurried them. One of the main objects of the Sanhedrim now was, to present the charge in such a light as to oblige Pilate to pronounce sentence of death. Accordingly, they agreed on the following course of procedure: 1. They would demand the absolute confirmation of their own sentence, without further inquiry into their proceedings (John xviii. 30). 2. Failing to obtain this, they would accuse Jesus as King of the Jews, *i.e.*, as Messiah, in the ambiguous, semi-religious and semi-political sense of that title. 3. Lastly, when (according to John) Jesus repudiated the political character of His kingdom, they preferred against Him the charge of making the religious claim that He was the Son of God. But as the effect of this accusation proved the very opposite from what they had expected, they returned to the political charge, threatening Pilate with laying before the Emperor the fact that Jesus had made Himself a king. No doubt the general outline of this procedure was planned and sketched in the meeting of the Sanhedrim. Of course, they could not have foreseen that Pilate himself would have offered them the means to overcome his opposition, by setting Jesus and Barabbas before them on the same level.—*All the priests, elders, and scribes.* "Besides their common hatred, each of these three estates had their own special motive for hostility to the Lord. If the priests were indignant that He should lay greater stress on obedience than on sacrifice, the elders were offended that He judged traditionalism by the standard of revelation, and the scribes that He contended against the service of the letter by the spirit of the word. In a thousand different ways had they felt their prejudices shocked, and their ambition and pride humbled. At last the hour of revenge had come. Thus they led Him before their supreme council. The language used by Luke (xxii. 66) seems to imply that they led Jesus, in formal procession, from the palace of the high priest into the council-chamber, on the area of the temple. It is scarcely probable that they would have conducted Him, with such formalities, from the prison-chamber to the upper hall of the high priest's palace. According to the Talmud, sentence of death could only be pronounced in the *Gazith* (the council-hall on the temple-mountain). [But comp. *S. Friedlieb*, p. 97, who questions the correctness of this statement.] At any rate, it would appear indispensable that a formal meeting of the Sanhedrim should assemble on the temple-mountain." (Leben Jesu ii. 3, p. 1786.) On Sabbaths and feast-

days the Sanhedrim met in an uncovered space, which was enclosed by a wall, in the vicinity of the court of the women, and not in the Gazith. In ordinary circumstances, judicial matters were not carried on upon the Sabbath-day. "Hence, notwithstanding the studied semblance of legality, the whole procedure was characterized by irregularity and violence." Wichelhaus, p. 211.

2. *To put Him to death.*—The resolution had been finally taken during the night, and their present object was to put that sentence and the charge against Jesus into proper form, as a means towards the end in view.

3. *And when they had bound Him, they led Him away.*—They bound Him, even when they first seized Him (xxvi. 50; John xviii. 12). These fetters He also bore when led from Annas to Caiaphas (John xviii. 24). They seem to have been removed during His examination before Caiaphas. After that they appear to have been again put upon the Lord. Now they proceed in a body (Luke) to hand over to the Roman procurator Him whom they had condemned. They calculated upon producing, by their formal procession in a body, so early in the morning, and that on the first day of the feast, the impression that Jesus had committed some fearful and unheard-of crime. For this purpose they now put Him again in fetters. Besides, this early and solemn procession would tend to terrify the friends of Jesus among the people, and to anticipate any possible movement in His favour. If Pilate had sentenced Jesus, there would be less cause for apprehension on the score of a popular tumult. "The procession of the Sanhedrim passed from the council-chamber across the temple-mountain, in a northerly direction, towards the palace of the governor, which lay at the northern base of the temple-mountain. As the house of the high priest was situated on the northern slope of the Upper City, or of Mount Zion, and a lofty archway led across the valley of Tyropæon, connecting the temple-mountain with Mount Zion, it seems probable that Jesus may, before that, have been brought in formal procession across this high archway into the council-chamber on the temple-mount. Finally, on the assumption that Herod, the ruler of Galilee, resided, during his stay at Jerusalem, in the palace of Herod, which also stood on the northern slope of Mount Zion, Jesus must afterwards have again been led from the hall of judgment, on the temple-mount, across that archway and back—a spectacle of ignominy and woe." Leben Jesu ii. 3, p. 1502.

4. *And delivered Him.*—The expression παρέδωκαν contains an

allusion to the second great betrayal of the Saviour. "After Judea became a Roman province (upon the deposition of King Archelaus), the Sanhedrim no longer possessed the *jus gladii.* Comp. John xviii. 31." Meyer.

5. *Pontius Pilate.*—The sixth Roman procurator of Judea, and successor of Valerius Gratus. He held this office for ten years during the reign of the Emperor Tiberius (Joseph. Antiq. xviii. 4, 2). His arbitrary conduct, however, led to repeated risings of the Jews, which he suppressed by bloody measures (Jos. Antiq. xviii. 3, 1; de bello Jud. ii. 9, 2). He was accused before Vitellius, the Præses of Syria, who deposed and sent him to Rome, to answer before the Emperor for his administration. He was probably deposed from his office the same year as Caiaphas from the priesthood —in 36 p. C. (ær. Dion.). According to Eusebius, Hist. Eccles. ii. 7, and the Chronic. of the first year of Cajus, he committed suicide during the reign of Cajus Caligula. The opinion entertained of him by the Jews was affected by their fanaticism on the one hand, and on the other by his proud contempt of the Jewish nation. He affords one of the earliest instances of that antagonism between the Roman and heathen spirit of the world and Jewish fanaticism which, under the administration of his successors, attained such immense proportions, and at last burst forth in open war for independence. The bitter and derisive contemptuousness which he ever and again displayed, led to frequent conflicts with the leaders of the Jews, in which the obstinate determination and cunning of the latter generally secured the victory. This aversion to the Jews made it easier for him to take a favourable view of the cause of Jesus. Add to this, the moral impression produced by the person of Jesus, the religious awe which the mysterious religious character of the Messiah evoked, and the warning of his wife. Under the influence of such feelings, he made unmistakeable efforts to withdraw Jesus from the vengeance of His enemies, whose minds and motives he easily read, or at least sought to avoid having any part in His condemnation (he sent Jesus to Herod, placed Him side by side with Barabbas, solemnly washed his hands, presented Him to the people after He had been scourged, etc.). But he was too weak and unrighteous to pronounce what he must have felt a righteous sentence, and boldly to adhere to it as a matter of duty, instead of resorting to these numerous paltry devices. Hence also his carnal and devilish wisdom was overmatched by the superior cunning and skill of the Jewish priesthood. Pilate may serve as a type of the complete unbelief,

worldly-mindedness, and morally impotent civilisation of the ancient Greek and Roman world. According to the word of the Lord, Pilate was indeed guilty, but his sin was less than that of the priesthood which had delivered the Christ into his hands (John xix. 11). On the character and history of Pilate, comp. the Encyclops. On the defence set up by some writers for Pilate, see Heubner, p. 434, *note.* Ordinarily, Pilate appears not to have been so yielding. Philo, *legatio ad Caj.:* "His disposition was unyielding, nor was he moved to leniency towards daring malefactors." For the literature of the subject, comp. *Danz*, Univ. Wörterbuch. See also especially, *Lavater*, "Pontius Pilate, or human character in all its phases. The apocryphal tales connected with Pilate are recorded in the "Acta Pilati." They are of a twofold character: 1. such as were invented by Christians; 2. such as were of heathen origin, and spread in the schools by order of Maximinus about the year 311. See Heubner, p. 427. The introduction of "Pontius in the Creed" shows that in the mind of the Church he was regarded as representing the ancient world, and in general the spirit of the world.

6. *The governor;* ἡγεμόνι, the more general term. The more special designation of the office was ἐπίτροπος, *procurator.* "The official title of *procurator* or *eparch* was given to the chiefs of administration—commonly Roman knights—who were appointed along with the governors both of imperial and senatorial provinces, and whose duty it was to administer the revenues of the imperial treasury, and to decide on all legal questions connected with this department. Occasionally they occupied the place of governor in smaller provinces, or in districts which had been conjoined with larger provinces, but were separately administered, when they had the command of the troops stationed in their district and administered the law even in criminal cases; the president of the province retaining, however, the superintendence of such administration, and being empowered to receive and hear accusations against the procurator. Comp. Joseph. Antiq. xviii. 5, 2; xx. 6, 2; bell. Jud. ii. 14, 3." Winer. After the banishment of Archelaus (in the year 6 p. C.), when Judea and Samaria were conjoined with the province of Syria, the government of Palestine was administered by a procurator. This governor of Palestine generally resided at Cæsarea, by the sea; but during the Passover he was in Jerusalem, whither the male population of the whole country flocked, and where it was his duty not only to preserve order, but also the prestige of the Roman

power. If the presidents of Syria were in Palestine, they, of course, exercised sovereignty in the country.

7. *Then Judas, when he saw.*—He might readily learn that Jesus had been condemned. But he also *saw* it, from the procession in which the Pharisees conducted Jesus to Pilate, which could have no other object than to secure His condemnation.—*Repented himself.* This repentance was not genuine, or *occasioned* by the consequences of his deed, but simply and solely *caused* by these consequences. It seems, then, that he had not anticipated such an issue. This circumstance has frequently been adduced in support of the idea, that the object of Judas in betraying the Lord had been to induce Him to display His majesty and glory as the Messiah. But in that case we would have expected that his repentance would lead him now to cling to Jesus. On the other hand, we believe that Judas had thought that, as on former occasions, so now, Jesus would miraculously withdraw Himself from the power of His enemies. And this very fact, that after His betrayal Jesus surrendered Himself unto death, filled Judas with terror and anguish, as fulfilling His prediction, and implying the prospect of the fulfilment of all His other sayings, notably of that concerning His betrayer. Reckoning in his own way, Judas expected a certain result; and the fact that all his anticipations proved so utterly false, and the issue so entirely different, filled his mind with awe.

8. *And brought again the thirty pieces of silver.*—Spurious penitence in contradistinction to the genuine repentance of Peter. The first point in it was an attempt at some outward rectifying of his deed with men, without having previously humbled himself before God, and sought refuge with Him.—The second stage and feature is expressed in the word ἀνεχώρησε, the force of which is not adequately rendered in our authorized version by "he *departed.*" It rather conveys to us, "he retired or withdrew" into solitude—desolation, a desert place—"and went away" thence.—The third stage was that of absolute despair. The precise time when Judas brought back the thirty pieces of silver is not mentioned. But from the circumstance that Matthew connects it with the leading away of Jesus unto Pilate, we infer that he approached the priests and elders during the time of their appeal to the Roman governor, and the transactions connected with it. We can readily conceive that many opportunities for this may have offered, when they were not otherwise engaged, as, for example, during the examination before Herod.

9. *I have sinned.*—Lange, I have *erred;* Luther, I have *done*

evil; De Wette, as our authorized version, I have *sinned.* The word bears either construction. Accordingly, we prefer rendering it, I have *erred,* which seems to express the mind and the views of Judas more fully. The desire to make his guilt appear as *small* as possible is also evident from the explanation which he offers of his conduct—"In that I have betrayed innocent blood." In one sense, indeed, this admission was a grand testimony in favour of the innocence of Jesus, which must be added to that of Pilate, and to the indirect testimony of the Sanhedrim itself, which could prefer no other accusation against Jesus than that He had designated Himself the Messiah and the Son of God. If Judas could have recalled any circumstance, however trifling, which might have cast a shadow upon the Lord, we may readily believe he would gladly have appeased his conscience in that manner. Still this declaration about *innocent blood* cannot in any way be construed into the testimony of a penitent disciple. It seems to us that, in his remorse and anguish, Judas, with his carnal millenarian views, would now view Jesus in the light of an innocent enthusiast. The balance of evidence is strongly against the reading *αἷμα δίκαιον.* That I have betrayed innocent blood; *i. e.,* that by my betrayal I have caused the bloody death of one who is innocent.

10. *What is that to us? see thou to that!*—Bengel: impii in facto consortes post factum deserunt.

11. *In the temple.*—Meyer rightly calls attention to the distinct and definite meaning of the expression. "It is neither *beside the temple* (Kypke), nor in the council-chamber, Gazith (Grotius), nor is it equivalent to *ἐν τῷ ἱερῷ* (Fritzsche and others); but—as the term *ναός* always implies, and in the sense which every reader must attach to the preposition *ἐν*—in the *temple-building, i. e.,* in the *holy place* where the priests were. Thither Judas now cast the pieces of silver. In his despair, he had penetrated where priests alone were allowed to enter." If, as seems probable, this had taken place on the morning of Christ's death, we can readily understand how he had found the temple empty, and thus been able to cast the money into the sanctuary, as a testimony against the hierarchy. "There lay that blood-money, the price of the betrayal of innocent blood, from which the field was called, The field of blood—a testimony against Israel." Hengstenberg, Christol. iii. 2, p. 464.

12. *And retired* (into desolate solitude), *and went away thence.* —The term *ἀνεχώρησε* is separated and distinguished by *καί* from *ἀπελθών*—the latter indicating the going away from the deed, which

had been designated by ἀνεχώρησε. From the locality where his suicide took place, we may infer that he had first attempted to retire from the world, and to lead a life of penitence as an anchorite in the valley of Gehinnom. But his despair allowed him no rest, and he committed that awful deed which the religion and the history of his people (Saul, Ahithophel) alike condemned.

13. *And hanged himself.*—Meyer (following De Wette) observes: "We must not be led by the statement in Acts i. 18 to attach any other than its *primary* meaning to the word ἀπάγχομαι (such as, he was consumed by anguish of conscience, *Grotius*, *Hammond*, and even Heinsius, etc.), since that account, though in itself not incredible, is not borne out by, or in accordance with, the simple historical narrative. To reconcile the difference, it is generally assumed, that after having hanged himself, Judas had fallen down headlong. In that case, Matthew would simply have recorded one part, and Luke the other, of his sad end (thus Kuinoel, Fritzsche, and others). This cutting in pieces of the narrative is, however, not only arbitrary, but unsupported by Acts i. 18, which does not even explicitly record the fact of his suicide, etc." Accordingly, Meyer supposes that there were two different traditions about the end of the betrayer, the relative historical value of which cannot be exactly determined, bearing that "Judas had met with a violent and fearful death, in a manner which tradition variously represented as suicide by hanging (Matthew), or as falling headlong and bursting asunder in the midst (Acts i. 18), or finally, as a swelling of the body, and crushing by carts and waggons (Papias after Œcum.)." In considering this question, we must, in the first place, guard against attaching any value to the above apocryphal legend. Next, we must bear in mind the different manner in which Matthew and Peter (in Acts i.) view the same event. Matthew simply records the successive stages of Judas' despair, terminating in suicide by hanging himself. Peter, on the other hand, views the death of Judas as the condign reward of a wicked part, in opposition to the part of the apostleship which he would have obtained. Viewed in this light, Judas had first voluntarily gotten the reward of iniquity, and ultimately (involuntarily) a field, upon which he fell dying, all his bowels gushing out. That the words of Peter do not mean that Judas had purchased a field with the thirty pieces of silver, appears from the rhetorical character of his address, in which he assumes a knowledge of the facts of the case, and by the explanatory clause, added to the words: he pur-

chased—*and falling headlong*, etc. The expression, "*purchased*," is ironical, with special reference to the circumstance that he hanged himself in the field which was afterwards purchased for the thirty pieces of silver. Accordingly, we adopt the view so vividly sketched by Casaubonus. That writer suggests that Judas had hanged himself over a precipice in the valley of Gehinnom. The branch had broken, or the rope torn, and Judas fell down headlong and burst asunder. Winer, indeed, carpingly objects, that the appearances described by Peter could in that case only have resulted if the body had fallen on jagged pieces of rock. But we may safely leave a criticism which is driven into difficulties in search of rocks, among the rocky valleys around Jerusalem.

14. *It is not lawful.*—Wetstein: Argumento ducto ex Deut. xiii. 18. Sanhedr. fol. 112. Thus unconsciously condemning their own hypocrisy who had paid this same price of blood.

15. *And they took counsel; i.e.*, resolved in council. No doubt this took place *after* the crucifixion, although soon afterwards.—*And bought the potter's field* (evidently a well-known place). A field used for potteries would, of course, be a waste and comparatively valueless spot.—*To bury strangers in.* The expression does not refer to Jews from other countries (as Meyer supposes), who in a religious point of view were not strangers, nor to professing heathens, who were left to themselves, but to Gentile proselytes (of the gate), to whom a certain regard was due, while priestly exclusiveness would not allow them to repose in properly consecrated graves. Thus, even in this act of cheap charity and pious provision on the part of a Sanhedrim which slew the Lord of glory, Pharisaism remained true to itself. The price of blood and the field of blood are declared quite suited for the "strangers." The field of blood, or *Aceldama*, is on the steep face of the southern hill, opposite Mount Zion, which bounds the valley of Ben Hinnom. Tradition points out the spot. "In a corner where some graves or natural caves, in a semi-dilapidated condition, are found, is the Aceldama or field of blood of tradition. In support of the accuracy of this view, I may state, that above it there is a considerable *stratum* of white clay, where I repeatedly observed people working. Eusebius and Jerome are the first who mention the tradition. . . . This place of sepulture, which till the fourteenth century belonged to the Latins, became afterwards the property of the Armenians. Probably it ceased to be used for interments since last century, although it is impossible exactly to determine the date.

A large vaulted sepulchre in a rock, or rather a cave, served to indicate the locality of the field of the blood." Krafft, Topogr. of Jerus., p. 193.—The field of blood adjoins "the Hill of Evil Counsel," where Caiaphas, according to tradition, possessed a country house, in which the death of Jesus had been resolved upon (Matt. xxvi. 3.). Braune confounds this with the Hill of Offence, at the southern top of the Mount of Olives. In the Middle Ages it was believed that the soil of the Aceldama had the power of consuming bodies in one, or at least in a few days. Accordingly, shiploads of it were, during the thirteenth century, transported to the *Campo Santo* at Pisa.

16. *That which was spoken by Jeremy the prophet.*—De Wette observes: "Neither this nor any similar passage is found in Jeremiah. Accordingly, some Codd. and Versions omit these words. But a similar passage occurs in Zech. xi. 12. Hence Cod. 22, *Syn.*, read *Ζαχαρίου*. But even Origen, Eusebius, Jerome, and Augustine found the common reading, which, in fairness, cannot be disputed. Jerome found the passage in an apocryphal writing of Jeremiah, which a Nazarene showed him. To us it seems probable that the Evangelist has been misled by the statement in Jer. xviii. 2, to name that prophet instead of Zechariah. The quotation from Zechariah is freely made, the phraseology being different both from the Hebrew text and from the *Sept.*" The following are various attempts at removing the difficulty: 1. It was a mistake of memory (Augustine); 2. the reading "Jeremiah" is spurious (Rupert v. Deutz, etc.); 3. it occurred in a work of Jeremiah which has been lost (Origen, etc.); 4. it was an oral statement of that prophet (Calovius, etc.); 5. the Jews have expunged the passage from the book of Jeremiah (Eusebius). "If the passage has been found in an Arabic book, or in a Sahidic or Coptic lectionary, these must be regarded as interpolations from our passage." Meyer.—In reference to the above, we remark,—1. That it is very improbable our Evangelist should have confounded the prophecies of Zechariah—with which he evidently was so familiar, quoting without naming them, as in xxi. 5, xxvi. 31)—with those of Jeremiah. 2. It seems impossible to identify the passage before us with Jer. xviii. 2—as Hengstenberg (Christol. iii. 1) and Von Gerlach suggest—since the latter contains no reference to a purchase on the part of the prophet. 3. On the other hand, however, we find a connection between the quotation of Matthew and Jer. xxxii. 8, but especially ver. 14: "Thus saith Jehovah of hosts, the God of Israel, Take these evidences

[letters], this evidence of the purchase which is sealed, and this evidence which is open, and put them in an earthen vessel, that they may continue many days. For thus saith the Lord of hosts, the God of Israel, *Houses, and fields, and vineyards, shall be possessed again in this land.*" These words must be taken along with ver. 8, where *the Lord commanded* the prophet to act in this manner. These words are now paraphrased by the Evangelist, in connection with materials furnished by *Zechariah and by Jewish history*, so as to exhibit the πλήρωσις of what the prophet intended to convey, viz., that the boldest purchase should yet be made, by which the price set upon the Messiah would be given for a potter's field to be a burying-place for pious pilgrims. Hence, in order to bring out the meaning of the Evangelist, we should supplement his meaning by adding, κατὰ πλήρωσιν λέγοντος. The meaning of the quotation is as follows: At the command of the Lord, Jeremiah bought a field at Anathoth, at a time when Jerusalem seemed to be in the hands of the king of Babylon, in order thereby symbolically to express the idea that Jerusalem was still a place of hope, and that it had a blessed future in store. Similarly had the Sanhedrim, by its purchase of the potter's field as a burying-place for strangers, symbolically and prophetically expressed the idea that Jerusalem was yet destined to be the place of pilgrimage of countless worshippers. Thus they unconsciously prophesied, as Caiaphas did, according to John xi. 50; and thus had they fulfilled the prediction of Jeremiah (vers. 15, 43, 44). 4. The Evangelist sums up in a brief sentence the grand thought of Jeremiah (as he had done in ii. 23), referring in it to Zech. xi. 12, *without, however, quoting that passage.* There the typical Shepherd of the people of God (who is the same as Jehovah Himself) has His price fixed by His sheep. They give it as thirty pieces of silver, the well-known price of a slave. Jehovah says, "Cast it to the potter, אֶל־הַיּוֹצֵר: a goodly price that I was prized at by them." (On the meaning of these obscure words, comp. the "Leben Jesu" ii. 3, p. 1494.) The *Sept.* adds, by way of explanation, "to the melting-pot"—implying that the money was impure, and required to be melted over again. 5. Besides, Matthew also distinctly alludes to Gen. xxxvii. 28—the purchase-money of Joseph when sold by his brethren. 6. Accordingly, the passage in question combines four different quotations: *a.* "And they took the thirty pieces of silver," which is derived from the narrative, with a special reference to Zechariah; *b.* "the price of Him that was valued"—also after Zechariah; *c.* "whom they bought of the chil-

dren of Israel" [as in the margin of the authorized version]—after Gen. xxxvii.; *d.* "and gave them for the potter's field"—the narrative of the text, with a special reference to Zechariah; *e.* "*as the Lord appointed me*"—*the key of the whole passage, quoted from Jer.* xxxii. 6, 8. They gave the whole price for which they bought and sold the Saviour for a potter's field, to serve as a place of burial for believing Gentile pilgrims. Thus, while sealing their own doom, they have unconsciously made Jerusalem a city of hope—but of hope to believing Gentile pilgrims—and in their death purchased for them a resting-place. Viewed in this light, the symbolical idea of Jer. xviii. seems also to recur in our passage. Allegorically they have themselves accomplished the fact of their rejection; and that the potter would form another vessel in place of that which had then been broken.

17. *Of Him that was valued*, *τοῦ τετιμημένου.*—Meyer thinks that "the expression is intended to give the Hebrew הִיָּקָר (pretii). But the Evangelist evidently read יָקָר (cari, æstimati), and applies it to Jesus as the valued One *κατ' ἐξοχήν*; Euthym. Zigabenus: *τοῦ παντίμου χριστοῦ*, comp. Theophylact, and of late Ewald: the invaluably valuable One, who nevertheless was valued at so low a price." This view implies not only that Matthew had intended closely to follow Zechariah, but that he had at the same time misunderstood and misrepresented him. It attaches to the verb a twofold and a contradictory sense. The meaning of the words really is, "of Him that was valued." Nor is there any tautology about it, as the words *ὃν ἐτιμήσαντο ἀπό* mean: whom by valuing they purchased, or, whom they bought. Thus the expression, "of Him that was valued," would seem specially to refer to the passage in Zechariah—the priests being the subject of the verb *ἐτιμήσαντο.*—*Whom they bought of the children of Israel.* This does not mean that Christ had been valued by the whole people (Hoffmann); nor, at the instigation of the children of Israel (Meyer); nor, from among the children of Israel, *i.e.*, for a man of Israel (Baumgarten-Crusius); but, bought from the children of Israel (Castellio, Luther, and others). Judas is here the representative of the whole treacherous nation; and the passage alludes to the sons of Jacob, who sold Joseph.—*For the potter's field*, *εἰς τόν*; for the purchase thereof. The allusion here to Zech. xi. 13 is very slight. The passage in the prophet, "Cast it אֶל־הַיּוֹצֵר" (and, as appears from the sequel, in the temple), is rendered by the *Sept. εἰς τὸ χωνευτήριον*, to the melting furnace. Hitzig proposes to read יוֹצָר, the treasury—hence

Cast it into the temple-treasury. But, irrespective of the fact, that this is merely an arbitrary conjecture, it would give a wrong meaning, as the small price was to be treated with contempt, not with honour and distinction. Hengstenberg explains it: Cast it to the potter=to the executioner. But these two terms are certainly not identical. The potter forms the vessels for the temple, and puts the old into new forms. Accordingly, we conjecture that in the court of the temple, where the various vessels were arranged, there was a place bearing the inscription, "*To the potter*," which was equivalent to "*the melting furnace*." Into this receptacle, designated by its inscription, Jehovah directs the thirty pieces of silver to be cast. Gerlach regards the thirty pieces of silver as the hire of a shepherd for a year. But it is well known to have been the price for a slave.—*As the Lord appointed me.* Referring not to the passage in Zechariah, but to the narrative of Jeremiah, that the Lord had commanded him, by way of symbol, to purchase the field at Anathoth.

DOCTRINAL REFLECTIONS.

1. *On the character of Judas*, see our previous remarks. For more detailed treatises about his call to the apostolate, comp. Heubner, p. 418. On the defence set up for Judas by a section of the Gnostics and of the Menonites, and by some modern writers, see Heubner, p. 420.

2. *The repentance of Judas.*—Terrible and mysterious is the guilt, and awful and sad the repentance of the traitor, as ultimately terminating in the blackness of despair. The ancients were wont to place it side by side with the penitence of Cain, as the counterpart of true repentance. Thus much at least is evident, that from first to last his penitence was unhealthy and godless. For its source and origin was not his guilt, but the consequences resulting from it ("when Judas *saw that*," etc.). Secondly, in its course and progress it did not appear as repentance towards God, in the economy of salvation. We see him seeking first to offer human satisfaction before the priests; next, retiring as a penitent into solitude; and lastly, casting himself, in his suicide, headlong into the abyss of despair. We note the opposite of all this in Peter. Here we have first bitter weeping, repentance towards God, and return to Christ; and then human satisfaction, offered in the strength of the pardoned soul and in newness of life. Lastly, there is the sad termination in the case of Judas,—his repentance being the sorrow

of the world, which worketh death (2 Cor. vii. 10). At the outset, he wants the genuineness and sincerity in dealing with an offended God which constitutes the grand characteristic of true repentance, —during the course of it, that faith which flies for refuge to the sovereign mercy of God, who is able and willing to pardon; and hence, in the end, the victory of hope and love over despair. *Heubner* remarks: "When the conscience of a sinner awakens and fills him with terror, he is hopelessly lost if he lose faith—faith in the grace of God, who is able and willing to pardon, and faith in an atoning and all-sufficient Saviour. Hence it is absolutely necessary to keep firm hold of faith." However, reality and truth are the condition of ability to believe. He that doeth the truth cometh to the light. The same writer remarks: "Satan has two arts by which he seduces men. Before we sin he cries out: Spera! and after we have sinned: *Despera!*" (See the quotation, Luther xix. 1498.)

3. *Suicide: Saul, Ahithophel, Judas.*—"Suicide, if not freely and voluntarily committed, but arising from physical disturbance, may expect pardon from God." In his "Table-talk," Luther expressly says (ch. xlviii. § 13), "that all cases of suicide are not condemned. When suicide is committed freely, and with full consciousness and reflection, it is always the result of sinful estrangement and alienation from the Creator, and of despair in everlasting love. True, it is very generally also the consequence of gross sins which torment the soul, and of violent passions. These alone, however, do not lead men to their eternal downfall; it is unbelief alone. Hence it is that suicides are now so much more common." Heubner.—What makes suicide at once detestable and horrifying is, in the first place, the blasphemous combination of so many positive contradictions,—self-love and self-abandonment, deliverance from misery and destruction, means of cure and murder, rebellion against God and appearance at His judgment-bar; in the second place, the fact that the self-murderer perverts to his own destruction that moment which God had appointed to be the turning-point of his life, when he was to seek for salvation (see Acts xvi. 27); in the third place, the circumstance that the self-murderer, regardless of consequences, anticipates and frustrates the act of freedom in a weak and blasphemous manner (see Lange's *Positive Dogmatik*, p. 1243). Suicide is, so to speak, the manifestation and completion of sin's self-destructive nature, and is the natural type of perpetual self-condemnation. Truth accordingly must never in its testimony cease to war against self-murder, regarded in itself; she must ever condemn it as the

evidence of despairing unbelief. But as suicide is often the result of bodily and mental weakness, the twin-child of madness, we should deal with actual cases in a forbearing, mild, and cautious spirit. We should act similarly with those cases where remorse in after-life leads to suicide, though that act appears to be merely the natural consequence of the preceding heinous crime committed by the miserable persons. The spiritual suicide of Judas was consummated in the moment of his treachery against his Lord and Master. Heubner's statement, "We cannot fall so low if we hold fast the faith," is as liable to misconception as many similar remarks of Luther. Faith has a system of ethics, to which regard should ever be had. Upon other points connected with suicide consult the Systems. We should not return to the confessional, because the reserve of ungodly men and their brooding lead them to self-destruction; but we should, throughout the Evangelical Church, recommend that confession be made constantly to God.

4. *Appropriation of the blood-money.*—"Hypocritical conscientiousness. Their scruples arose from Deut. xxiii. 18:—'Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God for any vow; for even both these are an abomination unto the Lord thy God.' The instruments of the wicked are a source of disgust and dread to them, especially those to whom the stain of blood attaches, for that reminds the employers ever of their own guilt. Their agents awaken conscience, and threaten punishment. These sinners suffered blood to stain their hands and lie upon their consciences, but they would not allow the temple-treasury to be defiled. The money-chest they valued above their conscience. They would not trangress by receiving defiled money, for they feared to render their treasury valueless: this was their reverence for God (Matt. xxiii. 24). There is a proper solicitude, however, which we should all have, to keep our property undefiled." —"They appropriated the money to a charitable purpose; but it was all in vain: they could not remove formerly-accumulated guilt by acts of mercy." Heubner. Similar institutions were common in the Middle Ages. The cloister of Königsfelden in Switzerland was the fruit of Queen Agnes's bloody vengeance.

5. *The field of blood.*—Even in the acts of charity performed by the Sanhedrim, the characteristic traits of its members appear to view; the most complete hypocrisy, making the money-chest of God's house more sacred than God Himself and "God's acre." They purchase for a paltry sum, and that the price of blood, a field

of blood to inter pious pilgrims from heathen nations, who were not to be reckoned proselytes. And the charity of the Middle Ages sought out beggars upon whom to expend its kind offices, and these it furnished with beggars' broth. Unconsciously, these hypocrites were compelled to perpetuate the memory of their sinful acts; and in this act, besides, was given unconsciously a plastic type of the Sanhedrim. Without willing it, they had to fulfil Jeremiah's prophecy. The purchase of the potter's field to be a burying-place for foreign pilgrims becomes prophetical of this, that Jerusalem, Palestine, and Israel's entire inheritance was destined to be a resting-place for the believing Gentile world.

6. From this time forth Christian graveyards took the place of isolated sepulchres, as was the custom among the Jews. And who was the first interred in that field? Mildness is taught by this history.

HOMILETICAL HINTS.

The counsel and the treachery on the morning of the feast. 1. The counsel and treachery: *a.* an act of treachery from a resolution of council; *b.* a counsel which was perfected by an act of treachery. 2. On the morning of the feast: *a.* the morning thought, *b.* the festival thought, of the rulers of Israel.—The abominable display of the high priest and the chief council on the feast-morning.—Christ's murder disguised under an imposing act of worship rendered to God.—The great display of fanaticism, in its historic import for the world.—Blessed are they who can keep themselves free from the currents of the time.—The mad pomp with which the Jews abandon their long-looked-for King to the Gentiles.—Judaism on the point of involving the Gentile world in the guilt of Christ's murder; the opposite of the promise, "In thy seed shall all the nations of the earth be blessed," Isa. liii.—The effects of the magnificent display: 1. Its power; 2. its weakness.—Jesus abandoned by His own nation to the Gentiles.—The second betrayal, the sentence of death pronounced upon the former betrayal (Now when Judas saw).—The repentance of Judas, the completion of his guilt, 1. as seen in its beginning, 2. means, 3. end.—The repentance of Judas compared with Peter's, 2 Cor. vii. 10.—To render due satisfaction, we must begin at God's throne.—(Against Thee only have I sinned). Ezek. xxxiii. 15, 16.—That innocent blood, which he had betrayed, had saved him, had he known its full value.—Judas' testimony to the innocence of Jesus the fruit of his discipleship:

1. The spoiled fruit of a deserter; 2. the important testimony of a deserter.—The unwilling testimony of the unbelieving and despairing to the glory of Jesus.—Behold, how the wicked abandon the instruments of their guilt! "Look thou to that."—The confession of a bleeding conscience is unheard by the hierarchical superintendents of the confessional.—How soon is the friendship of the wicked at an end!—They hurl one another mutually into destruction.—The fruitless attempts of Judas to silence his conscience.—The end of Judas; or, suicide the sign of finished unbelief.—The conscientious scruples of the unconscientious.—The charitable institutions of a hardness of heart which cloaked itself under piety: 1. Their occasion, the committal of a crime; 2. their spring, superstition and selfishness; 3. their form, monuments of a proud, unloving nature.—The price at which the world valued Christ sufficed to purchase an old, exhausted clay-pit ("loam-pit or sandhole").—The fulfilment of the prophet's word; or, the burying-ground of pious pilgrims, *i.e.*, of believers, bought with the purchase-money of Jesus.—The field of blood of despairing Judaism converted into a burial-field (*literally, into a field of peace*) for the believing Gentile world.—They who handed Christ over to the Gentiles have had to yield their land likewise to the Gentiles.

Starcke: We should be up early, not to injure our neighbour, but to praise God, Ps. cviii. 2, 3, and to attend honestly to our toil, Ps. civ. 23.—*Heubner:* Christ has been bound that He might free us from the bonds of sin, death, the devil, and hell.—He sanctified and blessed the bonds of our afflictions, especially those endured for the Gospel.—*Canstein:* Satan blinds the eyes to precipitate man into sin; and then he opens them again, that despair may seize the sinner.—Do not be such a fool as to commit a sin to gain the world's favour; for it will draw its head out of the noose, and leave thee to be hanged.—*Quesnel:* There is a kind of hirelings and false shepherds, to whom it is of no consequence whether their sheep stray or not.—*Zeisius:* Do but see how far greed will lead a man.—*Canstein:* The anguish of an evil conscience drives a man out of his judgment, so that he is no more his own master; for when he thinks by self-murder to free himself from torment, he only plunges himself into eternal torment.—Thou canst find many a companion in sin; but when thy poor conscience will have comfort, thou art forsaken.—Hast thou sinned deeply, despair not; arise and repent truly.—*Nova Bibl. Tub.:* Christ has given the grave-money for our burial, and has purchased for us, poor pilgrims who have nothing of our

own, a resting-place.—*Canstein:* The wicked must assist in estab lishing divine truth.—*Gossner:* "See thou to that:" such is their absolution.—*Gerlach:* It was a remarkable circumstance in the passion of Christ, that He must be delivered up to the Gentiles. It was not the Jews merely who were to reject and crucify the Son of God, but the Gentiles also; and His blood crieth for mercy on behalf of Jews as well as Gentiles.—*Heubner:* The witness of Judas. He was the spy whom Satan had been permitted to place among the confidential friends; he was Satan's appointed fault-finder, who should pay attention to discover any fault that might be committed. But he had to confess he had betrayed innocent blood.—That Judas might have gained pardon, had he chosen, had he believed, is acknowledged by, *e.g.*, Chrysostom, in Sermon 1 on Repentance, and by Leo the Great, in his Sermons on the Passion, 11.—Even the most glorious opportunities of virtue and religion, even the companionship and the conversation of the most holy and most lovable of men, are perverted to its own ruin by a corrupted spirit.—An evil germ, small at first, but nourished and tended, produces fruits ever more and more poisonous.—They take care of the bodies of the dead foreigners, but let the souls of the living perish. —This deed of violence has been, through names and memorials, handed down from generation to generation, against the will and expectation of the evil-doers.—How are the children of God, yea Christ Himself, valued in this world! To many, philosophers, artists, heroes, or millionaires are far more precious.—*Braune:* Only common spirits become small criminals, great characters great criminals, as men judge: the former are base, the latter evil. (Still the deed of Judas was the very depth of baseness.)—He seeks to clear himself only before his own conscience and his accomplices, not before God: that he cannot do without Jesus. He wanted faith, and hence he prayed not and sought not.—Themselves they have stained, they dare not defile God's treasury.—*Schulz:* The end of Judas: 1. His despair; 2. his ruin.

NINTH SECTION.

JESUS, THE KING OF THE JEWS, BEFORE PILATE'S BAR; OR, CHRIST EXAMINED BY THE CIVIL AUTHORITY; INSULTINGLY PUT BESIDE BARABBAS; STILL MORE INSULTINGLY REJECTED, AND, IN SPITE OF THE MOST DECISIVE PROOFS OF HIS INNOCENCE, CONDEMNED, DELIVERED TO BE CRUCIFIED, MOCKED.

CHAPTER XXVII. 11–31. (Mark xv. 2–20; Luke xxiii. 2–25; John xviii. 28–xix. 16.)

11 And Jesus stood before the governor: and the governor asked Him, saying, Art Thou the King of the Jews? And Jesus said unto him, Thou sayest. 12 And when He was accused of the chief priests and elders, He answered nothing. 13 Then saith Pilate unto Him, Hearest Thou not how many things they witness against Thee? 14 And He answered him to never a word; insomuch that the governor marvelled greatly. 15 Now at that feast the governor was wont to release unto the people a prisoner, whom they would. 16 And they had then a notable prisoner, called Barabbas. 17 Therefore, when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? 18 For he knew that for envy they had delivered Him. 19 When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of Him. 20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. 21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. 22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let Him be crucified. 23 And the governor said, Why, what evil hath He done? But they cried out the more, saying, Let Him be crucified. 24 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it. 25 Then answered all the people, and said, His blood be on us, and on our children. 26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered Him to be crucified. 27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto Him the whole band of soldiers. 28 And they stripped Him, and put on Him a scarlet robe. 29 And when they had platted a crown of thorns, they put it upon His head, and a reed in His right hand: and they bowed the knee before Him, and mocked Him, saying, Hail, King of the Jews! 30 And they spit upon Him, and took the reed, and smote Him on the head. 31 And after that they had mocked Him, they took the robe off from Him, and put His own raiment on Him, and led Him away to crucify Him.

[Vers. 16 and 17. Fritzsche and Tischendorf read Ἰησοῦν Βαραββᾶν, following the Minusc., the Syr. and other versions, and Origen. Meyer thinks the sacred name was left out through reverence. De Wette supports this reading. (See Alford's note.—*Trs.*)]

CRITICAL NOTES.

1. *General view.*—Matthew describes the sufferings of Christ chiefly from their theocratic side. Hence, under the general head of a theocratic reference, we would group the silence of Jesus before Pilate, after He had declared that He was the Messiah; His being put upon an equality with Barabbas; the testimony of the wife of Pilate, and the testimony of Pilate himself (following that of Judas); the cry of the Jews, "His blood," etc.; and the detailed narration of the mocking Christ in His kingly nature, on the part of the soldiers. The events, according to the Evangelists, occurred in the following order:—At first Pilate wished to hand Jesus over to the Jewish court, that is, to receive a simple ecclesiastical rebuke. Then he sent Jesus to Herod, to get rid of the difficulty. Thereupon occurred the presentation of Christ along with Barabbas, and, after the failure of that device, the symbolic hand-washing. Finally, the presentation of Jesus to the people, after He had been scourged: Ecce homo. The conclusion of all being the ironical conduct of the Jews, as if they wished to throw a cloak over His indignities.

2. *Art Thou the King of the Jews?*—For the circumstances leading Pilate to put this question, see John xviii. ver. 29 foll. Also, see in the same passage how Jesus, before replying, asked whether Pilate used the expression, King of the Jews, in a Roman or Jewish sense. The chief point for Matthew was, that Jesus, even before Pilate, the civil ruler, declared Himself explicitly to be the Messias. Theophylact has, without reason, interpreted σὺ λέγεις as an evasive answer.

3. *He answered nothing.*—After He had, according to John, ver. 37, declared that he was the Messias, and in what sense, He replied not to the most diverse accusations and questions, and spake not till Pilate cast in His teeth the taunt, "Knowest Thou not that I have power to crucify Thee, and have power to release Thee?" John xix. 10. The accusations were by His silence stamped as groundless, and this majesty of silence filled Pilate with wonder and amazement.

4. *Now at that feast.*—Annually, at the Passover. The Passover was the Jewish feast κατ' ἐξοχήν; and it is not to be doubted that to this festival reference is here made. The antiquity of this custom is unknown. The Talmud makes no allusion to it; but that is in all likelihood an intentional oversight. Grotius says, this custom was introduced by the Romans for the purpose of flattering the Jews. Braune: "The Roman and Grecian custom of releasing

prisoners upon the birth-days and festive seasons of the emperors, and upon days of public rejoicing, had been undoubtedly introduced among the Jews before the time of Pilate, to prevent them from feeling galled beneath the Roman yoke." "We must not overlook a reference to the import of the Passover." Meyer.—Hence our thoughts are carried back to the free escape of the Israelitish first-born. Looked at in this light, the release of the prisoners at the Passover reminds us of the Good Friday dramas of southern Roman Catholic countries. The custom, as a Jewish custom, was improper, and was opposed to the law, especially in such a case as the present, Ex. xxi. 12. Barabbas had been arrested for sedition and murder, Luke xxiii. 19.

5. They had (a prisoner).—The wardens of the jails, in which were confined those who had committed offences against the Roman laws.

6. Several cursive MSS., versions, scholiasts, and also Origen, read Jesus Barabbas. See note appended to the text. Barabbas, = בַּר אַבָּא, which appears frequently, according to Lightfoot, in the Talmud, means "the father's son." Ewald says, "he was the son of a rabbi." Theophylact thought he saw a play in the word, and hence made it apply to the Antichrist, "the son of the devil." On the contrary, Olshausen makes it refer to the Son of God, and finds in it a "play" of divine foresight, according to the proverb, Ludit in humanis divina potentia rebus. But De Wette terms this an improper joke of pious wit. And yet De Wette must acknowledge that it is possible Barabbas, being a mover of sedition (Luke xxiii. 19), might have played the part of a false prophet, or a messiah. The objection, that he would not have committed a murder had he been representing himself as a messiah, is of no weight. Let us now conceive to ourselves the real state of matters: a Jesus Barabbas (the son of his father), a pseudo-messias, is presented to the Jews along with Jesus Christ. Surely in all this may easily be seen a sport of so-called "chance." And why should the supposition, that providence was exercised regarding the similarity of sound between the two names, be so senseless? It is conceivable that the Christian tradition removed the name Jesus, out of reverence.

7. *When they were gathered together.*—Pilate had by this time discovered how matters stood. In his crooked policy, accordingly he calculated upon one certain consequence, when he should place the notorious or notable criminal side by side with Jesus, for the Jews to choose between. Besides, he appears to have waited cunningly till the people had reassembled in very large numbers before

his palace on the Antonia, after having gone and returned with the train which conducted Jesus to Herod. Because, according to Luke, this train had gone off before the events here recorded occurred. Pilate knew by this time how envious the members of the Sanhedrim were of Jesus, and must from this conclude He stood high in the favour of the people.

8. *For envy.*—The Evangelist mentions here, in a historical connection, envy as the cause of all the hostility manifested against Jesus, as if it were something well understood.

9. *When he was set down on the judgment-seat.*—The people had a moment for consideration, and Pilate regards the issue as one of such certainty, that he ascends his seat of judgment to receive the decision of the people, and to pronounce judgment accordingly. The judge must pronounce judgment from a seat of authority, from his chair of office. This stood, unfortunately, upon a stone foundation (Lithostroton, John xix. 13).

10. *His wife sent unto him.*—This remark is found in Matthew only. As formerly the spirit of truth had in visions of the night borne witness for Jesus, and as the testimony of the heathen Magi had in the day-season confirmed this witness, so on this occasion is the solemn, political testimony of Pilate on behalf of the suffering Jesus strengthened by a witness speaking out of the dream-world of his spouse. So it is that each Evangelist selects out of the store of facts those which accord best with his narrative. From the time of Augustus, it became usual for the Roman governors to take their wives along with them into the provinces, though the custom was attacked down till the age of Tiberius: Tacit. Ann. iii. 33. Pilate's wife, according to a Church tradition, given Niceph. Hist. Eccles. i. 30, was called Claudia Procula or Procla, and was, according to the Gospel by Nicodemus, θεοσεβής, *i.e.*, a proselyte of the gate, and perhaps one who revered Jesus. The Greek Church has canonized her.

11. *Have thou nothing to do.*—She designates Jesus the Just, and hints that Pilate, by injuring Him, may subject himself to the divine displeasure.—*For I have suffered many things.* An ordinary dream would not be spoken of this way, a dream of bitter agony. A mere dream would have led no Roman wife to send a dissuasive message to her husband when seated upon the judgment-seat. Some apparition, something supernatural, awful, must be understood. Hence some have attributed this dream to a direct interposition of God,—namely, Origen, Chrysostom, Augustin;

others—namely, Ignat. Epist. ad Phil. cap. 4, Beda, Bernard, also the Saxon "Evangelien-Harmonie," Heliand—ascribe the dream in a naive way to the devil, who wished in this way to prevent the redeeming death of Jesus. Of course the dream may have arisen quite naturally, as De Wette and Meyer hold. The governor's wife knew something of the mission of Jesus; and the night before, the Sanhedrim had in all probability alarmed the procurator's household, coming to demand a guard. But this view does not militate against divine interposition, although the Evangelist makes no allusion to such intervention. The dream is said to have been a morning dream, *σήμερον*,—according to the Roman time-division, from twelve at midnight. Klopstock makes Socrates appear to the lady (seventh Song).

12. *But the chief priests and elders persuaded.*—The members of the Sanhedrim availed themselves of the moment during which Pilate was occupied receiving this message to canvass the people, and obtain their support. The two dissuasions—one given by a pious, presentiment-overpowered spirit to Pilate, the other addressed by the conscience-stricken Judas to the priests—were of no avail; yea, the first occasioned a delay which the enemies of Jesus were able to turn to account. Nevertheless the testimony of his wife was not wholly lost on Pilate, for it reacted upon his own later solemn testimony.

13. *Answered*, *ἀποκριθεὶς δέ.*—Meyer properly explains, He replies to these preparations on the part of the Sanhedrim, which he overhears from his chair, by asking the people again, and more definitely, whether, etc., and so puts a stop to this canvassing of the priests.

14. *Let Him be crucified.*—They might have asked simply that he would confirm the condemnation for blasphemy, and sentence Jesus to the Jewish death by stoning; but they go further, and demand his active co-operation in the judgment. They wished Jesus to be executed as an insurrectionist, and hence to be crucified according to the Roman custom. They sought by this extreme penalty and this deepest disgrace to remove all memory of Jesus, and to stake the Roman might against faith in Christ. Thus, in their senseless, self-destructive fanaticism, they consigned to the Roman cross their own Messianic conception; for the accusation, Jesus was a mover of sedition, was only a consequence, which they deduced from the Messianic dignity, claimed by Jesus.

15. *What evil hath He done?—Why* implies, they must be able to give positive reasons for His death. The Evangelist passes by,

however, the further special points, and represents only the effect of the uproar, which threatened to become an insurrection.

16. *Washed his hands.*—A symbolical act of Jewish custom (consult Deut. xxi. 6; Sota 8, 6), by which one frees oneself solemnly from guilt. Pilate adopted a Jewish custom, to make himself from their own stand-point fully understood, and to seek by this final act to dissuade them from the course they were pursuing. "The heathen practice of cleansing the hands to clear from a murder might, from its analogy, have led to the adoption of the Jewish custom." Meyer. The matter, however, was important enough to call for a peculiar symbolic expression.

17. *His blood be on us.*—That is, the punishment for His death if He is guiltless. That Matthew is the only one who records the self-cursing on the part of the people, cannot throw any doubt upon the truthfulness of his Gospel, when we remember he wrote for Jewish Christians, and brought, in this declaration, the saddest truth before his nation. The early Christians, however, had reason to see in the speedily following downfall of the Jewish state a fulfilment of this imprecation.

18. *And when he had caused Jesus to be scourged.*—The Roman scourging, of which mention is here made, was much more severe than the Jewish. According to the latter, only the upper part of the body was bared; according to the former, the entire body. The Jews numbered the lashes (2 Cor. xi. 24); the Romans laid them on without number or mercy. Besides, the Roman scourge was more excruciating. None but slaves were subjected to this flogging, Acts xxii. 25. Little value was attached to a slave's life, much less his feelings. Nevertheless it is a matter of doubt if bones, iron teeth, or leaden balls were inserted among the thongs of the lash (see Heubner, p. 435). "That such lashes are mentioned, is not to be doubted; one of such a description was called *μάστιξ ἀστραγαλωτή*, a knout with bones woven to the end of the thongs, from *ἀστράγαλος*, a joint of the back-bone, then dice, talus." The Romans scourged in two different ways. Those who were condemned to be crucified were flogged after one fashion. This scourging was so fearful, that the criminals died frequently while undergoing the punishment. Another kind of scourging was inflicted upon delinquents who were not condemned to capital punishment, for the purpose either of extorting a confession from them, or to punish them for a misdemeanour. This was the kind of scourging to which Pilate subjected Jesus. It was no less cruel

than the other, inasmuch as it lay entirely in the hands of the judge to declare how far the punishment was to be carried. Friedlieb, p. 114.—De Wette: "Matthew and Mark represent Jesus as suffering the scourging which the Romans inflicted upon those condemned to the cross. (Liv. 32, 36; Joseph. bell. Jud. v. 11, 1; Hieron. ad Matt. xxvii.) According to Luke, Pilate merely proposes to punish, that is, to scourge, Jesus, and then release Him; but according to this Evangelist, it would appear that there had been no actual infliction of scourging. From John xix. 1, it seems that Pilate caused Jesus to be really scourged, hoping thus to satisfy the Jews, and to awaken their sympathy. Paulus holds John's account to be the decisive one, and so rejects the statement here contained as false. Strauss considers that the Synoptics give the more correct and earlier account." It is manifest that John's narrative is the most exact. The scourging which Pilate *proposes* to inflict was employed, it would seem, as a correction inflicted upon those who were not proved guilty, in order to satisfy the accusers (a police correction); in form, the right of inflicting it rested upon the right to employ torture. In this sense it was that Pilate had long ere this, according to Luke, proposed to scourge Jesus, hoping by this act to work upon the feelings of the people, and so influence them in their choice between Barabbas and Christ. Hence Luke considers it superfluous to record the later, actual chastisement. Matthew presents the scourging as a fact; and there was, in this sense, no second scourging. This punishment was, in his eyes, the actual transition from trial to crucifixion, the first act in the crucifixion agonies. He might all the more properly view the scourging in this light, inasmuch as Pilate sought to effect, in his hesitation, a twofold object. At one moment it seemed as though he would himself take the initiative in the crucifixion; again, as though he would craftily overmaster the Jews. "It was usually lictors who scourged; but Pilate, being only sub-governor, had not command over any lictors, and so handed Jesus over to the soldiers. Hence it is probable that Jesus was not beaten with rods, but scourged with twisted thongs of leather." Friedlieb, p. 115. Those who were flogged were bound to a pillar; generally they were bound in a stooping posture to a low block, and so the skin of the naked back was stretched tight, and fully exposed to the fearful lashes. The whips were either rods or thongs, to the ends of which lead or bones were attached, to increase the tension of the lash, and render the blow the more fearful. The backs of the prisoners were completely

flayed by this process. They frequently fainted, and sometimes died. The soldiers would not inflict the punishment mildly, for they were the cruel ones who mocked Him at a later period. It was, moreover, the policy of Pilate that Jesus should be perfectly disfigured.

19. *Then delivered Him to be crucified.*—The actual decision succeeded the presentation of Jesus, after His being scourged and crowned with thorns. The history which Matthew gives of these circumstances is quite systematic. The matter was now as good as settled. The form of the sentence was not prescribed, but must be short and valid: it was commonly, Ibis ad crucem. By the time these transactions were over, it was already, as John informs us, the sixth hour, towards mid-day.

20. *Into the common hall* (*prætorium*).—Luther translates πραιτώριον by Richthaus (common hall). Its original meaning is the tent of the general in the Roman camp: then it came to signify the residence of the provincial ruler (prætor, proprætor), where the court of justice likewise was held. The prætorium is consequently the residence of a military, or of a civil and military magistrate; and hence it is connected with the main guard-house, and equally with the state-prison (Acts xxiii. 35). "Already existing palaces were employed as prætoria in the provincial towns; and we see from Joseph. bell. Jud. 2, 14, 8, that the procurators of Judea, when they were in Jerusalem, converted the palace of Herod into a prætorium." Winer. Is it certain, however, that the palace of Herod was always so used? According to tradition, the governor lived in the lower city, and, as some believe, in the fortress Antonia. Winer is of opinion, that Pilate would find the empty, waste-standing palace of Herod the most convenient residence. But where, in that case, would Herod Antipas, who had come up to the feast, dwell? There is nothing certain to be made out. The following fact, however, speaks in support of the fortress Antonia. The scourging had taken place in front of the prætorium. Then Christ was handed over to the soldiers; and they, instead of leading Jesus away immediately, commenced to mock and make a sport of Him. To carry this mockery on undisturbed, they conducted Jesus into the court of the prætorium. In this conduct, the soldiers followed the excitement of the capital in its hate against Jesus, continuing the godless sport, which Herod had begun when he invested the Lord in a white robe, the token of candidateship, and so made a mock of His claim to the throne. Pilate had,

however, the double design, either to mollify the Jews by the sight of the derided Jesus, or to mock them through Him, should his cunning plan fail.

And gathered unto him the whole band.—This is conclusive for the place being the fortress Antonia: σπεῖρα, the tenth of a legion, 4600 men.

21. *And they stripped Him.*—Meyer adopts the reading, they clothed Him. His clothes had been torn off to scourge Him, and had been again put on. No doubt the clothing is implied—mention being made here of a new maltreatment. Perhaps they may have first put on again the white dress in which Herod had caused Him to be clothed, to mark Him out as *a candidate for* royal honours, and then taken it off in order to invest Him with the scarlet robe, the sign of His having *attained to* kingly dignity. The drama would thus be complete. They, accordingly, again stripped off His outer garment, and, instead of it, put on a scarlet military cloak, sagum, which was intended to represent the imperial purple; "for kings and emperors wore the sagum (only longer and finer)." The mantle was a pallium dyed with cochineal. The epithets, purple, purple robe, used by Mark and John, are explained by the fact, that they had before them the ironical import of the cloak.

22. *A crown of thorns.*—It is as impossible to settle accurately what particular kind of thorns were employed to crown Jesus, as it is to believe, with Paulus, that there are grounds for the opinion, that the crown was made of blooming branches of the hedge-thorn (Michaelis, of bear's wort[1]). Meyer: "A wreath of young, supple thorn-twigs, with which they would caricature the bay-crown, as they did the sceptre by the reed. Their object is not to occasion pain, but to mock." Why *thorns* then? Consult Winer as to the plentiful supply of thorns in Palestine; see art. *Dorn* (thorn). Hug considers it was the buckthorn. Braune: Perhaps the crown was made from the supple twigs of the Syrian acacia, which had thorns a finger-length long.

23. *And a reed in His right hand.*—John omits this point, from which we might suppose that the reed had not remained in His hand. Probably a so-called Cyprian (we say now Spanish) reed. Sepp iii. 516. De Wette says, ἀκέθηκαν does not agree with κάλαμον. His ἔθηκαν does not agree, however, with the idea of a hand, which did not need to close on receiving the reed.

24. *And they bowed the knee.*—"After they clothed Him, they

[1] Heracleum sphondilium. Sometimes called cow's parsnip.—*Tr.*

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began their feigned homage, bowing the knee, and greeting, according to the usual form, Hail, King of the Jews!"

25. *And they spit upon Him.*—Their cruelty, and the intoxication of wickedness, keep them from carrying out to the close the caricature exactly. The satanic mockery changes into brutal maltreatment.

26. *And when they had mocked Him.*—And after the presentation to the people, John xix. 5, had taken place,—Pilate's last attempt to deliver Him. After the final decision, they clothed Jesus in His own garments, to lead Him away.

DOCTRINAL REFLECTIONS.

1. Jesus, the longed-for Messiah of the Jews, abandoned by His people to the detested Gentiles. Christ, the desire of the old world, driven out by that old world as the pretended, old arch-enemy. Or, the condemnation of the world converted through His victorious patience into the world's redemption.

2. *Christ before Pilate's judgment-seat.*—When He stood before the judgment-seat of Caiaphas, He pronounced in spirit judgment upon the hierarchy of the old world; but in that He Himself bore this condemnation, He atoned for us. So here, standing before Pilate, He represents the judgment of God upon the old world, its cultivation and arts; but, on the other hand, He takes upon Himself this judgment, and makes an atonement for that world. Here, too, He stood the real judge Himself; here, too, did He suffer Himself to be judged.

3. The hierarchy, the people's uproar (revolution), the state and soldiery of the old world, are all involved in the common guilt of the maltreatment and execution of Christ, though the degree of their guilt differs.

4. Christ's threefold silence, before Caiaphas, before Herod, and before Pilate, not a silence of contrition because of well-grounded accusations, but an atoning silence of majesty, because of the worthlessness of those courts, which had sunk into the very depths of guilt. In this light, the distinction between the moments of silence and of reply is most significant.

5. On one side, the testimony of Pilate's wife to the Lord stands most closely connected with Pilate's own; but, on the other, is strongly opposed. The pious spirit; the political time-server. "It is by no means unusual to see noble, pious women go along side by side with vain, worldly men, like anxious guardian angels,

and in moments most fraught with danger, step in their way, and dissuade them from sin." Lange's Leben Jesu ii. 3, p. 1517.

6. *Persuaded the people.*—They stirred up undoubtedly the fanaticism of the people. They would say, Jesus had been condemned by the orthodox court. Barabbas was, on the contrary, a champion of freedom; that Pilate wished to overthrow their right of choice, their civil rights, their spiritual authority, to persecute the friend of the people, etc. And so Barabbas would be gradually made appear to the people as a Messiah by the statements of these demons of seduction, and the Messiah a Barabbas.

7. *Crucify Him.*—The State was here dethroned and subjected to the Church. Later, again, it became the slave of the heathen, Roman hierarchy, till the days of Constantine. Again, the hierarchy of the Middle Ages ruled the State. (Even the Emperor Charles the Fifth pronounced sentence of outlawry upon all excommunicated from the Church, unless they speedily made their peace with her.) Finally, the reform-detesting hierarchy is seen again and again, in the histories of Roman Catholic states, overriding the civil power. Even at the present day, France, though revolutionized three times, will not suffer a person who has retired from the priesthood to marry. In Austria, a monk can obtain from the civil authorities no defence against a persecution by his superiors, as bitter as the Inquisition of the Middle Ages (at least, it was so till very lately).—The old wound will take long to heal.

8. The crowd of those who cried Hosanna are driven into the background by the crowd crying, Crucify Him. Hence contradiction. And yet agreement. The same people. The weakest and most cowardly, who ever swim with the stream, allowed themselves to be borne along with both streams.

9. The self-cursing of the Jewish people, a supernatural prediction of the people of the prophets, which was the closing evidence of their prophetic gift. The final prediction of Judaism was a cursing of themselves.

10. Pilate's total want of character over against the perfect character (Heb. i. 3, χαρακτήρ).

HOMILETICAL HINTS.

The apparent reconciliation of the Jews and the Gentiles: 1. In its deformity; *a.* the priests seducers of the worldlings, the Jews seducers of the Gentiles, who hate them; *b.* the Roman State made to be the executioner of the decrees of that Judaism which it

despises and humbles; *c.* both combined against the King of men. 2. The awful results of this reconciliation; *a.* the rejection of Christ; *b.* the new separation, which appears even before the crucifixion, and culminates in the Jewish war; *c.* the downfall of Judaism; *d.* the heavy guilt and deep uneasiness of the Gentile world. 3. The significant signs (in this apparent reconciliation); *a.* a caricature; but also, *b.* a presage, though not a pattern, of the true reconciliation, which Christ instituted by His death, between Jews and Gentiles, Eph. ii. 14.—The judge of the world before the bar of the old world.—The courageous confession and witness of Christ before Pilate (1 Tim. vi. 13; Rev. i. 5).—The calm consciousness of Christ in His last victorious moments (calm before Caiaphas, Herod, Pilate).—The threefold silence of Christ, a majestic testimony, 1. to the eternal discourse of His life, 2. to the weakness of His enemies' replies, 3. to His certainty of a different judgment from God.—What were the motives leading Christ one time to speak, again to keep silence, before the judge? 1. He speaks first to preserve His self-consciousness by confession; second, to save His enemies by a great, solemn warning. 2. He makes no reply to the futile, the ambiguous, the confused, which must overthrow itself, confute itself, and reveal its own falsity; above all, He is silent before the unworthy and mean, especially before Herod.—Christ, at the bar of the world, acquitted and yet condemned.—Christ was put to death, not so much in consequence of the condemnation of the civil authority, as in consequence of the priest-caused revolution. —And this revolution was the most disgraceful of all.—Yet was this first year of this disgrace of man made by God's rule to be the first year of salvation.—Christ and His surrounding company at His trial: 1. The accusers; 2. His partner in trial, Barabbas; 3. the witnesses (Pilate and his wife); 4. the judge.—Notwithstanding the greatest promise of His release, nothing in the world could save Him, because the world must be saved through His death.—The three arch-enemies of Christ upon His trial, and His impotent friends: 1. Against Him; *a.* the envy of the priests; *b.* the ingratitude of the people; *c.* the unbelief of Pilate. 2. For Him; *a.* a witty comparison (with Barabbas); *b.* a pious dream; *c.* an ineffective ceremony (washing of the hands).—The full powers of hell, and God's full power to decide and save, were at work in the death of Christ; and yet human freedom was in no respect affected.—The world's judgment of rejection, as concerns Christ, and Christ's judgment of salvation, as concerns the world.—Christ and His

accusers, and Barabbas, and Pilate's wife, and Pilate, and the people, and the men of war.—Pilate, the judge of Christ, fallen under judgment. 1. His picture: with full understanding of the circumstances, conscious, warned, anxious, and yet succumbing. 2. The lessons taught by the picture. So fell the ecclesiastical judges of Jesus before Him.—Pilate knew that for envy, etc. Envy, which stirred Cain up against pious Abel, reaches its maturity in Christ's crucifixion.—See "The Wisdom of Solomon" ii. 24.—The Spirit's voice in the night-visions a witness from the Lord, 1. at the birth of Christ, 2. at His death.—The significance of the kindnesses of ecclesiastical pride: 1. A sign: they seek associates to carry out their enmity against Christ. 2. A mask. It *appears friendly to government, and says*, Christ stirs up the people; *friendly to the people, and says*, The government encroaches on the freedom of election, upon your rights; *friendly to the world, and says*, It is possible to live with Barabbas, but not with Christ.—Barabbas; or, the misguided selection.—The Hosanna and the "Crucify Him:" 1. The contrast; *a.* the contrast of the two days; *b.* the contrast of opinions; *c.* the contrast of the criers. 2. The bond of unity; *a.* Palm Sunday must lead to Good Friday; *b.* enthusiasm for the Lord must excite hell's opposition; *c.* not the same persons, but the same people; and we may suppose some individuals had taken part in both.—Fickleness in the opinions of a people.—Revolution is an instrument used by cunning tyrants, and powers of darkness.—The instigators of the people in hypocritical attire.—Pilate, frightened by the threat of an insurrection, murders Christ: a lesson to the world for all time.—Pilate washing his hands: 1. A testimony to the Lord; 2. a testimony against himself, against Rome, and against the old world.—His blood be on us! or, the impenitent make the blood of atonement their own condemnation.—The marks of the Jew ever more and more manifest in the Israelite, putting his Christ to death.—The old curse and the eternal atonement.—The policy (*diplomacy*) which would protect the Lord by evil means, only prepares for Him torment and shame without redress.—What means should Jesus, the world's Saviour, employ, according to the world's wisdom, to preserve His life? 1. An evil custom (the release of a criminal at the Passover); 2. a false title (as one whom the people had begged off and released); 3. an improper joke and comparison (being put side by side with Barabbas); 4. a futile ceremony on the part of the judge (to wash the hands, and, where needed, to lift them).—Pilate, the impotent saviour and deliverer:

1. In spite of his perception of what is justice, of the legions, of power, of policy, of haughty authority; 2. and exactly because he employed all these to wrest justice.—Then released he Barabbas, but Jesus he caused to be scourged: an old, but ever fresh picture of the world.—Jesus scourged: 1. Who? The glorious body, the pure soul, the divine spirit. 2. By whom? By barbarism (barbarous, nameless soldiers); by worldly culture, civil power; by the sin (of the world and all sinners).—The torture and the midnight histories of the world and the Church.—The scourge (knout) is no standard of justice.—The twofold signification of the Lord's scourging: 1. It was to have saved Him; 2. it was the introduction of His death, not only in a literal, but also spiritual sense.—Jesus given over to the wantonness of the soldiery.—The repeated mutilation of the image of Christ in war, and by soldiers.—The mocking of the Lord in His royal character.—The brightness of heaven, with which Christ emerges from all this world's scorn.—The irony of the Spirit and of Divine Providence at the miserable mockery of this world, Ps. ii.—The view of Christ clothed in shame; the cure for all the vanity and pride of the world.—Christ, the true King in the realm of suffering.—So perfected as the King of glory.—Therefore hath God exalted Him, etc. At His name every knee, Phil. ii. 9, 10.—The patience of Christ triumphantly preserved: 1. Imperturbable, yet disturbing all; 2. paling all the world's glory in its own glory; 3. supremely edifying, and yet awing.

Starcke: When we stand before godless judges, we must nevertheless answer them and honour them, Rom. xiii. 1.—*He answered nothing.* To atone for our loquacity, which led to the first sin.—The Patient One committed all to God, 1 Pet. ii. 23.—*Hedinger:* Blind judges in matters of faith are not worth answering, Matt. vii. 6.—Christ, even in His silence, worthy of admiration, Isa. liii. 7.—*Osiander:* It is an ill-timed grace, when wicked persons are spared, in such a way that honest and pious people are brought into danger.—*Luther's Margin:* They would sooner have asked the release of the devil, than they would have allowed God's Son to have escaped. Such is the state of matters, and will ever be.—There are degrees in sinfulness, as in holiness, John xix. 11.—*Canstein:* Straightforwardness is best. When we seek to make the truth comply, it breaks commonly.—*Quesnel:* More truth is at times found among civil magistrates, than among those persons from whom we had a right to expect more.—A pious heathen is often more compassionate towards a poor sufferer than depraved

Christians and priests, Luke x. 32, 33.—Christ was reckoned with the greatest transgressors, and we seek always to be reckoned among the best and most pious, Isa. liii. 12.—Pilate did not act like a wise diplomatist, who might have easily known how far envy will lead a man.—*Canstein:* The most implacable foe is envy, and especially among the members of the so-called "spiritual" profession, Eccles. iv. 4.—*Quesnel:* Many console themselves with the thought, that they appear to the world wholly devoted to the service of justice and truth; but if we watch them closely, we see they are slaves of injustice and envy.—Wives have nothing to do in official concerns, but they may and should warn their husbands.—God warns man before he falls.—*Canstein:* In a corrupted Church, the ministers are ever the most corrupted; and corruption issues forth from them, polluting others, Jer. xxiii. 15.—*Quesnel:* Faithless teachers seduce the people from Christ, and teach them to prefer Barabbas.—*Cramer:* Is that not the Antichrist, which can willingly endure brothels and usurers, etc., but which would expel the Gospel, and purge their land from it by fire and sword?—*Hedinger:* The world has ever robbed Christ; it likes Him not.—Murderers, fornicators, adulterers, drunkards, can be tolerated; Christian teaching and living never, John xv. 19.—*Canstein:* Carnal wisdom may lead a man, when he despises conscience, departs from the right path, and betakes himself to by-paths, into such snares as he would have gladly shunned.—Ungrateful man wheels like a weathercock.—Conscience often struggles long, ere a man sins against his better knowledge; but the guilt is so much the greater.—The stubbornness of the wicked is more constant than an intention to act right (arising from worldly reasons).—Pilate's testimony, the most glorious testimony to the innocence of Jesus: 1. Not from favour; 2. a judge's testimony; 3. a testimony of Pilate against himself.—*His blood be on us.* They act as if they had a good conscience; but it was mere false, assumed ease (impudence).—The Romans soon made them realize this curse: they still feel it. Yet it will one day cease.—*Luther's margin:* Believers convert this curse into a blessing.—*Zeisius:* Accursed parents, who rashly precipitate their children with themselves into ruin!—The just for the unjust, 1 Pet. iii. 18.—Gaze on, O sinner, *ecce homo!*—(Zeisius and others upon the clothing of Jesus): Christ has borne all manner of shame and contempt, that we may attain to the highest honour.

Gossner: Yea, they would have said, Barabbas is a villain, but he is no heretic. He destroyed only bodies, but Jesus of Nazareth

destroys souls.—The devil may be sure of this, that the people will blind themselves by a fair show.—Whoso sitteth in an official chair must not regulate his conduct by the cries of the multitude.

Lisco: Pilate, a natural man of the world: 1. Not insensible to divine influences; 2. but sunk down into the then existing scepticism of the world; 3. bound by worldly considerations of all sorts; 4. making his conscience a sacrifice to circumstances, which are his god.—*Gerlach:* Mocking, they made Him king; but it was really by virtue of His humiliation that Jesus received His kingdom.—*Heubner:* The custom of releasing one: injustice trying to support itself by injustice.—A Christian wife should be the guardian angel of her husband.—Dreams, too, deserve attention.—How misleading are the masses!—The placing of Jesus side by side with Barabbas is one of the mysteries of His humiliation. So is it often in the world: there, truth and falsehood, innocence and guilt, honour and dishonest service, righteous leaders and seducers, the Prince of life and the great rebel, are oft set side by side. The future will resolve all this confusion.—Innocence is dumb, guilt cries out.—*The consequences of the choice.* The Barabbas-spirit, the devilish, the intoxicating passion for freedom, entered like an evil spirit into the people, inflamed their hatred still more and more against the Romans, swept them with resistless sway beyond all prudence, and precipitated them at last into the pit of destruction. This spirit has entered into their posterity, leading them still to reject Jesus, and give heed to many false messiahs.—Jesus is our consolation, whenever in this world of imperfection the worthy and unworthy are classed together, yea, the former subordinated to the latter.—Such a choice as that of Barabbas is by no means uncommon: 1. In respect of faith: unbelief instead of belief in Jesus, etc. 2. In regard to our lives and acts: rather an unbridled, unfettered life, than a stern, moral regulation and life. 3. As regards civil matters: rather obey demagogues, than the soft words of Jesus.—*What shall I do, etc.?* Many know not what to do with Jesus.—Is it here appropriate, *vox populi, vox Dei?* In one sense do the people demand the crucifixion: God had decreed it in another.—The name of Pilate is preserved among the Christians, but as a name of disgrace: here, and in the Symb. Apost., it is the name of a coward, who wished to release Jesus, and yet surrendered Him,—who knew Him in some degree, and yet feared to confess Him.—*His blood.* Already we see the fruit of their choice of Barabbas: blind presumption, blasphemy, mockery of God's jus-

tice.—If the Jews were not so blinded, they must see clearly that their fathers had committed a greater sin than had been ever perpetrated, when they had been punished before with a captivity of 70 years, and are now enduring one of well nigh 1800.—God has preserved them as a witness to the truth of the Gospel.—As Christ's high-priestly (prophetic) dignity had been mocked before the ecclesiastical tribunal, so was His kingly before the civil.—*Rambach:* Thou must, my Redeemer, atone for the shame of my nakedness, and regain for me the robe of innocence which I had lost.—Consolation for derided saints.—Christ fled from a worldly crown; He took the thorny crown, to indicate His kingdom was not of this world.—It is no true love, which is not willing to endure thorns. The thorns of love are, hostile opposition, ingratitude, derision, insult.—The crown of thorns which we have plaited for ourselves—lusts, earthly cares, pangs of conscience: Christ has made atonement for this.—The rod with which Christ will feed His sheep (the rod of gentleness, the rod of affliction).—The court of justice, the liberty-hall of innocence, converted into a place of injustice.—This robing of Christ was full of shame and disgrace.—*Braune:* The third hour was the hour at which the Roman judge took his seat in the place of judgment: on this occasion Pilate is forced to begin three hours earlier, in consequence of the wrath of the priests, and their feigned piety.—Barabbas: that is a horrifying deception, fearful, surpassing all others.—Pilate's wife: no woman was found among Jesus' enemies. The maid who forced Peter on to his denial stands alone there, in her forward character.—Peter's sermon on this text, Acts iii. 13–21.—*Grammlich:* Daily is cursing or blessing (Christ or Barabbas) set before thee, my soul!—*F. W. Krummacher:* The crown of thorns calls for repentance, gratitude, submission.

TENTH SECTION.

GOLGOTHA: THE CRUCIFIXION.

CHAPTER XXVII. 32–56. (Mark xv. 21–41; Luke xxiii. 26–56; John xix. 17–30; Isa. liii.) Good Friday (see below).

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear His cross. 33 And when they were come unto a place called Golgotha, that is to say, A place of a skull, 34 They gave Him

vinegar to drink mingled with gall: and when He had tasted thereof, He would not drink. 35 And they crucified Him, and parted His garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted My garments among them, and upon My vesture did they cast lots. 36 And sitting down, they watched Him there; 37 And set up over His head His accusation written, THIS IS JESUS THE KING OF THE JEWS. 38 Then were there two thieves crucified with Him; one on the right hand, and another on the left. 39 And they that passed by reviled Him, wagging their heads, 40 And saying, Thou that destroyest the temple, and buildest it in three days, save Thyself. If Thou be the Son of God, come down from the cross. 41 Likewise also the chief priests, mocking Him, with the scribes and elders, said, 42 He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him. 43 He trusted in God; let Him deliver Him now, if He will have Him: for He said, I am the Son of God. 44 The thieves also, which were crucified with Him, cast the same in His teeth. 45 Now, from the sixth hour there was darkness over all the land unto the ninth hour. 46 And about the ninth hour, Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, My God, why hast Thou forsaken Me? 47 Some of them that stood there, when they heard that, said, This man calleth for Elias. 48 And straightway one of them ran, and took a spunge, and filled it with vinegar, and put it on a reed, and gave Him to drink. 49 The rest said, Let be, let us see whether Elias will come to save Him. 50 Jesus, when He had cried again with a loud voice, yielded up the ghost. 51 And, behold, the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; 52 And the graves were opened; and many bodies of the saints which slept arose, 53 And came out of the graves after His resurrection, and went into the holy city, and appeared unto many. 54 Now when the centurion, and they that were with him watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. 55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto Him: 56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

[Ver. 33. Lachmann: ὅ ἐστιν κρανίου τόπος λεγόμενος. The reading ὅ is better supported than ὅς, and few MSS. omit λεγόμενος. Great variety in the readings.

Ver. 34. Lachmann reads οἶνον, following B.D.K.L., etc.: this is opposed by A. and others, reading ὄξος. Meyer holds the first reading to have been introduced from Mark xv. 23.

Ver. 35. All the uncial Codd. want the reading of the Recepta, from "that it might" to the end of the verse, Δ alone excepted. It is supposed to have been interpolated from John xix. 20.

Ver. 42. Βασιλεὺς Ἰσραήλ ἐστιν. Fritzsche and Tischendorf adopt this reading, omitting εἰ, according to B.D.L., etc. The irony is thus stronger. Εἰ is probably an exegetical addition from ver. 40.

Ver. 46. Lachmann and Tischendorf regard the difference in the mode of writing the Hebrew words unimportant.

Ver. 49. The addition ἄλλος δὲ λαβὼν λογχην, κ.τ.λ., though supported by B.C.L., is here quite out of place, and is an interpolation from John xix. 34.]

CRITICAL NOTES.

1. *Survey.*—The same brevity and elevation with which Matthew had described Christ's sufferings during His trial, are met in the account of the crucifixion. Even Mark, in several parts, is more diffuse. He, however, gives the fullest account of the blasphemy against Christ's Messianic dignity; and he alone relates the effect produced upon the realm of the dead by the death of Jesus. The chief points are, Simon of Cyrene; Golgotha; the bitter wine; the parting of the garments; the watch (this last is recorded by our Evangelist alone); the two thieves crucified with Jesus; the blasphemies of the foes; the mocking by the thieves; the darkening of the sun; Jesus' exclamation, My God, and the varying interpretations and the real meaning of the same; the giving up of the ghost; the rending of the temple-vail; the excitement in the world of the dead; the centurion's testimony; the women beholding. The fulfilment of the Old Testament symbols of the Messiah's sufferings is the point of view from which all is described.

2. *As they came out.*—The crucifixion must have taken place outside of the camp, and, accordingly, outside of the holy city: Num. xv. 35; 1 Kings xxi. 13; Acts vii. 56; Lightfoot, p. 499. Instead of being led forth by lictors, the command of whom Pilate, as sub-governor, did not enjoy, Jesus is conducted to the cross by the soldiery. A centurion on horseback, called by Tacitus Exactor mortis, by Seneca, Centurio supplicio præpositus, headed the company. A herald, going in front of the condemned, proclaimed his sentence. Braune states: "There is a Jewish tradition to the effect that a herald went through the city, crying for forty days, Jesus was to be stoned: if any one could witness against Him, let him appear; but no one came forward." We know from Matt. xxviii. 11, that the Jews began very early to throw discredit upon the statements of the Evangelists. These falsifications were, at a later date, attempted especially in relation to the history of Jesus' birth and death, and regarding the Messianic predictions of the Old Testament. The statement, moreover, of the Talmud, that there were *two* vails before the Most Holy, is evidently a concoction to remove the significance of the fact attested by the Evangelists.

3. *They found a man of Cyrene.*—Simon was from Cyrene, in African Libya, where many Jews were living. Ptolemæus Lagi, when he obtained supreme power in Palestine, transported 100,000 Hebrews to Pentapolis, in that district. They had a synagogue of

their own in Jerusalem. It is noteworthy, that we find in Acts xiii. 1, a Simon Niger associated with Lucius of Cyrene. Mark designates Simon, the father of Alexander and Rufus, two men who must have been well known to the Christian churches of that day, probably as brethren in the faith. Perhaps Simon was present as a pilgrim at the Passover (Acts ii. 10); at all events, he was but lately come to Jerusalem, as his appellation indicates. It is conceivable that he was not more intimately related to Jesus. He had been pursuing his journey, while Jesus had been undergoing His trials before the various tribunals. Grotius and others assume he was a follower of Jesus. Rambach: "He has, it would appear, manifested sympathy with Jesus, and was therefore compelled to carry His cross." Perhaps, during his bearing the cross, he became more intimately acquainted with Jesus; at all events, this fact has preserved his name in everlasting remembrance. Simon Peter was not now, as he had promised, in his place: a stranger from a distance must serve in his room. The very circumstance of Simon's arriving, a stranger and alone, at this time, drew the attention of the company; and they forced him, that is, they required of him, according to military custom, this service. (For the verb *ἀγγαρεύειν*, see above, Matt. v. 41. Upon such requisitions, see Tholuck, Glaubwurdigkeit, etc., p. 365.) Simon did not require even to appear a Christian (Grotius), nor yet a slave (Meyer's supposition), in order to lead excited soldiers to this deed of violence. Tradition reports that Christ had sunk to the ground beneath the load. It is possible that the captain of the band, who at a later period declared his conversion to the faith, was even now touched by a feeling of pity. The remainder of the way, it would appear, was short; and this is likely the reason why John omits the circumstance. According to custom, the condemned must themselves bear the crosses.

4. *Golgotha.*—Chald. גֻּלְגֻּלְתָּא, Heb. גֻּלְגֹּלֶת, that is, Skull. Hieronymus and others say this place of execution was so termed from the skulls of the crucified. On the contrary, it is maintained by Cyril, Calovius, De Wette, and others, that the name arose from the *shape* of the hill. Certainly, for the second supposition, two reasons present themselves,—1. That Golgotha means skull, and that the place is not called *κρανίων τόπος*, but *κρανίου*,—Luke uses *κρανίον*; 2. that the skulls were not allowed to lie upon the place of execution unburied, but were covered up. The tradition of the Fathers, that Adam was buried there, gives us no assistance in ex-

plaining the name. Against the second supposition, the late origin of the name, which is not found in the Old Testament, comes in. If now we think of the Jewish mode of execution, stoning, in which the head was the first part injured, we gain something to support the first explanation. It would appear that Golgotha had not been selected as a place of execution till a late date; and that then the valley of Gehinnom ceased to be employed in that way. It is not unlikely that, up till this time, the place had been nameless, and now received this designation, and, it is possible, by way of reference to its shape. The Christian tradition has made the position of Golgotha, which was certainly no hill, but merely an elevated place, to be that of Calvary, the site of the Church of the Holy Sepulchre. This church lies within the walls of the present city, and in the north-western quarter. In opposition to this view, it is alleged that, without making any mention of the line of the city walls, which may belong to a later date, the city would have been in this part extraordinarily small, if we suppose the present district of the Church of the Holy Sepulchre to have lain outside the walls. But, in reply, we would remind the objectors, that a city may easily be small in some quarters, and extend in others. The fact is, Jerusalem then ran out more towards the south side. Against this identity the following have spoken decidedly:—Korte, Robinson's Palestine ii. 270; Neue Untersuchungen, Halle 1847; Neuere biblische Forschungen, Berlin 1857, p. 332 folg.; Titus Tobler, Golgotha, St Gallen 1851, p. 224 folg. For the identity are—Karl von Raumer, Palästina, p. 355; Scholz, de Golgathæ situ, compare Friedlieb, p. 137; Schubert, Schulz, Jerusalem, p. 96; Krafft, die Topographie Jerusalems, Bonn 1846, p. 230. Wolff, Reise in das gelobte Land, Stuttgart 1849, p. 83, pronounces in favour of the probability of the identity (more undecidedly in his work "Jerusalem," Leipzig 1857). Berggren is decided for the identity, in the tract, Flavius Josephus, der Fuhrer und Irrfuhrer der Pilger in Alten u. Neuen Jerusalem, Leipzig 1854:—"It may be quite indifferent to a Christian where the place of execution, Golgotha, and Christ's grave were, inasmuch as the truth of the Gospel history is not dependent upon the traditions regarding the external and local circumstances in the life and death of Jesus. But, overlooking the fact that tradition is often worthy of attention, there are all possible positive reasons to bring forward, why we should seek Golgotha at once, and only there, where the tradition represents. Neither the old world nor the new has any ground for doubting the common opinion

regarding the Holy Sepulchre." The following remark appears important:—Jeremiah predicts (xxxi. 38–40) that the city should in future times extend beyond the north wall (the second wall), and enclose Gibeat Gareb, or the leper's hill, and Gibeat Goata, or the hill of death (of roaring, groaning). The position of Gareb can correspond only with Under Bezetha, and the position of Goata only Upper Bezetha, where Golgotha rose. Both of these elevations were enclosed by Agrippa, as the "New City," and lay inside the "third wall." From the context we learn that Gareb and Goata were unclean places, but, being measured in with the holy city, became sanctified. That the Goata-hill of Jeremiah is identical with the Golgotha of the Evangelists, is more than probable. The wall of Agrippa was built around Bezetha by Herod Agrippa, the grandson of Herod the Great. In conducting this debate, the following points should never be forgotten: 1. That those who oppose the identity have never pointed out any other site for Golgotha. 2. The history of the city of Jerusalem. It has been proved that the city, at a later period, extended considerably from south northwards and north-westwards, and that the third wall, or wall of Agrippa, enclosed on this side a piece of ground which had hitherto lain outside the city. 3. The history of the holy places themselves. It has never been disproved, that, according to the testimonies of Eusebius and Hieronymus, a marble statue of Venus desecrated Golgotha from the days of Hadrian to those of Constantine, to prevent Christians from resorting to the holy place; and that this and similar desecratory monuments form the connecting link between the apostolic tradition and the time of Constantine (Krafft, p. 172). 4. A distinction must be drawn between the statements of tradition regarding the holy places and the description of special points; and it is an erroneous conclusion, when we entertain doubts regarding the former, because doubts attach themselves to the latter (Krafft, p. 234). Schultz represents Golgotha as a rocky height, which rose straight up over against the city, having a precipitous face towards north and east, and was in this way a kind of stage, exposed to the eyes of all the city's inhabitants.—As regards the Via dolorosa, or Via crucis, or the Lord's road from the prætorium to Golgotha, mention was first made of it in the fourteenth century (Krafft, p. 168). The real way trod by our Lord must have lain somewhat more to the south. Braune's statement, that the way was about an hour's walking, is incorrect: it was very much shorter. Upon the finding of the cross by Saint Helena, upon the Basilika erected on

Golgotha by her, and upon the present Church of the Holy Sepulchre, consult Lange's Kirchengeschichte, and works of travel. The central-point of the history of the Holy Sepulchre is the Crusades; but the fact, that the Mohammedans still possess the spot, is less saddening than that Christian sects contend and fight over the holy places, that this contention gave occasion lately to a bloody war, and that the superstitious deception of the holy Easter-fire forms the chief attraction of the feast of Golgotha.

5. *Gave Him to drink.*—It became a custom in later times, among the Jews, to give to those who were led away to execution a stupefying draught (Synedr. 6; Wetstein on Mark xv. 23; Friedlieb 141). The Rabbis considered this a custom of holy mildness, and would ground it upon Prov. xxxi. 6 [" Prodeunti ad supplicium capitis potum dederunt, granumque thuris in poculo vini, ut turbaretur intellectus ejus, sicut dicitur: date sicoram, etc."]. In the days of the Christian martyrs, it sometimes happened that similar drinks were administered to the condemned on their way to execution by friends and brethren in the faith who accompanied them (Neander, Leben Jesu, p. 757). It has not been shown to have been a Roman custom. Nevertheless the Roman soldier carried with him a wine, which, though weak in itself, was strengthened by being mixed with various roots. This common wine was called vinegar-wine (Mark), also vinegar (Matthew). Mark says myrrh was mixed with the wine. The Jewish Sanhedrim appointed for this purpose a grain of incense to be mixed with a cup of wine. The physician Dioskorides says myrrh was also used; Matthew, however, adds, "mingled with gall." By χολή the LXX. translate לַעֲנָה, wormwood, quassia. The Evangelist may have chosen the expression by way of reference to Ps. lxix. 22; but he has not marked the fulfilment specially. There is no trace of a later mythical tradition. The most common drink was vinegar-wine; the strongest and most stupefactive mixture, wormwood. Jesus refused this intoxicating draught decidedly, and that, too, knowing its nature: "when He had tasted, He would not drink." The Romans named such a drink, significantly, Sopor. Jesus did not thus refuse the unmixed vinegar-wine when He thirsted, and had finished His work.

6. *There they crucified Him.*—1. *The Cross*, σταυρός: primarily a pale or beam, crux, two beams fastened together in the shape of a T: of these, the longer, which was called staticulum, projected often upwards the shorter, or cross-beam, called antenna. In the

middle of the larger beam, a piece of wood, on which those who were crucified pressed; and this formed one of the most excruciating agonies of the cross. The height of the cross was not great, and the feet of the criminal were not more than two feet from the ground.—2. *The Crucifixion.* The most extreme capital punishment among several ancient nations: it was practised even by the Persians, Ezra vi. 11; Esther vii. 9; still, the Persian instrument of execution was something between the Roman cross and the German gallows. The cross of the Romans was the most perfect, and was the most extreme punishment to which the most infamous criminals were subjected, and was so disgraceful, that it dare not be inflicted on Roman citizens (crudelissimum teterrimumque supplicium, Cic. Verr. 5, 64); and only slaves, highway robbers, rebels, and despised prisoners of war, were made to suffer it (Joseph. bell. Jud. 5, 11, 1, etc.). Those condemned to the cross must first be scourged; then bear their own cross, also a tablet upon the breast stating their crime, as far as the place of execution, which lay outside the city, upon a thronged highway, or upon some exposed spot, that the crucified criminals might be mocked and at the same time inspire terror. When they had reached this place of execution, they were stripped, and, after the stupefying draught was administered, they were raised up and nailed to the cross, which had been previously erected, and above which was placed a "title." There was, no doubt, another mode, according to which, the criminals were fastened to the cross while it yet lay on the ground. But it would appear that the former was the more usual method (Friedlieb, p. 142). The arms were first extended and fastened to the cross-beam. The body hung upon a peg in the centre in a riding manner, which prevented the hands from being torn through, and allowing the person to fall. The feet, too, were fastened. Then began the nailing. The statement, which was circulated from the days of the ancient Church, that the feet of the Lord were nailed as well as His hands, was contradicted since 1792 by Dr Paulus, who maintained that the feet of Jesus were only bound. This assertion has been disproved by Hengstenberg, Hug, and Bähr (consult Tholuck, die Glaubwurdigkeit; Hug, Gutachten ii. 174; Friedlieb, p. 144). The first proof that feet and hands were both fastened by nails, is supplied by Luke xxiv. 39, where Jesus, after His resurrection, shows the disciples His hands and feet (with the marks in them). Again, we have the testimonies of the oldest Church-Fathers, who wrote at a time when this punishment was still practised, upon this

subject, namely, Justin Martyr c. Tryph. 97; Tertullian advers. Marc. iii. 19. Further, heathen writers testify that the feet as well as the hands were nailed: Plautus, Mostellaria, Act ii. Scene 1. There is no reference made here by the Evangelists to Ps. xxii. 17. This is a matter not to be overlooked. Moreover, the explanation of the words כָּאֲרִי is acknowledged to be very difficult and doubtful (compare Hengstenberg, Ewald, Hitzig, on the passage). The typical Messianic reference of Ps. xxii. to the sufferings of Christ does not, however, depend on this passage, although the similarity is remarkable. See Meyer also on this passage. The spirit of torture of the old world must naturally manifest its inventive powers in the augmentation of the pains of this punishment. So arose the habit of crucifying with the head downwards (Peter's death), and such like (see Friedlieb, p. 146). Hence, too, arose the crux decussata, in an oblique form, in the shape of an X, upon which Andrew is said to have bled to death. The punishment of crucifixion was introduced into Palestine after that country had become a province of the Roman empire. Meeting with a similar punishment, of a Jewish character, a modification ensued. Among the Jews, those who had been stoned to death were hanged upon a tree to excite terror, on the condition that the corpse was not to remain on the tree, but should be buried the same day; for one who is hanged is cursed of God (Gal. iii. 13), and the land was not to be polluted by such an one (Deut. xxi. 22, 23). Hence the Jews employ, of crucifixion, the more usual תָּלָה, to hang, and Christ is designated in Jewish polemical works, "the hanged." According to the Roman custom, the crucified were not taken down: they were allowed to die slowly; and in the case of young and strong men, this continued sometimes three days. Their flesh was given to the birds, or other wild animals. At times their sufferings were shortened, by kindling a fire beneath, or allowing lions and bears to tear them to pieces. But the Jewish custom did not permit that. The bodies must, according to the preceding law, be taken down and buried. Hence arose the Roman Crucifragium, the breaking of the legs (a punishment in itself); and with this a "mercy-stroke" was at times associated, which ended the pain of the sufferer. Were they already dead, the Crucifragium was superfluous; but to make sure of death, the easier "mercy-stroke" was given, that is, the body was pierced by a lance. We see in the Jewish custom several things, which were all combined into one in the Roman: 1. The torturing execution; 2. the public exposure to insult and

mockery; 3. the kindling of a fire beneath is the third point, and indicates an annihilating burial. Nero, probably, in his persecutions of the Christians, carried the thing further; later it became common; and the Inquisition, in the Middle Ages, employed this legacy of the Romans, and cherished it lovingly.—3. *The Agonies of the Cross.* The most extreme punishment, shame, and torture, which could be devised by the old world, with the assistance of the Roman court of criminal justice. Only the Inquisition, with its fiendish inventions, has been able to surpass this torturing death. There are two sides, agony and disgrace. Each side presents three acts. The agony—scourging, bearing the cross, sufferings on the cross. The torture of the last begins with the pain of the unnatural method of sitting, the impossibility of holding up the weary head, the fevering of the nail-pierced hands and feet. Besides this, there is the swelling of arms and legs, feverish thirst and anguish, the gradual extinction of life through gangrened wounds or exhaustion. The shame and soul-suffering also presents a climax: The Scourged One appears as the detested; the expelled Cross-bearer, as the rejected of God and men; the Cross-suspended, as an object of horror, and of cursing and abhorrence (1 Cor. iv. 13; John iii. 14). The peculiarity of Christ's sufferings lies, however, *a.* in the contrast between His heavenly healthiness and sensibility, and this hellish torture; *b.* in the contrast between His holiness, innocence, philanthropy, and divine dignity, and this experiencing of human contempt, rejection, and of apparent abandonment by God; above all, *c.* in His sympathy with humanity, which changes this judgment, to which the world was surrendered, into His own, and so transforms it into a vicarious suffering. Upon the bodily sufferings of Christ, during the crucifixion, the physician Chr. Gottl. Richter has written four treatises (1775).

7. *Parted His garments.*—"Perfectly naked did the cruciarii hang upon the cross (Artem. 2, 58; Lips. de cruce 2, 7), and the executioners received their clothes (Wetstein upon this passage). There is nothing to show that there was a cloth even round the loins. See Thilo, ad Ev. Nicod. 10, p. 582." Meyer. There is, however, also a retrospective, prophetic view; and the Jewish custom is to be remembered, the sympathy of the heathen captain, Christ's mother beneath the cross, etc. The clothes became the property of the soldiers, after Roman usage. The outer garment was divided probably into four, by ripping up the seams. Four soldiers were counted off as a guard, by the Roman code. The

under garment could not be divided, being woven; and this led the soldiers to the dice-throwing. Matthew presents the different points as a whole.

8. *Casting lots.*—For the more explicit account, see John xix. 23. —*That it might be fulfilled.* According to the textual criticism, we are led to think these words introduced from John, "although it is worthy of attention, that ῥηθὲν ἀπὸ τοῦ προφ. belongs only to Matthew." De Wette. One is induced, certainly, to side with the minority in this case. The addition is supported not merely by the mode of speech used by Matthew, but also especially by the fact, that he has put the crucifixion into the Aorist participle, as though he would emphasize particularly the fact brought forward by the finite verb. And this cannot be the garment-parting in itself, but its import. Accordingly the case stands thus: either the majority of scribes have taken objection to the expression, ὑπὸ τοῦ προφήτου, or the others have expanded the words, "they parted His garments, casting lots," according to Matthew's meaning. The construction shows, however, that this explanation was intended. The prophecy in the psalm is of a typical nature. Upon the misconception of the passage, Ps. xxii. 19, which Strauss charges home upon the Evangelist, see Lange's Leben Jesu ii. 3, p. 1602.

9. *And sitting down, they watched Him.*—The watch was set to prevent those who had been crucified from being taken down. In this case, they had a peaceful bivouac. This fact is stated in symbolical language.

10. *And set up over.*—The circumstance that the cruciarius, according to Dio Cass. 54, 8, was compelled to carry a "title" stating his guilt, suspended from his neck and resting upon his breast, while being led to the place of execution, justifies the conclusion that it was the custom to set up this "title" above the criminal's head, when fastened to the cross. We learn the same from the transactions regarding this "title" recorded by John, who lays peculiar stress upon the double meaning and significance of the superscription, ch. xix. 20. This "title," according to Matthew, was attached after the division of the clothes. The very soldiers seem to feel that the statement of the crime was not in this case the chief matter. The small, white tablet, upon which the accusation or sentence of death stood inscribed, was called titulus, σανίς, or also λεύκωμα, αἰτία.—*This is Jesus, The King of the Jews.* No other crime but this. The Jews have crucified their Messias. He has His title of honour; they have their shame.

11. *Then were two thieves.* (Lange's translation: "Then *are* two thieves crucified.")—At this moment, and not till then, *are* (present). "By another band of soldiers;" for those who crucified the Lord have seated themselves. This arrangement was a combination devised by Pilate. First, the crucified Jesus is decked with the title, King of the Jews; then two robbers, as the symbol of His Jewish kingdom, are crucified. This was the governor's revenge, that the Jews had overcome him, and humbled him in his own estimation. Two robbers, λῃσταί: the usual punishment for such an offence was crucifixion. They were in all likelihood no common robbers, but fanatical insurrectionists, chiliastic enthusiasts, such as are frequently met with in later Jewish history.

12. *But they that passed by.*—Not labourers going to their work (Fritzsche, De Wette), but the people who, on the afternoon of the feast-day, were walking about outside the gate, and going towards this populous quarter, where a new town was rising. As we previously remarked, Golgotha was a rocky height, turned towards the city, forming thus a natural stage upon which the crucified were visible. And there the citizens of Jerusalem came forth this day purposely, to walk about with pleasure.—*Wagging their heads.* "Not as a sign of *disapprobation*, but—as we may see from Ps. xxii. 8—as a gesture of passionate and derisive joy: compare Job xvi. 4; Isa. xxxvii. 22; Buxtorf, Lexic. Talm. p. 2039." Meyer. Query, was not disapprobation hidden under this derisive joy?

13. *Thou that destroyest the temple.*—Following the participial form, more accurately, the destroyer of the temple. The popular accusation cast in His teeth by the citizens of Jerusalem, proud of their temple, though the false witnesses upon the trial had contradicted one another. Still, they understood that there lay in "the rebuilding within three days" an announcement of a delivering power, and also a claim laid to Messianic dignity: hence the summons, "Save Thyself," and the parallel sentence, explanatory of the first, "If Thou be the Son of God," etc. The witty mockers do not dream that He will really within three days rebuild the temple which they had destroyed. The parallelism, putting the words into poetic form, makes of the utterances a song of derision, which they improvise in their satanic enthusiasm, as is still often observed in the East upon similar occasions.

14. *The chief priests, with the scribes.*—The burghers *blaspheme*, for they were at first stung with feelings of disapprobation; the members of the Sanhedrim *mock*, for they think they have achieved

a perfect victory. But their mockery is no less blasphemy: and here, too, appears that poetic parallelism which makes a derisive song out of their mocking. But the mockery rises in this case to frenzy,—"He saved others" (forced recognition), "Himself He cannot save" (blasphemous conclusion). Then, "*He is King of Israel:*" ironical no doubt, and again a rash conclusion. Finally, "*He trusted in God*" (with blasphemous reference to Ps. xxii. 9); and the godless conclusion, in which blasphemy against Christ passes unconsciously over into blasphemy against God, for whose honour they pretend to be zealous. Besides this, they unconsciously adopt the language of the enemies of God's servant, Ps. xxii. Thus are the statements, and even the prayers, of finished fanaticism filled commonly with blasphemies. *If He will have him*, εἰ θέλει αὐτόν: if He has pleasure in him, after the Hebrew חָפֵץ בּוֹ. It is worthy of note, that the mocking speech of the Sanhedrim consists of three members, while that of the other mockers presents but two.

15. *The thieves also*, etc.—Apparent contradiction of Luke xxiii. 39. 1. Meyer and others: It is an actual contradiction. 2. Ebrard and others: It is only a general expression, indefinitely put. 3. The older harmonistic, Chrysostom, and others: At first, both mocked; afterwards, only one. 4. At first, both have mocked, ὠνείδιζον, demanding that He as Messias should descend from the cross. This was by the one required, as a nobler chiliast (*millenarian*), and with a heart filled by enthusiastic hopes; by the other, in a despairing spirit. Afterwards, the former resigned all earthly hopes, and in his death turns to the dying Christ; the other has in his despair blasphemed the dying Lamb (ἐβλασφήμει, Luke). See Lange's Leben Jesu ii. 3, p. 1565.

16. *And from the sixth hour.*—Since the third hour, or nine o'clock in the morning, Jesus had been hanging on the cross; from the sixth hour,—accordingly at mid-day, when the sun stood highest and the day was brightest, which also was the middle-point in His crucifixion-torments,—the darkness began. This statement regarding the time, appears to be opposed to that in John xix. 14, where it says, ὥρα ἦν ὡς ἕκτη, when Pilate pronounced sentence. If we adopt Tholuck's view, that John follows the reckoning of time usual in the Roman forum, there is an earlier hour obtained. The periods of the day being reckoned especially according to the hours of prayer, 3, 6, 9, we may understand the passage thus: the third hour was already past, and it was going, was hastening on, to the sixth hour. The sixth hour was held peculiarly sacred by the Jews,

especially upon the Sabbaths and the festivals. Mark's statement is analogous, ch. xv. 25: it was the third hour when they crucified Jesus. Mark, like Matthew, contemplates the scourging as a part of the crucifixion; and that occurred between the third and sixth hour. This cannot have been an ordinary eclipse of the sun, because the Passover was celebrated at the time of full moon. Moreover, Luke mentions the darkening of the sun after the darkening of the earth; and hence it is manifest, that he ascribes the darkness which spread over the earth to no mere eclipse; but he ascribes, on the contrary, the darkness of the sun to a mysterious thickening of the atmosphere. The Christian Fathers of the first century appeal to a statement which is found in the works of Phlegon, a chronicler under the Emperor Hadrian (Neander, p. 756). Eusebius quotes the very words, under the date of the 4th year of the 202d Olympiad: "There occurred the greatest darkening of the sun which had ever been known; it became night at mid-day, so that the stars shone in the heavens. A great earthquake in Bithynia, which destroyed a part of Nicæa." Hug and Wieseler (chronol. Synopse, p. 388) reject this reference, inasmuch as Phlegon speaks of an actual eclipse. But when we see that Phlegon unites that eclipse with an earthquake, we may reasonably conclude he refers to some extraordinary natural phenomenon. Still, as it is alleged that the reckonings manifestly do not agree accurately with the year of Christ's death (either two or one year earlier, see Wieseler, p. 388; Brinkmeyer, Chronologie, p. 208), we let this reference rest upon its own merits. Paulus and others make the darkness to be such as precedes an ordinary earthquake. Meyer, on the contrary, asserts that it was an *extraordinary, miraculous* darkness. Without doubt, the phenomenon was associated with the death of Jesus in the most intimate and mysterious manner. Physical life has something more than its mere ordinary round; it has a development which shall go on till the end of the world. This development is conditioned by the development of God's kingdom, forms a parallel to the same, and agrees in all the principal points with the decisive epochs in the kingdom of God (see Lange's Leben Jesu ii. 1, p. 312; Positive Dogmatik, p. 1227). Accordingly, the death of Jesus is accompanied by an extraordinary occurrence in the physical world. But that these occurrences were natural phenomena, and produced by natural causes, cannot be denied. For, improper as it is to represent the wonder in nature as a simple, accidental occurrence in nature, it is equally improper to set nature outside of nature her-

self, to deny the natural side of the wonder in nature. This darkening of the sun is then to be connected with a miraculous earthquake, which again stood connected with the occurrence in the life of the divine Redeemer, which we are now considering. The moment when Christ, the creative Prince, the principle of life to humanity and the world, expires, convulses the whole physical world. In a similar moment of death, is nature to go to meet her glorification. When Christ was born, night became bright by the shining of the miraculous star, as though it would pass into a heavenly day; when He died, the day darkened at the hour when the sun shone in fullest glory, as though it would sink into the awful night of Sheol. Heubner, referring to the eclipse mentioned by Phlegon, says, Suidas relates of Dionysius the Areopagite, that he cried out,—"God is suffering, and the world sympathizes with Him, or else the world is hurrying to destruction." See also, p. 457, the well-known statement of Plutarch (de oraculorum defectu). Ships which were sailing towards Italy, passed by the island Paxe. The Egyptian helmsman, Thamus, heard a voice bidding him say to the reeds, when he arrived, that the great Pan was dead. The announcement of this death to the reeds called forth many outcries and a sound of bitter lamentation.

17. *Over all the land.*—Theophylact: *κοσμικὸν δὲ ἦν τὸ σκότος, οὐ μερικόν.* Meyer: "Not over the entire earth (Erasmus etc.), regardless of the boundaries of geography; the expression is a natural hyperbole." The legitimacy of "the natural hyperbole" lies in this, that the Israelites used the "whole land" for the earth! There is a reference certainly to the whole world, though the natural phenomena may have been fully seen only in the Holy Land, Syria, and Asia Minor.—*To the ninth hour.* Highly significant continuance of the darkness. Mere shadows of this gloom were the darknesses which accompanied the decease of Romulus and that of Cæsar. Virg. Georg. i. 164.

18. *About the ninth hour, cried.*—This is the only one of the "seven words" which is reported by Matthew and Mark: it is given accordingly in a pointed manner, and presented in its striking signification. Most exactly given by Mark in the Syro-Chaldaic dialect, Eloi, etc. With this single exception, and the loud cry in departing, the above-named Evangelists give merely the import of Christ's exclamations. The expression, He cried, is worthy of notice; or, He shrieked with a loud and strong voice. This exclamation is given in its original form, as the "Talitha Cumi" and the

"Abba" in Mark (ch. v. 41, xiv. 36). *Σαβαχθανί*, Chald. שְׁבַקְתָּנִי = Heb. עֲזַבְתָּנִי. "The citation of this exclamation in the original tongue is fully and naturally explained by the mockery of ver. 47, which rests upon the similarity of sound. The Greek translator of Matthew's Gospel was accordingly forced to retain the Hebrew words, though he adds the translation." Meyer.—*Explanation* of this cry: 1. Vicarious experience of the divine wrath (Melanchthon and the older orthodox school). 2. Testimony that His political plans had failed (Wolfenbuttel Fragments). 3. Mythical, founded on Ps. xxii., the programme of His sufferings (Strauss). 4. Lamentation, expressed in a scriptural statement, showing He had the whole psalm, with its sublime conclusion, before His mind (Paulus, Schleiermacher). 5. Actual abandonment by God (Olshausen). 6. Momentary feeling of being forsaken by God. *De Wette, Meyer:* "Pain overcoming (!) for the moment." "The agony of soul arising from *rejection*, united with the torture of body, which now surpassed endurance." "His *consciousness* of union with God is for the moment overcome by the agony." 7. Amid the faintness, or the confusion of mind, felt at the approach of death, He experiences His abandonment by God; and yet His soul rests firmly on, and His will is fully subject to, God, while He is thus tasting death for every man through God's grace (Lange's Leben Jesu ii. 3, p. 1573). Or the voice of conflict with death, a voice at the same time of victory over this temporal death to which humanity is subject.

19. *This* (man) *calleth for Elias.*—Explanation: 1. Misunderstanding on the part, *a.* of the Roman soldiers (Euthym. Zigabenus), *b.* of the common Jews (Theophylact), *c.* of the Hellenists (Grotius). 2. Meyer, following De Wette: "A blasphemous Jewish joke, by an awkward and godless pun upon Eli." If we conceive to ourselves the state of matters, we may easily assume that joking and mockery were now past (see Luke xxiii. 48). It may be supposed that this loud cry, Eli, Eli, wakened up the consciences of the onlooking Jews, and filled them with the thought, Perhaps the turning-point may now actually have come, and Elias may appear to bring in the day of judgment and vengeance (Olshausen); and, occupied thus, they may not have heard the remaining words. It is by no means far-fetched to imagine that the Jewish superstition, after the long-continued darkness, took the form of an expectation of a Messianic appearance. At least, we may say that they sought to hide their terror under an ambiguous pun upon the words.

20. *One of them ran and took a spunge.*—The word of Jesus, I thirst, had immediately preceded this act, as we learn from John; and, succeeding the cry Eli, marks that Christ was now conscious of having triumphed. Under the impulse of sympathy, one ran and dipped a spunge in a vessel of wine which stood there (the ordinary military wine, *posca*); and then fastening the spunge upon a hyssop-reed, which when fully grown is firm as wood, gave it to the Lord to drink. (See Winer, Hyssop.) According to John, several were engaged. According to Matthew, the rest cry out to the man who was offering the drink, Let be; let us see whether, etc. According to Mark, the man himself cries, Let be!—an accurate picture of the excitement caused by the loud cry of Jesus. The one party seem to see in this act a disturbance of the expectation; the others see in it the fulfilment of the request, and a refreshment to support life till the expectation should be fulfilled. De Wette thinks the offer was ironical; but he confounds the second with the first draught. His view, too, is opposed by Christ's reception of the second drink. Christ drank this draught, 1. because the wine was unmixed; 2. because now the moment of rest had come.

21. *Jesus cried again.*—The last words,—not John xix. 30, but Luke xxiii. 46,—"Father, into Thy hands," etc. Meyer wishes, without ground however, to find in this a later tradition, arising from Ps. xxxi. 6. Paulus' assumption of a merely apparent death needs no refutation.

22. *And, behold, the vail of the temple.*—Full development of an earthquake, which was mysteriously related to the death of Jesus, and yet was quite natural in its progress. This was a result of the convulsion, although the earthquake is mentioned afterwards. Such is ever the case in an earthquake: its approach is marked by such fixed signs as the shaking of houses, etc. Meyer holds that neither the earthquake nor the darkness were natural. But nature and spirit do not in the Scriptures pursue different roads; here nature is conditioned by spirit. An earthquake, which is not natural, is a contradiction. Moreover, the vail which was rent was that before the Holy of Holies, and not before the Holy Place. See Heubner, p. 459, for the refutation of this assumption of Michaelis. This rending was a result of the convulsion, and at the same time a sign of the removal of the typical atonement through the completion of the real atonement, which ensures us a free access to God, Heb. vi. 19, ix. 6, x. 19. For the mythical embellishment of this fact, in the Evang. sec. Hebr., see Meyer.

23. *And the rocks rent.*—Progress of the miraculous earthquake: the firm foundation of the holy city begins to split.—*The graves were opened.* Awful, significant phenomenon, introducing the following ghostly phenomenon. The whole forms a type and symbol of the judgment and the world's end, which is seen in its principle in Jesus' death, and hence is manifested by natural signs. The opening of certain particular graves in the neighbourhood of Jerusalem was a special representation of the coming resurrection, particularly of the faithful. But it was typical as well as symbolic, as is evident from the spiritual apparitions which succeeded.

24. *And many bodies of the saints which slept.*—There is no ground for the opinion held by Stroth in Eichhorn's Repert. ix. 1, p. 123, and by the elder Bauer, Bibl. Theol. des Neuen Test. i. 366, that both verses are interpolated. *De Wette:* "This remarkable statement does not agree with the common evangelical tradition. As even a mythical (traditional) representation, it does not harmonize well with the Messianic belief of that time (it may, to some degree, with the expectation of the first resurrection, Rev. xx. 4); and again, we cannot satisfactorily deduce the thing from the fact that a few graves were opened. See Hase, § 148. There are more details given in Ev. Nicod. cap. 17, 18." Meyer's view is, that the symbolical fact of the graves having opened, was transformed into the traditional history that certain arose; and hence he holds the passage to be an "apocryphal and mythical supplement." With the one fact, that the graves opened, agrees the other, that after Jesus' resurrection many believers saw persons who had risen from the grave, who had been delivered from Hades. These two facts became one living unity in the Apostle's belief regarding the efficacy of Christ's resurrection. Our text is thus the first germ of the teaching of the Church upon Descensus Christi ad inferos, the development of which we have in 1 Pet. iii. 19 and iv. 6. The appearance of the bodies may hence be regarded as symbolical, they were the representations of redeemed souls. The death of Christ is accordingly proved at once to be the death of the world; as the atonement, and Christ's entrance into Hades, it acted upon the spirit-world, quickening especially Old Testament saints; and these quickened saints reacted by manifold annunciations upon the spiritual condition of living saints. Accordingly, it is not miracles of resurrection which are here spoken of; but, on the other hand, neither is it a miraculous raising from death, as was that of Lazarus, to live a second life in the present world. In

this respect, the order laid down in 1 Cor. xv. 20 continues, according to which Christ is the ἀπαρχή. "These dead arose, according to Epiphanius, Ambrose, Calovius, etc., with a glorified body, and ascended with Christ.—In Actis Pilati, Thilo, p. 810, names among those who arose, Abraham, Isaac, Jacob, the twelve patriarchs, Noah. A different account is found in Evang. Nic." Meyer. A distinction is made in our text between the effect of the death of Jesus and His resurrection. By His death, the saints are freed from the bonds of Sheol ("their bodies arose"); by His resurrection, their action in this world is restored ("went into the holy city," etc.).

25. *Now when the centurion.*—The centurion who had presided over the execution. See above.—*And they that were with him.* The soldiers on guard, who, at the beginning, had been thoughtlessly gambling. Mark mentions, as the single witness of Christ's majesty in dying, this captain, who, along with the captain in Capernaum (Matt. viii.), and the captain Cornelius at Cæsarea (Acts x.), forms a triumvirate of believing Gentile soldiers, in the Gospel and apostolic histories. But Matthew associates with the centurion, his band; and Luke informs us, the consternation was general, ver. 48. The special testimony belongs, nevertheless, to the centurion.—*Saw the earthquake, and what was done.* Not only the destructive effects of the earthquake upon the rocky region of Golgotha, but also the way in which Christ gave up the ghost (Mark and Luke).—*Truly this was the Son of God.* Luke says, a just man. The word of a heathen must not always be taken in a heathen meaning (so Meyer, Heros, demi-god); least of all, here. Heathen became Christians, and their conversion was announced in Christian confessions. Yea, the centurion may easily have been acquainted with Jewish opinions; and so the accusation, Jesus had made Himself Messiah and God's Son, was changed by the captain rather in a Christian (divine and human holy being) than in a heathen manner (a demi-god). The heathen colouring is exceedingly natural. The germ, it is evident, is not a superstitious raving, but a confession of faith.

26. *And many women were there.*—Luke gives us an accurate account of these female disciples, ch. viii. 2. They followed the Lord upon His last departure from Galilee, served Him, and supported Him out of their property. Matthew names, 1. Mary Magdalene. She was, judging from her name, a native of Magdala, on the Sea of Gennesareth; and hence she is supposed to have been the sinner

who turned unto the Lord in that district, and anointed His feet, Luke vii. 37. Out of the Magdalene seven devils had been driven by Jesus; that is, He had wrought a miraculous deliverance of an ethical, not of a physical character (see Lange's Leben Jesu ii. 2, 730 seq.); and this exactly agrees with the pardon of the great sinner. She is, of course, to be distinguished from Mary of Bethany (John xii. 1). Meyer says, "מגדלינא is mentioned by the Rabbins (Eisenmeyer, Entdecktes Judenthum i. p. 277); but this must not be confounded with מגדלא, a female hair-dresser, which the Talmud states to have been the occupation of Jesus' mother." 2. Mary the mother of James and Joses, that is, the wife of Alpheus (John xix. 25), sister-in-law of Joseph, and of the mother of Jesus. 3. The mother of Zebedee's children, Salome: see ch. xx. 20. She it is, undoubtedly, who is meant by the sister of Christ's mother, John xix. 25. The Evangelist chooses to name just these, without excluding the mother of Jesus and the other ministering women. "Hence we must reject the assumption of Chrysostom and Theophylact, which Fritzsche repeated, that the mother of Jesus is the same with Mary the mother of James and Joses, ch. xiii. 55. Euthym. Zigabenus has long ago overthrown this theory." Meyer.

DOGMATICAL REFLECTIONS.

1. See the preceding remarks.

2. The prevailing point of view from which the Evangelist represents the crucifixion and its agonies, is the fulfilment of the Old Testament types. Hence it is that he twice makes the *chief fact* merely introductory, which is marked by the use of the participial form, and brings out into special prominence some *special circumstance* as the *chief thought* by the use of the finite verb. 1. *Καὶ ἐλθόντες εἰς τόπον Γολγ. ἔδωκαν αὐτῷ πιεῖν, κ.τ.λ.* 2. *Σταυρώσαντες δὲ αὐτὸν διεμερίσαντο, κ.τ.λ.*

3. The four chief points in the history of the passion, before us, are: 1. *Jesus in the power of the Gentiles: a.* they press a Jew into the service of the cross; *b.* they offer their stupefying drink to the Lord while dying; *c.* they divide among themselves, and gamble for, His clothes, and guard His corpse; *d.* they make the King of the Jews a robber-chief. 2. *Jesus in the power of the Jews: a.* the derisive song of the people; *b.* Christ blasphemed by chief of the Jews and the teachers; *c.* insulted even by their own dying criminals—He can give us no help. 3. *Jesus sinks into apparent hopelessness, and*

with Him the Jewish and Gentile world, though then it is that He is really victorious: a. the funeral-pall of the world, or the darkening of the sun; *b.* Jesus' exclamation, or the judgment of death; *c.* the last disappointed chiliastic expectation of help from Elias here; *d.* the last cry of Jesus, or the dark mystery of redemption. 4. *The destruction of the world's old form, and the signs of redemption and of the new world: a.* the temple-service, or the slavery of conscience in this world, removed,—the access to the throne of grace in the Holy of Holies free; *b.* the prison of Sheol, or the slavery of the spirits in the other world, removed,—the way of resurrection open; *c.* the power of the Gentile tyrannical rule removed,—the Gentile centurion compelled, in his terror of soul, to make a confession of faith; *d.* the slavery of women (and of the oppressed classes) removed,—the believing women, in their heroic spirit of faith, free.

4. Simon of Cyrene, an illustration of the fate which befell the Jews after Christ's crucifixion under Gentile masters. An omen of the maltreatment and shame which were awaiting the Jews at the hands of the Gentile world, but likewise of their end; the Jews are to be excited and compelled by the Gentile world to take up the cross of Christ (Rom. xi.). Remarkable issue. Even up to that moment, the Jews still were imagining that they had subjected the Gentiles to themselves in the crucifixion of Christ, while the subjection of the Jew to the Gentile was now really becoming visible.

5. Golgotha, the old world's accursed place of execution, transformed by Christ into the place of pilgrimage for the new world, and into the new city of Jerusalem.

6. The opiate-draught, the old world's remedy in suffering, anguish, and torture, proved by Christ, and rejected by Him with full and clear consciousness. The sympathy of the world with the suffering Christ, the complaint of Christ regarding the world's consolations; and He, conscious of a truer comfort, does away with all these unavailing consolations of the old world.

7. The gamblers beneath Christ's cross changed into confessors of His glory. The heirs of His coat are at the end witnesses of His spirit. The military guard changed beneath His cross into a camp of peace.

8. Christ, the King of the Jews, between the thieves, distinguished as a robber-chief, become the royal Saviour and Judge of the world. The same title which honoured the Lord, was the shame of the Jews.

9. The feast-celebration of the unbelievers: 1. The people walk

up and down before the cross, and blaspheme; 2. the ecclesiastical powers mock; 3. the transgressors and despairing are angry, and revile. God, however, condemns, 1. the first in their ignorance, speaking as they do merely from lying hearsay; 2. the second in their raving wit, in that they condemn themselves by openly blaspheming against God, while they imagine that they mock Christ (the bulls of the Romish Church, consigning their enemies to perdition); 3. the third in their thoughtlessness, who dream not that redemption is so near; 4. generally, the millenarian expectations, according to which the old world is to be glorified, destitute of salvation though it be. But God, condemning this old world, founds a new world, possessing, and glorified by, redemption.

10. *The darkness over the earth.*—The indication of that development which this terrestrial cosmos is to pass through, according to the teaching of Scripture. The sign that the earth, and not the sinner only, suffers from the curse (Gen. iii.; Deut. xxviii.); that the earth sympathizes with Christ (Zech. xi.); the presage of the earth's final (eschatological) death and victory (Matt. xxiv.).

11. Eli, Eli.—The darkness which spread over the heavens was a visible representation of the state of Christ's soul during this period of silent suffering upon the cross. The bodily effects of the crucifixion began at this time to cease. The fever arising from the wounds in His hands and feet, and increased by the pierced brow and lacerated back, galled still more by the pressure of the cross-beam, had now become exhausted. But the increased flow of blood, which formerly circulated so peacefully, weighed down His head, oppressed His heart, and took from Him the joyous feeling of life; and, suffering these agonies, the Lord hung during the long weary hours beneath the heaven's mourning blackness. At last the dizziness experienced before fainting must begin to make itself felt,—that condition in which consciousness commences to dream, to reel, to be lost, and then returning, to behold the awful apparitions presented by the imagination. This is a state in which we see how near death is related to madness. Jesus was experiencing the approach of death. He was "tasting" death,—tasting death as only that holy and pure Life could taste death. But in this His death, He felt the death of mankind; and in this death of mankind, their condemnation to death. This experience He adopted as His own, receiving it into His own consciousness, and then sanctified it by His loud cry to God, "My God, My

God, why hast Thou forsaken Me?" In that cry, His feeling of that full death was changed into a prayer to God; and so His contest with, and victory over death, became the glorification of death by the destruction of its *sting:* the completion of the atonement. His experience of being forsaken by God, is expressed in the words, *forsaken Me:* His soul's firm rest on God, in the words, *My God, My God!* The question, *Why*, is not the objection of one in despair, but the question of God's child and servant; and almost immediately afterwards, in the hour that He became conscious of victory, and cried aloud, It is finished, He received the answer through the eternal Spirit. From the beginning of His life He *knew*, but in this moment it became a *fact of experience*, that He gave His life for the life of the world; and this knowledge permitted Him to declare that all was now completed. We should not, accordingly, look upon this exclamation of Jesus as an amazing singularity in Christ's sufferings, but as the real climax, with which judgment changed into victory, and death, the result of the curse, becomes the glorious redemption. This cry of Jesus, which is in one sense the darkest enigma of His life, becomes, when thus considered, the most distinct and most transparent declaration of the atonement. The doctrine of the personal union of the divine and human natures is as little disturbed by this passage, as by the soul-sufferings of Jesus in Gethsemane. Because the Evangelist refers to no unholy fear of His human nature, but to a holy. But was divinity really and fully united in Him with humanity, then His divine nature, even in the deepest depth of His human suffering, must be united with His human. And this was manifested here. No alteration was produced in God, however; but the deepest human pain, in other cases called despair, the full realization becomes glorified as the fullest atoning submission.

12. The 22d Psalm.—The numerous points of agreement between this psalm and the history of Christ's passion, led Tertullian to say that the psalm contained totam Christi passionem. If we regard all the psalms as Messianic in the widest sense, and then arrange the psalms into—1. such as contain isolated Messianic references; 2. such as are typical of the life, sufferings, and victory of Christ; 3. such as are acknowledged prophecies of the ideal Messiah, and of the Messiah's kingdom,—the 22d Psalm would belong to the second class. For manifestly in it a servant of God under the old economy describes his own unbounded sufferings. The representation becomes, without the writer's knowledge, but

truly with the Spirit's knowledge, typical of the bitter agonies of Christ (see Lange's Positive Dogmatik, p. 673).[1]

13. *The curtain in the temple, before the Holy of Holies* (see above, the description of the temple, p. 209, and consult Winer).—This curtain was not merely torn in one spot; it was rent into two pieces, from top to bottom. This circumstance signifies, that the real atonement was perfected; accordingly, that typical offerings and priestly mediation are done away; that the access to the throne for every believing soul, in the name of the Father, and in the Spirit of Christ, is now quite free. This view we might support from many a Scripture passage (Rom. iii. 25, v. 2; the entire Epistle to the Hebrews). And hence, the excitement which takes place in the realm of death, which hitherto was under bondage, is the result, not of Jesus' mere entrance into the realm of death, but of His entrance into the same in the might of His atoning death. Thus, too, is the *idea* of spiritual apparitions here *realized;* but these apparitions are to be entirely distinguished from the appearance of ghosts. See the article Gespenst (Phantom, or Ghost) in Herzog's Real-Encyklopädie.

14. The effects of the vicarious death of Jesus,—1. upon the realm of the dead (beginning of the resurrection); 2. upon the Gentile world (beginning of confessions); 3. upon the world of the oppressed classes, namely, of women: free communion with Christ, in spirit, suffering, and victory.

15. At the siege of Jerusalem by Titus, the Jews sallied forth from the city in bands to free themselves, and were slaughtered by the Romans in hundreds beside the cross. "The cross of redemption cast upon the Jews numberless shadows of itself, as crosses of condemnation." See Lange's Apost. Zeitalter ii. 431.

16. The cross, which to the old world was the symbol of deepest abhorrence, shame, infamy, and perdition, has now become for the new world the symbol of honour, blessing, and redemption. Even superstition and worldly vanity have adopted this sign. It has risen to be the object of veneration. It is the original form of most of our orders of honour. The glorification of the cross is the symbol and type of condemnation and of evil being changed, of the transformation of death from a curse into salvation.

[1] Upon this psalm see Delitzsch's admirable remarks, in his Commentary on the Hebrews, p. 74.—*Trs.*

HOMILETICAL HINTS.

See the preceding christological reflections (see the whole preceding history).—Christ treated as the slave of mankind: 1. By the Jews, estimated at a slave's price; 2. by the Gentiles, executed like a slave.—A contemplation of Christ's cross: 1. The crucifixion-sufferings,—*a.* on the side of the Gentiles, vers. 32–38; *b.* on the side of the Jews, vers. 39–44. 2. The contest on the cross: *a.* its type in the natural contest between light and darkness; *b.* its doubtful issue,—the contest between life and death in the heart of Christ (Eli); *c.* the false explanation (Elias); *d.* the dissolution (the drink of refreshment, the death-cry). 3. The fruits of the cross, vers. 51–56: *a.* symbol of the atonement, *b.* of the resurrection, *c.* of the conversion of the Gentiles, *d.* of the companionship with Christ in suffering and victory.—The cross as the truest exemplification of, and testimony to, 1. Christ's patience, 2. man's guilt, 3. God's grace.—Christ on Golgotha.—The Lord's silence and utterances in His death-hour: 1. His unbroken silence as regards the impotent hostility of the world. 2. His holy utterances: *a.* His cry of suffering and of victory, addressed to God; *b.* His cry of alarm and of victory, addressed to men.—*The mysteriousness of the atonement:* 1. The deep darkness in which its central-point is hidden: *a.* the imagination of the Gentiles, they crucified a transgressor; *b.* the mockery and blasphemies of the Jews; *c.* the darkening of the sun; *d.* the silence of God; *e.* the mysterious utterance of Christ Himself; *f.* the misinterpretation of His words on the part of men, and the disappointed expectation. 2. *The clear light: a.* the clear and kingly consciousness, which would not submit to be stupefied, and which would suffer sensibly, free from opiates; *b.* the distinct testimony to truth, which shines forth in spite of all the perversions of enemies (the King of the Jews, God's Son, who saved others, who trusted in God, from whom the dying, no more than the living, can free themselves); *c.* the spirit of nature, which testifies by its mourning to Jesus' glory; *d.* the freedom and obedience with which Jesus adopts death as His own, and thus conquers; *e.* the glorious results of the death of Jesus.—The Lord's death: 1. The result of the world's most deadly hate; this was an unparalleled murder and death. 2. The result of Christ's unconquerable love; it was the all-comprehensive death, in that all died in the One. 3. The result of God's grace; it was the world's redemption (its atonement, de-

liverance, illumination, sanctification).—The sublimity of the vicarious death of Jesus, as it appears,—1. Towering above the most fearful and terrific guilt (blasphemy); 2. overcoming the most terrible temptation (the struggle against abandonment by God); 3. bursting through the most formidable barriers (the feeling of death); 4. displaying eternal and most unbounded efficacy (extending as far as the highest height of heaven, the depths of Sheol, the depths of the Gentile world, the depths of the human heart).

The particular portions.—Christ led to the cross: 1. The way to the cross, the falling cross-bearer; the greatest weariness and oppression. 2. The place of the cross, or Golgotha, the place of a skull, the heaviest ban and curse. 3. The endurance of the cross, the most extreme agony and shame. 4. Christ's companions in crucifixion, the bitterest mockery and derision.—Simon of Cyrene; or, the man, coming from the country, who unconsciously became involved in the history of the cross.—Let us go forth therefore unto Him without the camp, bearing His reproach, Heb. xiii. 13.—Golgotha, the place of blackest curse, changed into the place of greatest blessing.—Golgotha and its counterparts: 1. The counterparts of its curse: *a.* the wilderness; *b.* the grave; *c.* the battle-field; *d.* Sheol; *e.* Gehenna. 2. The counterparts of its blessing: *a.* Paradise and Golgotha—Paradise lost and regained, Golgotha present and disappeared; *b.* Sinai and Golgotha—the law and the Gospel; *c.* Mary and Golgotha—the shadow and the substance; *d.* Gethsemane and Golgotha—the sufferings of the soul, and the sufferings of the cross; *e.* Olivet and Golgotha—triumph, and suffering changed into the most glorious triumph.—The honours which the blinded people of Israel prepared for their King: 1. The procession of honour (beneath the weight of the cross); 2. the wine of honour (vinegar mingled with gall); 3. the guard of honour (gambling over the booty, His clothes); 4. the seat of honour (the cross); 5. the title of honour (King of thieves).—The intoxicating bowl and its false salvation rejected for the true salvation, which Christ with full consciousness has obtained for us.—The despairing world, and its means of strength.—Christ assures Himself of the clearness of His consciousness, and so of victory.—Soberness, the necessary condition of salvation, 2 Tim. ii. 26.[1]—Moral and physical intoxication,

[1] Lange refers here to the ἀνανήψωσιν of that verse, which has given commentators so much trouble: it is variously interpreted by Alford, Conybeare, Ellicott, etc., but *soberness* is an idea recognised by all.—*Trs.*

the beginning of destruction; moral (spiritual) and physical soberness, the beginning of salvation.—Christ must taste our death, Heb. ii. 9: He preserved a pure taste for that duty.—The visible inheritance left by Jesus, and the inheritance left to His spiritual heirs: 1. The visible inheritance: a booty of Gentile soldiers, an inheritance for which they gamble, cast lots, and squander their time. 2. The spiritual inheritance: His righteousness, His peace, His word and sacrament.—*And sitting down, they watched Him.* See how the duty of mounting guard changes beneath the cross into a camp of rest, through the spirit of peace, which proceeds from Christ.—The fulfilments of the Old Testament in Christ's sufferings; or, Christ presented with gall to drink, robbed, the King of the Jews.—Christ between the thieves; or, the beginning of His kingdom: 1. In His power to save; 2. in His power to condemn. —*The blasphemy against, and the mockery of, the Crucified One;* or, the sins of unbelief and obduracy.—The mocking and blaspheming foes must, against their will, praise.—The enthusiasm of derision and its result, the song of scorn: the most matured fruit of death.—The reviling thieves; or, dissatisfaction of the crucified transgressors with the crucified Saviour may issue in two different results: 1. It may lead to an unconditional surrender, 2. or to despair.

The darkening of the earth and the sun, the heavens' testimony to the dying Jesus: A testimony, 1. That creation is dependent upon Christ's consciousness; 2. that nature is entirely dependent upon spirit; 3. that the fate of the earth is entirely dependent upon the fate of the kingdom of God.—The last hiding of the holy God from the Crucified One, becomes, through the enduring trust of Christ, a presage of His full revelation.—Eli, Eli; or, the last struggle, and victory in one battle-cry.—Christ's suspense upon Golgotha, the return and the culmination of His suspense in Gethsemane: 1. The full realization of abandonment; 2. the perfect harmony between His will and that of God.—Christ has altered condemnation to mean deliverance, and has thus given it its true meaning: 1. He changed the death, which sprang from the curse, into salvation; 2. He changed the mourning, which Nature in her anger assumed because of Him, into compassion.—The crucified Jesus, our trust and peace in every severest trial.—"He calls for Elias;" or, Christ crucified even in His utterances.—The last destruction of worldly expectations of deliverance, the beginning of the true deliverance.—Christ's thirst slaked by His foes: a sign of His repose after the fight. 1. In the wilderness, He hungered after He had fought and fully

vanquished, and angels ministered unto Him; 2. here He thirsted after the victorious struggle, and His enemies are compelled to minister unto Him.—Jesus receives His last refreshing draught out of the hands of His enemies in token of peace,—in token that His love has vanquished the world's hate.—Christ's last cry, though wordless, was doubtless a cry of triumph.—Death was overcome in Christ's death, and the sun returned.—And, lo, the vail rent.—The glorious, salvation-procuring efficacies of the death of Jesus: 1. Atonement; 2. the dead redeemed, and the right of resurrection given to them; 3. the world's conversion; 4. the perfection of the heart.—The new order of things instituted by the death of Jesus: 1. Believing suppliants have become priests (the rent vail); 2. the dead arise; 3. Gentile soldiers fear God and confess Christ; 4. women stand beneath the cross, and beside the grave, God's heroines.—The spiritual apparitions in Jerusalem, the resurrection's spring.—The earthquake at Christ's death typifies the world's fate under the working of Christ: Typifies, 1. the end of the old world; 2. the beginning of the new, Hag. ii. 6.

Starcke: Simon, the picture of all believers; for they must bear the cross after Christ, 1 Pet. iv. 13; Luke ix. 23; Gal. v. 24.—If we lovingly help others to bear their cross, we do a good work.—*Luther's margin:* Golgotha, the gallows, and the block.—He would not receive the draught, because He would suffer with full understanding, and had still various utterances to pronounce.—*Nova Bibl. Tub.:* See how the Life-fountain pants with thirst, to atone for golden wine-goblets, excess, and drunkenness.—We should carefully guard our senses and our reason.—*Luther's margin:* The garments of righteousness do not require to be divided, every one employs them whole and all together.—*Hedinger:* Christ's poverty our wealth, His nakedness our covering.—Christ in the midst of the thieves: this figure gives us to see Jesus surrounded by the two bands of soldiers.—He was reckoned with the transgressors.—Suffering is with some a suffering of martyrdom; with others, penance; with others, a self-inflicted punishment, 1 Pet. iv. 15, 16.—*Zeisius:* Christ's cruel mocking, the best remedy against the world's envenomed mocking and derision.—Thou who destroyest the temple! The world has learned in a masterly way to pervert the words of the pious.—What worldlings do not understand of the mysteries of Christ, is to them only matter of contempt, scorn, and ridicule.—The *darkness* signifies: 1. The power of darkness, of sin, and of death over Him, who is the Sun of Righteousness; 2. the horror

of this murder, from which the sun immediately hid his face; 3. that the Sun of Righteousness was darkened to the Jews, and the light of grace withdrawn, John xii. 46.—*Quesnel:* Whosoever will not follow Christ, the light of the world, shall remain in darkness, and shall end by being precipitated into eternal darkness.—That Christ does not here say, My Father, but My God, must have its special reason.—All is dark before His eyes; He cannot know when the end and deliverance should come (?).—We had forsaken God; hence must Christ, again, be forsaken for our sake.—Learn from this example, that both may be true,—united with God, forsaken of God,—when the heart has had no experience of the power of the Spirit, of the divine life, of the sweetness of God's love, of the hope of eternal glory.—The last cry: He roars when He snatches, as the Lion of the tribe of Judah, the prey from hell.—*Luther's margin:* The vail rends: here is the crisis, and an entirely new existence begins, as when the prophet says, "His rest shall be glory," Isa. xi. 10. —Such a rent reveals, 1. That every shadow would be now, through Christ, distinctly manifested; 2. that He, by His Spirit, would remove every covering and darkness from the law; 3. that the atonement was complete, so that it was not annually to be made; 4. that all ceremonies had ceased.—*Bibl. Wirt.:* Heaven, which had been closed, is now once more opened, Heb. ix. 11, 12.—The most firm and hard bodies in nature spring asunder; how is it then that man's heart is so hard?—Christ has deprived death of his power, 2 Tim. i. 10.—The centurion: those who acknowledge God's mighty works, and fear in consequence, are near conversion.—The women: the grateful forsake not their benefactors in the time of need.—Friends and relations should remain united even in suffering.

Gerlach: In their blindness, the members of the Sanhedrim mocked Him, employing, without willing it, the words of the enemies of the Messias, which passed dimly before their mind (Ps. xxii. 9); and in this manner, the there-written prophecies receive a literal fulfilment. A circumstance which has been often repeated. When Farel stood before the ecclesiastical court in Geneva, and denounced the mass, the president asked the bench, "He has blasphemed God, what further need have we of witness? What think ye?" They all replied, "He is guilty of death."—Jesus upon the cross lived the 22d Psalm through, in His body and in His soul. His word, It is finished, points to its conclusion, ver. 24. —The vail, the type of earthly, sinful, mortal, human nature, rent, —earth, the theatre of sin, was shattered,—the heathen soldiers

(chiefly Germans, for the Romans had at that time a German legion in Palestine) were deeply impressed by the majesty of Jesus.

Lisco: Every man mocks in his own way, and in the terms that come most readily; and so here the scribes revile in the language of Scripture.

Heubner: He was obedient to the death of the cross.—If Jesus had not trod this path, we had been led to the execution-place of hell.—He was cast out of the city of God, that we might obtain an entrance into the heavenly Jerusalem.—He had carried His cross from youth onwards upon His heart, now He beareth on His shoulders the tree of shame.—If we would have consolation from the cross of Christ, we must determine to enter into the companionship of the cross, by crucifying lusts within, and bearing the cross of shame cast upon us from without.—The highest honour is to bear Christ's cross.—Golgotha: here the Prince of Life overcame death upon his own territory.—This place was part of the Moriah chain, upon which Isaac was to have been offered up.—The drink: the Christian never betakes himself, when suffering and oppressed with care, to worldly pleasures, sensual enjoyments, intoxication, 1 Tim. v. 23 (the Stoics intoxicated themselves, to deaden their pains).—The world always gives gall to God's children; Christ has tasted all this bitterness for us.—Why was this mode of death chosen by Christ? 1. It was the most painful and shameful death;—*a.* the most painful: the body was stretched out, Ps. xxii. 18, gaping wounds, thirst, exposure to the wind and changing weather; *b.* the most shameful: quite naked, the Roman mode of punishing slaves, accursed of the Jews, Deut. xxi. 23. 2. The most appropriate for revealing Christ's glory to contemporaries and to posterity, a lingering and visible dying. 3. He hangs, lifted up on the cross. He draws to Himself the looks of all the world. 4. He hangs there as the atoning Mediator, typified by the paschal lamb and the brazen serpent: *a.* Upon a tree. The serpent was to be overcome upon a tree, having overcome the first man upon a tree. *b.* Suspended between heaven and earth as Mediator. *c.* Set in the pillory instead of men. He took all up with Himself.—*Lavater:* Jesus Christ upon the cross, Satan's greatest triumph, Satan's greatest defeat: 1. The cross, expressive symbol of self-denial, of self-sacrificing love; 2. the greatest of God's wonders, the mystery of all mysteries, the holy symbol (the cross in the heavens of the Southern Hemisphere).—Naked and poor did Jesus hang upon the cross, indicating that He renounced all possessions of earth, all honour, all rule, stripped

Himself entirely, and hung there an offering dedicated, which *had all its value in itself alone.*—The superscription of the cross is, 1. In the meaning of Pilate, an apparent justification of the Jews; 2. according to God's intention, a punishment of their vain and selfish Messianic expectations; 3. to all time, a declaration of the true, heavenly, kingly dignity of Jesus.—The blasphemy: a High Priest who wishes to destroy God's temple, a Saviour who does not save Himself, a Son of God who appeared to be forsaken by God on the cross, seems to us self-contradictory; but a High Priest who removes the shadow to bring in the religion of the Spirit, a Saviour who offers Himself up, a Son of God who is obedient to His Father even unto death, is to the spiritual eye an object worthy of adoration.—They did not know what to reproach Him with, except His piety, His benevolence, His trust in God.—The one incomparable death. His death-hour was the world's most sacred hour.—The Roman guard: at last the hour of redemption strikes for many a hardened heart, when it acknowledges the Crucified One.—The soldier, despite his rough exterior, has an open, blunt manner, which keeps him, when moved, from concealing the truth or hardening his heart.

Braune: The darkness ceased not till Jesus died.—Jesus, the light of the world, which shined in darkness, came to keep souls from darkness: He has finished His work; and the token of this completion we have in the expressive sign of the departing darkness, just as the bow of peace stretched a sign of peace over the falling waters of the deluge.—The dead and crucified Redeemer makes light.—We must renounce with Him the darkness of sin and error. —The following is found in Angelus Silesius: Though Christ were born a thousand times in Bethlehem, and *not in thee*, thou remainest, nevertheless, eternally lost.—If the cross of Golgotha is not erected in thy heart, it cannot deliver thee from the Evil One.—Mark, that it is to thee of no avail, that Christ has risen, if thou continuest lying in sin and the bonds of death.

Good Friday.—See Fr. Strauss, das ev. Kirchenjahr, p. 211; Bobertag, das ev. Kirchenjahr, p. 150; Brandt, Homilet. Hülfsbuch, 3 Bd., 298; *Archæological.* The Quadragesima, or the forty days of the Passion-week, and of Lent, concludes with the Great Week, ἑβδομὰς μεγάλη, hebdomas magna, Septimana major. During this season, there was divine worship daily, morning and evening, much secret meditation, a strict fast was observed, and acts of beneficence performed. It began upon Palm Sunday (κυριακή s. ἡμέρα

τῶν βαΐων), dominica palmarum. Among the holy days of this week, the fifth was specially celebrated, ἡ μεγάλη πέμπτη, feria quinta paschæ, as the commemoration of the last Passover and the institution of the Lord's Supper (dies cœnæ domini). There was generally an observance of the Supper held, and in some places by night, though this was an unusual time. And then, too, occurred the rite of Washing the Feet, introduced by the lesson from John xiii. 1–15. The origin of the later designation of *Green Thursday* [Maundy Thursday], dies viridium, is very obscure. Some deduce it from the custom of eating on that day fresh spring vegetables (probably with reference to the bitter herbs of the Israelitish Passover); others from the passage, Ps. xxiii. 2; the green ear, probably a symbol of the Holy Supper. The sixth day succeeded, παρασκευή, ἡμέρα τοῦ σταυροῦ, dies dominicæ passionis, as day of humiliation and fasting. The meaning of the name, Good Week, Good Friday, is also uncertain; from carus, or χάρις, or the old German form of choose, or Karo, Garo, prepare, equip; hence = preparation-week, παρασκευή. "The Constit. apostolicæ v. 188 forbid any festivals οὐχ ἑορτῆς, ἀλλὰ πένθους, and enjoin the strictest fast, because this was the day of the Lord's suffering and death." The texts were in the rule taken from the last section of the Passion-lesson (from the four Gospels), often from John xviii. and xix.: sometimes Isa. lii. 13–liii. Many preachers had no particular text.

Homiletical (see above). *Proclus:* As the whole state mourns when the king dies, so to-day the whole creation puts aside its joyous brightness. — O mystery! to the Jews a stumblingblock, to the Greeks folly, but to us the power of God, etc.—*Schweizer:* Simon of Cyrene: Am I still a servant through custom, and through compulsion, or am I filled with the freedom and joy of God's children?—*Ahlfeld:* Jesus of Nazareth, the King of the Jews: 1. A king upon the cross; 2. upon the cross a king.—*Schulz:* The redemption which Jesus by His death hath purchased for us.—*Gentzken:* What is the cross? A *mirror:* there thou beholdest thy guilt. What more? A *seal* of God's grace and mercy. It is a temple of virtue; ah accursed bridge of crime! The beautiful example of the cross. The way to consolation.—*Theremin:* It is finished: 1. God's counsel; 2. the work of Jesus' love; 3. the good works of His people, finished in Him.—*Hossbach:* With what self-possession, knowledge, and consciousness, did the dying Saviour look back upon His finished life!—*Mazeroll:* Christ's death, the completion of His work.—*Schuderoff:* Jesus' exaltation in His deepest humiliation.—*Hagen-*

bach : Jesus manifested Himself in His sufferings as the Son of God. —To this very hour does the quiet congregation (church) of the Lord gather together around His cross, amid all the tumult and bustle of this world (the same feelings, duties, consolation).—*Harms :* The death of Christ, the chief lesson of faith and the chief command to duty.—*Nitzsch :* Christ's crucifixion viewed in connection with other acts of the world, and of worldly wisdom.—*Palmer :* Jesus in the midst : In this we have shown, 1. The Lord's gentleness and love ; 2. the Lord's glory and judicial authority.—*Nitzsch :* The contemplation of the dying Lord makes us of a different mind. It changes, 1. our secure self-righteousness into repentance ; 2. our wicked and despairing thoughts into confidence ; 3. our repining into a willing endurance of trial, rich in hope.—*Dräseke :* Christ's struggle, and our struggles.—*Bobe :* Behold the Lamb of God !—*Florey :* Christ upon the cross : 1. His shame is thy honour ; 2. His weakness thy strength ; 3. His lamentations thy peace ; 4. His death thy life, 1 John i. 6, 9 ; 1 Cor. i. 30 ; 2 Tim. ii. 11.—*R. Knapp* · Upon the great sermon for the world, which has gone forth from the cross of Christ : 1. What God preached ; 2. what the heavens, 3. the earth, 4. the pious, 5. sinners, 6. the dying Jesus.—*Hofacker :* The world-atoning death of Christ in its power and effects.—*Gaupp :* What testimony the cross gives unto Jesus.—*Kapff :* Consider how our atonement is completed through the death of Jesus.

The seven last words.—The consideration of these words comes in more appropriately in treating upon Luke and John. See *Rambach,* Betrachtungen über die sieben letzen Worte Jesu, 1726 ; *Arndt,* die sieben Worte Christi am Kreuz, 1840 ; *Braune,* das Evangelium von Jesus Christus, p. 425 ; *Brandt,* Homilet. Hülfsb. iii. Bd., p. 326 ; *Fr. Krummacher,* The Suffering Saviour ; *Lange,* Auswahl von Gast- und Gelegenheitspredigten, 2 Ausg. Die sieben letzen Worte, p. 208.

ELEVENTH SECTION.

THE BURIAL. THE SEPULCHRE SEALED.

CHAPTER XXVII. 57–66. (Mark xv. 42–47 ; Luke xxiii. 50–56.)

57 When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple : 58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. 59 And

when Joseph had taken the body, he wrapped it in a clean linen cloth, 60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. 61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. 62 Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, 63 Saying, Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again. 64 Command therefore that the sepulchre be made sure until the third day, lest His disciples come by night, and steal Him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. 65 Pilate said unto them, Ye have a watch; go your way, make it as sure as ye can. 66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

CRITICAL NOTES.

1. *Synopsis.*—John introduces this account by a statement of the motives that led to it. The Jews come, in the first place, to Pilate, requesting him to have the bodies removed, and thereupon Joseph of Arimathea entreats the governor to allow him to take the body of Jesus. Nicodemus is, according to John, associated with Joseph, and provides in addition the spices for embalming. Mark and Luke characterize Joseph of Arimathea more exactly than Matthew. Special prominence is given by our Evangelist to the two Maries,—Mary Magdalene, and "the other:" they are represented here as seated opposite to the grave. The sealing of the sepulchre (vers. 62–66) is related by Matthew only.

2. *When the even was come.*—The first evening, the day's decline; because the bodies must have been removed before the evening arrived, Deut. xxi. 23; Josephus, de bell. Jud. 4, 5, 2.

3. *There came a rich man.*—1. De Wette: He came into the prætorium. 2. Meyer: He came to the place of execution to go to the prætorium. 3. He came to the little company of female disciples upon Golgotha, and advanced into their midst, a disciple in an emphatic sense. "A disciple, but secretly for fear of the Jews," says John. Luke: "A counsellor, a good man and a just. The same had not consented to the counsel and deed of them; . . . who also waited for the kingdom of God." Mark: "An honourable counsellor, which also waited for the kingdom of God." While Matthew gives the prominence to his wealth: "A rich man," referring undoubtedly to Isa. liii. 9, according to the Septuagint translation, *Καὶ δώσω τοὺς πονηροὺς ἀντὶ τῆς ταφῆς αὐτοῦ, καὶ τοὺς πλουσίους ἀντὶ τοῦ θανάτου αὐτοῦ.* The following translation is indeed free, but is agreeable to the context: They had appointed

Him a grave with the despised; and among the honoured (עָשִׁיר, did He obtain it) in His death.—The first occasion of this anxiety was probably the fear that the Jews might remove the body in some disgraceful manner; for the circumstances related John xix. 31–37 had preceded. Faith, however, shot a ray of hope, in all probability, through Joseph's mind, and operated along with this feeling of veneration, and this experience of the impossibility of longer holding back from the confession of Christ's name.

4. *Of Arimathea.*—"Commentators are divided between Rama in Benjamin (Josh. xviii. 25) and Rama (Ramathaim) in Ephraim (1 Sam. i. 19). For the latter, indeed, the form speaks decisively; but the addition of Luke, πόλεως τῶν Ἰουδαίων, according to 1 Macc. xi. 34, does not harmonize." De Wette. See "Ramah" in Winer.

5. *Named Joseph.*—One Joseph is appointed to take care of Jesus in His infancy, another to provide for His burial. Quite analogous, there was an Old Testament Joseph, who had the task of providing for the Jewish people in its infancy in Egypt; and to him corresponds the Josephus who has prepared the historic resting-place for the expired Israelitish nation (Antiq. de bello Jud., etc.). The name Joseph means, according to Gen. xxx. 24, "he adds" (Increaser); but Gesenius gives another explanation. He was βουλευτής, a member of the Sanhedrim, Luke xxiii. 50; not (as Michaelis believes) a councillor of the little country-town Ramathaim, nor (according to Grotius) a town-councillor of Jerusalem. Lightfoot makes him to have been a priestly temple-councillor; but that is the same as a Sanhedrist. According to the ecclesiastical tradition, he is represented to have belonged to the seventy disciples, and to have been the first who preached the Gospel in England (the rich man, the guardian-saint of the rich people; just as the Magdalene, the repentant sinner, is the patron-saint of France). For other traditions, see Evangelium Nicodemi, p. 12, and Acta Sanct. Mart. ii. 507. Probably he, like Nicodemus, was one of the secret disciples of Jesus, who came forth and publicly confessed their faith after the death of the Lord. *Μαθητεύειν τινι*, to be the disciple of some one. He was a follower of Jesus, and hence he had not consented to the murderous counsel of the Sanhedrim; and this holds good, of course, regarding Nicodemus.

6. *He went to Pilate.*—He ran the risk, says Luke. He was exposed to more danger from the Jews than from Pilate, because this act was a confession of his faith. "It was the Roman custom to allow the bodies to hang upon the cross till they wasted away, or

were consumed by the birds of prey. Plaut. mil. glor. 2, 4, 9; Horat. Epist. 1, 16, 18. But should friends request the bodies to be taken for interment, the request could not be refused, Ulpian 48, 24, 1; Hug, de cadav. punit. in the Freiburger Zeitschrift 5, p. 174." Meyer.—*That the body.* Meyer is in favour of retaining the second τὸ σῶμα. It would appear, however, that the repetition arises merely from a desire to preserve the same sounding termination in the respective reports.

7. *And wrapped it in a clean linen cloth.*—Bengel: Jam initia honoris. Not a shroud, nor a garment (Kuinoel); but clothes, rollers for the corpse, John xix. 40, in which the body was wrapped (Meyer). It was probably an entire piece at first, and was afterwards divided for the purpose of rolling. This idea occurs to us from the object to be attained: the pieces of linen must be wrapped around the limbs in such a way as to enclose the spices, which had been powdered to be employed for embalming. The first, temporary anointing, and the intention of a second and more formal embalming, are both unnoticed by Matthew. But that the body was anointed, is self-evident; and the second formal anointing, which Mark and Luke declare to have been proposed by the women after the Sabbath, is not excluded by the merely temporary act. By the first anointing, they sought simply to preserve the body; by the second, they wished to fulfil the ceremonial requirements, for which no time remained upon Friday evening. Therefore, upon the first occasion, they made a profuse, but simple use of costly substances (myrrh and aloes); and the women would find no difficulty in buying before and after the Sabbath, upon the Friday evening before, and the Saturday evening after, from six o'clock, such quantities of these spices as appeared necessary to their womanly desires for the great burial: see Luke and Mark.

8. *In his own new tomb.*—"It was a great disgrace among the Jews if any one had not a burying-place of his own; and so it came to be considered an act of charity to bury neglected dead bodies. Josephus mentions as among the abominable deeds of the Zelots and Idumeans, that they left their dead unburied." See Friedlieb, p. 169. The statement of John, that the tomb was near, and was chosen on account of the necessary haste, is not contradictory of the statement that the grave was the property of Joseph. It must have been exactly the position of his newly-formed family-tomb that led him to propose his grave, and yield it up as an offering.

9. *In the rock.*—With the article. In that particular rocky district of Golgotha. The Jews placed their graves outside their towns. It was only kings and prophets (and priests, indeed, no less) who might be interred inside the walls. Commonly, these graves were excavations, or grottoes in gardens, or in spots planted with trees; sometimes natural caves; often, as in this case, expressly hewn out (a costly method), and sometimes built up. These tombs were sometimes very roomy, and provided with passages. The sepulchres were either made with steps or placed horizontally; while the particular graves inside were hollowed out, either lengthwise or crosswise, in the walls of the tomb. For more particular accounts, consult *Winer* (Gräber—Graves), and *Schultz*, Jerusalem, p. 97. The new rock-tomb of Joseph, and the hundred pounds of myrrh and aloes (myrrh, a resin from the myrrh-tree of Arabia and Ethiopia; aloes, a precious, fragrant wood; the pound, the Attic litra, five and a half ounces less than our pound), which Nicodemus presented, are expressions of that sacrificing renunciation with which now these two disciples advanced into view, after that the death of Jesus had awakened them to life. Holy rivalry!

10. *He rolled a great stone.*—A natural method of closing the mouth of the tomb. "In the Talmud, such a piece of rock, employed to shut up a sepulchre, is called גולל, roller."

11. *The other Mary.*—She was mentioned in ver. 56, and is the mother of James and Joses, the wife of Alphæus; and Mark accordingly says, Mary [*the mother*] of Joses, as the best and most codd. read. Codex A. reads ἡ Ἰωσήφ. But Wieseler has no reason to support by this reading his supposition, she was the wife or daughter of Joseph of Arimathea.—*There was sitting.* It is only Matthew who states this glorious fact; according to Mark, "they beheld where He was laid."

12. *That followed the day of the preparation.*—The παρασκευή is the day of preparation before the Sabbath, Friday, on this occasion the first day of the feast; and hence the day which followed was the Sabbath, or Saturday, the second feast-day. Wieseler holds the expression was chosen, because the first day might have been called also σάββατον. Meyer says, "The name is explained by the fact, that παρασκευή was the solemn designation in use among the Christians to distinguish the Friday of *the death.*" It is extremely noteworthy, that the Jews hold a council and hurry to Pilate upon the Sabbath morning, and that too the great Sabbath of the feast. Kuinoel: Lex mosaica interdixerat operam manu-

ariam, ut et judicii exercitium, non vero ire ad magistratum, ab eoque petere aliquid, præsertim cum periculum in mora esset.

13. *After three days.*—De Wette: "Jesus had never declared that openly and before strangers." Still He had told it to the disciples, and not as secret teaching, but to be published. Probably Judas had given them the more exact statements.

14. *Ye have a watch.*—That is, Ye shall have a watch. Official, and perhaps distant, laconism. But it cannot mean, Ye have yourselves a watch (Grotius), of whom ye may make use, the temple-guards; for that view is opposed to ch. xxviii. 14.

15. *As ye understand.*—Not, "as sure as you can;" or, as appears to you best; or, if that is possible; but, as ye understand that, as ye mean. He places the guard at their disposal; the employment of the men, the guardianship or guarantee for Christ's continuance in death, which they wished him also to undertake, that he will leave to themselves; and they are to employ this force to attain the end they had in view, namely, to insure the safety of the tomb, and to mount guard till the appointed period had passed. In this instance, again, Pilate kept not his conscience pure, and preserved not his civil power unimpaired,—giving a guard because of a religious question.

16. *Sealing the stone.*—A string was stretched across the stone, and sealed to the rock at both ends with wax.

17. The assertion of Meyer, that this sealing of the grave, which Matthew records, belongs to the unhistorical traditions, is not deserving of a lengthened refutation. But the following furnish materials for such an answer:—1. Jesus had certainly declared previously, that He would rise upon the third day. 2. The grave might be sealed, without the women coming to know it, upon the Sabbath. 3. The Sanhedrists could not have taken the body of Jesus into custody, because Joseph had previously obtained it. Besides, it was their interest to affect carelessness regarding it. 4. The seduction of the guard to give a false testimony, and the silencing of the procurator, correspond in every point to the character of the world; besides, it is not said that the soldiers brought their false report to Pilate, rather the opposite. 5. It is quite natural that Matthew, according to the character of his Gospel, should be the writer to report this historic transaction, as he did the corresponding history of the resurrection, ch. xxviii. 11–15. "Against the opponents of this history, see particularly the work of the but little-known Geheimerath Brauer in Karlsruhe: 'Pauleidolon Chroneicon, oder Gedanken eines Südländers über europäische Religionschriften, Aufklärung-

schriften,' etc., Christianstadt (*i.e.*, Frankfurt am Main, 1797);" Heubner. It is still less worth while to deal with the assumption of Stroth, that this is an interpolation. This statement simply proves, that the critic could not grasp the meaning of the passage. For the remainder, see ch. xxviii. 11.

DOCTRINAL REFLECTIONS.

1. Regarding the early occurrence of death in our Lord's case, consult Lange's Leben Jesu ii. 3, p. 1619. But one of the reasons why death appeared at so early a date, was that the dying body hurried forward to its transformation. To this, the phenomenon, John xix. 34, had already pointed; for the resurrection of Jesus was at once resurrection and glorification. In the death of Jesus, the great mystery of death is glorified.

2. Along with the death of Jesus, the courage of the New Testament confessors begins to be manifested. To this confessing band belong the sorrowing women who follow the cross-laden Lord, the centurion beneath the cross, also the two hitherto-secret disciples, Joseph of Arimathea and Nicodemus. Under this head, also, must we notice the fact, that the two Maries continue sitting alone over against the Lord's tomb, in that awing and affrighting spot.

3. One of the striking ironies of God's judgment may be observed in the circumstance, that the members of the Sanhedrim are forced to go upon the morning of the paschal Sabbath to the sepulchre of Jesus, for the purpose of sealing the stone, because the dead Christ allowed them no rest. In that anxiety may we see the effect of the words of Judas, and of the Lord's statement as to His resurrection. Upon this morning of the feast, it was no formal meeting of council they held: they consulted among themselves, and then dropped in singly, as if by accident, to make their request to Pilate; and thus there came to be a kind of council in the governor's palace, to which the Evangelist here alludes. It was alleged by these priests, that the disciples might come and steal away the corpse; and this lying assertion reveals to us, how well prepared they were for any emergency, even the worst. But, beneath all this disguise, they were the prey of fear, and the real motive was terror. "Influenced by a monstrous belief in the power of the seal of Jewish authority, and of a Roman guard, they imagined themselves able to shut up in the grave the possibility of a resurrection by Jesus, the divine retribution, a result of that resurrection, and, above all, their own wicked fears."

And so they desecrate the great Passover Sabbath by their restless occupation, seeking to secure the grave of one whom they had accused, because that, on one of the ordinary Sabbaths, He had wrought a miracle of love. The disembodied spirit of the Jewish law must wander around the grave of Jesus upon the most sacred Sabbath of the year. In that act we have the last expression of their abandonment to the Gentiles of salvation through a Messiah; and also the strongest expression of the folly they manifested in unbelief. By means of a priestly seal, and a borrowed military guard, they desire to secure in a tomb the spirit and life of Christ, the spirit of His past, present, and future, as if all were a mere deception.

4. But, in spite of all, the spirit of Christ's life is labouring in the under world, and the depths of the grave. The germ of humanity and salvation was bursting into new life in the earth, and also in the heart of the disciple-world; in the former, saved from death, in the latter, from despair.

HOMILETICAL HINTS.

The quiet Sabbath; or, the death-rest of Jesus in its twofold efficacy: 1. It institutes the sabbath of redemption in the disciples' hearts; 2. it institutes the godless labour of wicked fear in the enemies' camp.—See how friends and foes are busied about the dead Christ: 1. The friends; 2. the foes.—The revival of the disciples, a presage of His resurrection.—It is exactly through Christ's death, that His secret disciples obtain the power to confess Him openly: 1. Now they feel their full guilt; 2. now they see the world's full condemnation; 3. the perfect vanity and wretchedness of the fear of man; 4. the perfect glory of the vicarious death of Christ.—Joseph of Arimathea; or, the wonder how, in spite of all, the rich enter the kingdom of heaven.—The sacrifice of Joseph.—The offerings of the male and female disciples.—The Church at the holy sepulchre.—Christ's love changed the women into heroines, beside the grave.—See, the younger disciples meet the older always at Christ's grave.—The Lord's convulsing death, by which lambs become lions like Himself, the Lion of the tribe of Judah.—The import which that evening-seat over against Jesus' grave has for us.—The quiet Sabbath, and the quiet grave.—The burial of believers a sermon.—The grave of Christ amidst all the world's graves: a transfiguration of the same.—The Jewish method of burial in its difference from the heathen sepulchre, a prophecy which has been

fulfilled in the grave of Jesus.—The interment of mankind, a picture of their religion,—1. Among the heathen; 2. the Jews; 3. the Christians.—Christ's grave has changed the impure Jewish grave into a consecrated Christian grave.—The isolated graves of Judaism, and the Christian churchyard; or, the sleeping are gathered together by Christ.—Gethsemane, and the holy sepulchre; or, the garden of struggle converted into the garden of rest.—Paradise and the accursed field Golgotha, and the garden of the grave and the resurrection; or, the old and the new world.—Priests and Pharisees in their ever-abiding dread of Christ, whom they imagined they have killed.—The means by which the servants of the law think to imprison in the grave the spirit and life of Christ: 1. Cunning pretences; 2. antiquated seals of authority; 3. borrowed guards.—The illusion which the foes of Jesus make of the truth of His life and efficacy: 1. The illusion: *a.* they make Christ a lie; *b.* a destructive lie; *c.* a double deception. 2. The result of this illusion: *a.* they become deceptive opponents of His life; *b.* of His redemption; *c.* of His resurrection.—The Sabbath-honourers desecrate the second, the great Sabbath.—They went and secured the grave with guards, and sealed the stone.—The old yet ever-new history: the law becomes the servant of the kingdom of darkness.—The self-annihilation of the authority of the old world, making itself the minister of the Wicked One: 1. The self-annihilation of the power of the church-seal (the bull); 2. the self-annihilation of the power of the soldiery (in contests with the Spirit of Christ).—The sacred corn-field upon Golgotha, between Good Friday and Easter.—Christ is dead to live for ever,—1. Upon the heart of God; 2. in the depths of His own life; 3. in the bosom of humanity; 4. in the centre of our hearts.

Starcke: As God watched over His Son, and revealed His care visibly, so will He guard and take care of Christ's members (in death).—*Canstein:* Riches and a high position are undoubtedly accompanied with dangers, 1 Cor. i. 26; yet God has His own among the noble and wealthy, 1 Kings xviii. 12, 13.—He who employs his wealth to God's glory (upon Christ's body, His Church, servants, members), has made a good investment.—*Bibl. Wirt.:* In the most bitter persecutions, and greatest apostasy, there are many stedfast, who confess Christ and serve Him.—*Nova Bibl. Tub.:* Faith grows in trial; and he who acknowledged Christ but secretly during His life, dared to solicit Him boldly after His death.—*Osiander:* Those often become cowardly and despairing, who were at first bold and

fearless; and *vice versa.*—*Cramer:* God's Spirit is mighty and wonderful, and can quickly make a heart where there is none.—God often draws out the hearts of the high to glorify Himself, and rejoice His people.—*Osiander:* We should bury our dead honourably, and testify in this way openly, that we believe in the resurrection of the dead.—*Zeisius:* The burial of Christ, the rest of our bodies.—The guard, and the sealing of the grave, must become testimonies to the resurrection.—Wilt thou do good to Christ, do it to His people.—We may still show love to Christ in the persons of His poor members.—True love loves still, after death.—True faith never lets Christ escape; if faith see Him not with the eyes, still she keeps Him, His cross and death, in her heart.—*Quesnel:* Death cannot extinguish a friendship which God's Spirit has instituted, and Christ's blood has cemented.—The will's extreme wickedness has united to itself extreme blindness of perception (in so far as they sought by a foolish proposal to remove the truth of the resurrection, while they only served to confirm it).—The wicked are like the restless sea, their evil conscience gives them no rest, Isa. lvii. 20, 21. —*Zeisius:* No human power, prudence, or cunning, can hinder God's work, Ps. xxv. 3.—The issue was a condemnation of themselves, and a glorification of Christ.

Heubner: By Joseph's example, we are taught to honour the dead, especially when we had known them.—The body, too, is to be honoured: it is the garment of the soul.—Many hands were employed in burying Christ, and with what tenderness and love!—Christ's rest in the grave, the type of the soul's spiritual sabbath.—Tarry lovingly by the graves of your loved ones.—Whosoever loves Jesus, is lost in the contemplation of His death.—Teach thyself to bury thy life in Jesus.—They wish to prevent His resurrection, and they must establish unwillingly its certainty: at the outset they proclaim the secret of the resurrection, and, permitting their knowledge of the true meaning of the "destruction of the temple" to appear, they punish themselves thus for a false accusation.—As often as a man strives against God, against the truth, he strives against himself, and prepares shame and difficulties for himself.—The more men seek to bury the memory of the truth, the more it appears.—In their slanders, men give the key to their discovery and detection.

Braune: Who had believed that any one would have come now to the cross? But, behold, two rich men come, members of that Sanhedrim which had rejected Christ!—Their hearts forced them;

they acted under the impulse of a new spirit.—The fear of man is overcome.—The new grave, in which no man had been laid; as He rode into Jerusalem upon an unused colt. And shall His Spirit make His abode in an old heart?—The friends who acknowledged the Lord when covered with shame, are the Christian types of those who believe in virtue when all the world ridicules it.—The guards have one object in common with the friends of Jesus, that the bodies be not changed, and that so the resurrection be all the more certain.—The disciples forget the words of Jesus regarding the resurrection, His enemies remember them (Reason: the sorrow of the one, the fear of the others).—They would prevent a deception, and they themselves practise a deception.—These liars and murderers fear the disciples are liars.—What is done in God's strength and spoken in His Spirit, appears to view and stands fast.

Gerok: The sacred evening—stillness upon Golgotha: 1. The quiet rest of the perfected Endurer. 2. The quiet repentance of the convulsed world. 3. The quiet labour of the loving friends. 4. The quiet peace of the holy grave.—*Kuntze:* The burial of Jesus manifests to us,—1. the believer's courage; 2. love's power; 3. truth's seal; 4. the mourner's consolation.—*Wolf:* Looks of comfort towards the grave of Christ.—*Brandt:* The burial of Jesus Christ,—a work of, 1. grateful acknowledgment; 2. holy love; 3. praiseworthy courage; 4. a work causing the deepest shame to many.

SEVENTH PART.

CHRIST IN THE PERFECTION OF HIS KINGLY GLORY.

CHAPTER XXVIII.

UPON MATTHEW'S ACCOUNT OF THE RESURRECTION.

The relation of this Gospel of the Resurrection to the whole evangelical tradition is to be seen only after a brief sketch of the latter.

I. THE APPEARANCES IN JUDEA, IN JERUSALEM, AT EMMAUS, BELONG TO THE PERIOD OF THE ISRAELITISH PASSOVER.

1. *The first morning after the Sabbath.*—Mary Magdalene, Mary the mother of James, and Salome, proceed to the grave, Mark xvi. 1. They are to be fol-

lowed (see Luke) by the other women, who are bringing the spices and ointments. The three who thus went in advance, behold the stone rolled away, and are affected in quite different ways by this sight. The narrative now divides into two portions.

Excitement and ecstasy seize upon Mary Magdalene.—She hurries into the city (and towards the male disciples), reports the facts to Peter and John; hurries back again, sees two angels in the grave, and afterwards the Lord. She brings then the message to the disciples. Meanwhile Peter and John have arrived at the grave, and found it empty.

Mary, the mother of James, and Salome, at the sight of the removed stone, collect themselves, advance more closely, and see *one* angel sitting upon the seat. The message given by the angel. They hurry back in great fear and joy (*and towards the female disciples*), long undecided whether they will announce what they had seen or not. And, in this state, they meet the other women, who are bringing the ointments. All together now visit the empty tomb of Jesus, where they now (see Luke) behold *two angels*, as the Magdalene had done before (see Lange's Commentary on Mark). After they had started back to the city, they were met by the Lord.

Besides, in the course of the day, Peter also had a manifestation. Hence three messages from the risen Saviour—three messages from the empty grave.

2. *The first evening after the Sabbath.*—Christ appears to the two disciples going to Emmaus (Luke), walks with them, goes into the house, and then disappears. Next He appears in Jerusalem in their *evening meeting, on which occasion Thomas is absent.*

3. *The second Sabbath (eight days after the first Passover morning).*—Appearance in the evening among the disciples. Revelation of the Lord specially for Thomas (John). The feast of the Passover continued till the preceding Friday. The disciples would not, of course, set out upon Saturday, or Sabbath. They remained the second Sabbath. They waited for the sake of the doubting (Thomas). Probably Monday was the day of their departure.

II. The appearances in Galilee, during the return of the Galileans, between the Passover and Pentecost.

1. The appearance at the Sea of Galilee unto the seven disciples (John xxi.). Peter's restoration. The declaration of the future lives of Peter and John in their import for the Church.

2. The great revelation of Jesus in the circle of His disciples upon the mountain in Galilee (Matt. xxviii. 16 foll.; Mark xvi. 15–18; Luke xxiv. 45–49; 1 Cor. xv. 6).

3. The special appearance to James. Probably it was not (as the tradition says) to James the Less, but to the Greater: and the object, probably, was to cause the disciples to go up to Jerusalem earlier than usual.

III. The appearances in Jerusalem and on Olivet, about the time of Pentecost.

The history of the Ascension (Mark, Luke, the Acts). We reckon, accordingly, five manifestations upon the first day after the Sabbath, the sixth upon

common thing, or to be so neglected that the dust of disuse and disregard gathers on its covers; and a gross abuse to scribble upon, or tear out its fly-leaves, in the pew, and to mar its pages in the pulpit, by carelessly turning them or rudely pounding them in gesticulation. Nor is it less a misuse of it, in reading it, to soil its pages with vulgar finger-marks; to turn down the corner of the leaves; or to mark select passages in any other than the most thoughtful and careful manner. Call these trivial matters if you will; they are a natural outgrowth of the irreverence of the age which, as might be expected, treats the inner truth of the book with a corresponding levity and disregard.

The holy Bible, simply as a sacred volume or book, has a just claim on every thoughtful man, for the most reverential and careful treatment. But this is not all. As a collection of sacred writings or books of diverse antiquity, authorship, character, and design, it has other and more specific claims upon us.

First, as ancient writings, they are rightfully subject to scholarly research and criticism. Even though they contain a divine revelation, they are addressed to the human mind. If they are to be received by it, they must approve themselves to it. It may and must enquire as to their authenticity, integrity, and credibility; that is, were they the work of their reputed authors, have they come down to us without vitiation, and are they reasonably trustworthy? On these points the mind needs to be somewhat assured before the question of inspiration can come naturally within the field of vision. But on such questions, the competent scholar and critic may lawfully expend

THE HOLY SCRIPTURES.

BY THE REV F. S. JEWELL, PH.D.

HOW SHOULD WE USE THEM.

Our sacred writings are usually printed and bound in one volume, and they have consequently come to be thought of and treated as one book. As one book, and that *the* book, we call the Holy Bible. It is then a proper question, and one too little thought of: How ought we to treat it, simply as a book, or book?

To this, we make bold to answer: It should be treated with a care and consideration accorded to no other book. And this, apart from all extreme views of inspiration and authority, and mere Bible-worship. A simple regard for it as a widely accepted collection of sacred writings; as the one book of its kind and rank; and as vitally associated with the one religious of the world's enlightenment, demands that it be treated with reverence.

Hence, the common practice of printing its name without its proper capital, is to be deprecated. Hardly less disgraceful to Christians is the practice of printing and binding it, ostensibly for free distribution, in such a poverty-stricken cheapness of form as practically belies our estimate of its intrinsic worth, and encourages its careless use and speedy destruction. If with all its vast facilities and abundant wealth, the Christian Church can not be brought to circulate the Holy Bible as the Word of God, in a garb somewhat befitting its true dignity and importance, it would seem to be high time to reconstruct and reform her religion. Much to the same end is the evil of flinging it broadcast, like pearls before swine, into public places and conveyances, and under a wholly indifferent secular care, to be irreverently fumbled by the idle, and marred or mutilated by the profane. The truly religious person will carry his own copy; the reading traveller will seek mental occupation in the daily paper, the magazine and the popular novel; and as for the rest, little good will they get from it, if they do not even turn again and rend it.

Furthermore, it cannot but be an abuse of the Bible as a book to allow it to be anywhere about the house as a common thing, or to be so neglected that the dust of disuse and disregard gathers on its covers; and a gross abuse to scribble upon, or tear out its fly-leaves, in the pew, and to mar its pages in the pulpit, by carelessly turning them or rudely pounding them in gesticulation. Nor is it less a misuse of it, in reading it, to soil its pages with vulgar finger-marks; to turn down the corner of the leaves; or to mark select passages in any other than the most thoughtful and careful manner. Call these trivial matters if you will; they are a natural outgrowth of the irreverence of the age which, as might be expected, treats the inner truth of the book with a corresponding levity and disregard.

The holy Bible, simply as a sacred volume or book, has a just claim on every thoughtful man, for the most reverential and careful treatment. But this is not all. As a collection of sacred writings or books of diverse antiquity, authorship, character, and design, it has other and more specific claims upon us.

First, as ancient writings, they are rightfully subject to scholarly research and criticism. Even though they contain a divine revelation, they are addressed to the human mind. If they are to be received by it, they must approve themselves to it. It may and must enquire as to their authenticity, integrity, and credibility; that is, were they the work of their reputed authors, have they come down to us without vitiation, and are they reasonably trustworthy? On these points the mind needs to be somewhat assured before the question of inspiration can come naturally within the field of vision. But on such questions, the competent scholar and critic may lawfully expend their research and thought.

But it must not be forgotten—as it seems to be the fatality of certain Biblical critics to do—that all such criticism should be broad, honest, impartial, and dispassionate. These writings have as just a claim upon us for such criticism, as any other ancient productions, historical, legal, literary or religious, nay! viewed in the light of their higher antiquity, their careful preservation through the ages, their mighty hold upon the faith of mankind, and the vast interests which have clustered about them, their claim is really transcendent. No other works of antiquity can in this respect compare with them. They stand alone. Why, then, subject them, any more than the cherished productions of Greece and Rome, to the ravages of destructive criticism? Why lay a more tender hand on Herodotus and Livy, Plato and Seneca, Homer and Virgil, than on Moses and St. Luke, David, Daniel and Isaiah, St. Paul and St. John? True, there is a religious element in these, not found in the others. But is Moses, for that, any less the lawgiver and historian; Solomon, any the less, the moralist; David any the less, the poet, or Daniel and St. John, any the less, seers? Besides this, the religious element is quite apart from this department of criticism, and comes in later for its own measure of investigation. And that investigation or criticism, be it remembered, is no business of the antiquarian, the philologist, or the literary critic. It belongs wholly to the moralist and the theologian. Any harsh, one-sided, criticism of the sacred Scriptures is, then, invidious and unjust. It is an abuse in the scholars' treatment of the Bible. It is a criticism which impeaches the critic.

ston, lately held its first annual meeting. It has a membership of 75, with 22 working and 25 honorary associates.

Ontario, March 12, 1886.

OPINIONS OF THE PRESS.

The Springfield Republican.

THE PANAMA CANAL.—The short stay of M. Rousseau at Panama has encouraged the suspicion that he was sent there by the French government in order to ease De Lesseps down, and not to really learn what had been done upon the proposed canal. This conclusion is not just to the agent of the French government. One-sixth of the work has been done at a cost of over $100,000,000. De Lesseps now asks for $120,000,000 more with which to dig the other five-sixths, not a word being said about the Chagres river, which is yet to be crossed. It ought not to take a man over three weeks to take in these facts. The whole situation is becoming intensely absorbing upon both sides. The government has given De Lesseps privileges which have enabled him to draw over 100,000 people in France into the speculation. To go deeper into the enterprise by authorizing a lottery scheme with the present showing seems venturesome in the extreme. Upon the other hand, to call a halt is to abandon a hundred million of money in Panama mud, and to let loose some 100,000 creditors who will divide their wrath impartially between the government and the distinguished hero of the Suez canal.

The Chicago Herald.

THE PREACHER'S WIFE.—A very serious question has arisen in a Massachusetts town where a Baptist minister, whose wife is an Episcopalian, has given his congregation to understand that she is his and not theirs, and that the best thing for them to do is to let her alone. Religiously and socially this declaration is bound to make trouble. In the first place it will undoubtedly be regarded as his duty to convert his wife, and secondly, very few congregations will admit that they have no control over their pastor's wife. Such ladies, instead of being privileged characters are, as a rule, regarded with much jealousy, and the purchase by them of a new bonnet without consultation with the sisters has been known to throw some entire communities into hysterics. The young Massachusetts preacher will learn before many moons have waned that he has taken the wrong course. If there is anybody on earth that the average church society insists on owning and running to suit itself it is the preacher's wife, and she must be a very wise, pious and diplomatic woman who in that position has her own way in all things, and yet escapes the criticisms of femininity.

The Christian at Work.

AS TO KEEPING LENT.—The Christian world seems year by year to regard with growing favor the setting apart of seasons for especial religious observance. The Week of Prayer and the period given every winter to extra services, and known as "the revival season," as well as the increasingly large number of summer assemblies and conventions for spiritual uses are instances of this growing tendency. The joyous Easter festival is being more generally accepted each year by churches of nearly all the denominations. As is natural, an increased interest is felt in Lent. The Lenten fast, which precedes the Easter feast, is seen more and more to have its uses for all, and to supply in some phases a fitting preparation for the observance of a true Easter.

Harper [illegible] for boys and girls from six to sixteen	[illegible]
The Century	4 75
St. Nicholas (an illustrated magazine for boys and girls)	3 75
English Illustrated Magazine	2 50
Atlantic Monthly	4 30
Young Churchman	1 50
St. Louis Magazine	2 25
Church Magazine, to Laymen	4 00
Youth's Companion	2 60

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Address THE LIVING CHURCH,
162 Washington St., Chicago, Ill.

PERSONAL MENTION.

The address of the Rev. Harry Baumann is [illegible] ity Clergy House, 29 State St., New York City.

The Rev. F. W. Harriman has resigned the rectorship of Trinity church, Portland, Conn., and entered upon the rectorship of Grace church, Windsor, Conn.

The Rev. F. D. Harriman is rector of Christ-church, Middle Haddam, Conn.

The Rev. F. W. Henry has resigned charge of St. Stephen's, Grand Island, Neb., and accepted the rectorship of Emmanuel church, Hastings, Western Michigan. Please address accordingly.

The Rev. Frank R. Millspaugh has resigned the charge of Trinity cathedral, Omaha, and has accepted the rectorship of St. Paul's church, Minneapolis, Minn. His address is 1212 Yale Place.

APPEALS.

A FEW scholarships, yielding from one to three hundred dollars a year are needed at St. Mary's School, Knoxville, Ill., to aid in the education of daughters of the clergy. The Board of Trustees is duly qualified to administer such trusts. Many worthy pupils have received aid at St. Mary's, and it is hoped that the liberality of Churchmen will enable the Rector to extend aid to a still larger number.

THE SEABURY DIVINITY SCHOOL.

This School has a Faculty of six resident professors, and provides a course of instruction not excelled by any Theological Seminary in the American Church. It offers special advantages to all candidates who purpose to give themselves to the work of the Church in the great North-West. Its property has been faithfully administered, and at present there is no debt. That it may continue to do its work larger endowments are needed, and also prompt and generous offerings. Address the REV. F. D. HUSKINS, Warden, Faribault, Minn., or the Treasurer, STEPHEN JEWETT, ESQ.

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is the Organization of the Church for the support of Missions, Domestic and Foreign. This is the great work of the Church. $400,000 are required for the fiscal year to September 1st, 1886. Contributions are earnestly solicited. For particulars see *The Spirit of Missions*, the missionary organ of the Church, published monthly, at $1 a year. Remit to JAMES M. BROWN, Treas., 22 Bible House, New York. THE REV. WM. S. LANGFORD, D. D., *General Secretary.*

MISCELLANEOUS.

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common thing, or to be so neglected that the dust of disuse and disregard gathers on its covers; and a gross abuse to scribble upon, or tear out its fly-leaves, in the pew, and to mar its pages in the pulpit, by carelessly turning them or rudely pounding them in gesticulation. Nor is it less a misuse of it, in reading it, to soil its pages with vulgar finger-marks; to turn down the corner of the leaves; or to mark select passages in any other than the most thoughtful and careful manner. Call these trivial matters if you will; they are a natural outgrowth of the irreverence of the age which, as might be expected, treats the inner truth of the book with a corresponding levity and disregard.

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the following Sabbath. The two great and decisive appearances in Galilee, forming the centre, are the seventh and eighth. Then the appearance to James, also without doubt in Galilee. And finally the tenth, which closed with the Ascension.

We must notice this distinction, that in the first five instances Jesus appeared unexpectedly and suddenly, and as quickly vanished. But, for the second grand revelation upon the mountain in Galilee, He issued a formal invitation, and tarried long in their midst; and this holds true, apparently, of the last interview, when He walked along so confidingly among His Apostles, from Jerusalem to Bethany, that they might have thought He would now remain with them always.

Of all these manifestations, Matthew has given us merely the first angelic appearance, seen at the grave by the women, Christ's revelation to these females, and the appearance of the Lord among His disciples upon the mountain in Galilee. But he has, besides this, introduced into his narrative the account of the bribery of the grave-guards. This last record, and also Christ's majestic revelation, are peculiar to him.—It is manifestly his chief design to depict Christ's royal majesty, as revealed by a few decisive transactions. In addition to this, it is his chief interest to make the contrast between the Lord's kingly glory and the Messianic expectations on the part of the Jews, appear now most distinctly (as this wish may have been his reason for continually designating the New Testament kingdom of God, the kingdom of heaven). Hence he places the scene of the most important events in the resurrection-history in Galilee. *Galilee* was the place to which the disciples were pointed by the angels (ver. 7). In *Galilee* the Lord Himself bade His brethren assemble. Accordingly, it is in Galilee that the chief revelation occurs, during which Christ proclaims His share in the world's government, institutes holy baptism, and promises His ever-abiding presence in the Church till the end of the world.

All these points are no doubt to be found in the general evangelical history; but it is Matthew who brings them out most strongly, and contrasts them with the chiliastic views of the Jews, who refused to dissever the glory of the Messias from the external Zion and the external temple. For the same reason, Matthew directs attention to the contrast between the unbelieving Judaism, which is presented in the narrative of the bribed guards subjected as a judgment to the deepest misery, and the believing Judaism, which is seen in its glorious certainty, beholding the revelation of the Lord upon the mountain, when He presented Himself in the brightness of His omnipotence, and of the Trinity, and instituted as victor His

victorious Church. The first section is an expressive type of the Talmud and its supporters, of Judaism sunken in deceit, employed in futile endeavours, and making common cause with heathendom; while the second is a type of the Gospel and the world-overcoming Church.

In consequence of the brevity and elevated conception that characterize the account given by Matthew, several points are described not exactly. Hence it is that the two reports brought by the women become one with him; and the second vision of angels, seen by Mary Magdalene, is united with the first, which the other women had beheld. The same is the case regarding the two distinct appearances of Christ to the women. Matthew agrees with John in not stating that the design of the women was to anoint the Lord. But to us it seems plain, that this is an intentional omission. Undoubtedly, the ostensible object of the women was to anoint Christ's body; but a higher motive, of which they were themselves but darkly conscious, drove them to the grave,—the germ of hope, He will arise, which the promises of Jesus necessarily produced. This supposition gains some ground from the free, general account, found in Matthew and John, omitting as they do all mention of the anointing. When dealing with the self-manifestation of Jesus upon the mountain, where there were more than five hundred believers witnessing His glory, Matthew mentions only the Eleven, because it was his intention to conclude his Gospel with the apostolic commission which the heavenly King issued to the world, putting it first into the hands of His Apostles, and sealing it unto them with His promise.

"The alleged and real differences between the various accounts of the circumstances of Christ's resurrection found in the four Gospels, have been exaggerated beyond all patience by Strauss, and made much more than simple differences. As opposed to his views, consult, in addition to the older harmonists, Tholuck upon John; Hug, Gutachten ii. 210; W. Hoffmann, 408 foll.; Neander, 771; Ebrard, 712 foll. A short resumè of the most striking differences will be found in De Wette's commentary on Matthew, p. 244 foll."—Lange's Leben Jesu ii. 3, p. 1677.

One of the most important differences Strauss finds in this, that Jesus commands the disciples, according to Matthew and Mark, to go into Galilee to see Him; while Luke represents Him as issuing the command not to depart from Jerusalem till they should be gifted with power from on high. But this is merely an

apparent contradiction. Strauss has overlooked the real state of matters, and has quite forgotten the relations in which Galilean visitors stood to the Jewish feasts of the Passover and of Pentecost. When Jesus had risen, the Passover was almost at an end. Jesus revealed Himself, it is true, at that time and place to the Twelve; but He delayed His appearance to the Church until He arrived in Galilee, partly because He wished not to expose them to the persecution of the hierarchy in Jerusalem in their young Passover-faith, partly because He wished to remove from the disciples every idea of His manifestation being in any way connected with the temple-mount. But it is easily conceivable that the disciples would not lightly leave the scene where Jesus had first revealed Himself, namely, Jerusalem; and that this supposition is true, is proved by the fact, that they tarried still two days for the sake of Thomas, who still doubted, and many others, no doubt, with him. On this account, the command of the Lord comes, enjoining them to prepare for their departure. Besides, particular members of that disciple-church would be overcome with joy, and must have time afforded them to prepare themselves for seeing Him,—this holds true especially of the mother of Jesus. Accordingly, after that they became convinced of the certainty of His resurrection, they returned homewards, according to their old festival-habits. At the time of the Ascension, however, or towards the end of the forty days, the period for going up to the feast of Pentecost was at hand; and on this occasion they were induced, it would appear, to depart at an unusually early date. There is probably a connection between this earlier departure and Christ's appearance to James. (Lange's Leben Jesu ii. 3, 1761.)

The differences, however, between the accounts of the first announcement of the resurrection, found in the four Gospels, are an important testimony, when exactly weighed, to the truth of the history of the resurrection. It is no doubt remarkable, that literal, or external, protocol-like certainty, should be wanting, exactly in the place where the Christian faith seeks and does actually find the beginning of the confirmation of all its certainties. Faith, even here, is not to be supported upon the letter, but upon the substance,—upon the real essence of the facts. This essence, this spirit, comes out here most distinctly, and is manifested exactly through the differences themselves, because these are the indications of the extraordinary effect produced by the resurrection upon the band of the disciples. The evangelical records give no narra-

tion of facts, simply for the sake of the facts, and apart from their effects; but they present us with a history, which has individualized itself to the view of him who narrates. And hence the Passover occurrences are retained and rehearsed as reminiscences never to be forgotten; and differ accordingly, as the stand-points of the disciples vary, and yet preserve a great degree of harmony. In this way it is that we are to explain the remarkable individualities and variations to be found in the accounts of the Passover transactions; and in these accounts is contained for all time the joyous fright of the Church, caused by the great tidings of the resurrection. Just as, in a festive *motetto*, the voices are apparently singing in confusion, seemingly separate, and contradict another, while in reality they are bringing out one theme in a higher and holier harmony; so is it here. The one Passover history, with its grand unity, meets, when all the different accounts are combined, the eye in all its clearness and distinctness. The answer to each of the seeming contradictions is to be found in the organic construction which has been attempted above.

Literature.—See Winer, Handbuch der theolog. Literatur i. p. 291; Danz, Universal-Worterbuch, p. 91; Supplemente, p. 11; Göschel, von den Beweisen für die Unsterblichkeit der menschlichen Seele im Lichte der speculativen Philosophie, 1835, *das Vorwort;* Doedes, de Jesu in vitam reditu. Utr. 1841 · Reich, die Auferstehung Jesu Christi als Heilsthatsache, 1846; Hasse, das Leben des verklärten Erlösers im Himmel nach den eignen Ausprüchen des Herrns, ein Beitrag zur biblischen Theologie, Leipzig, 1854; W. F. Besser, die Leidens- und Herrlichkeitsgeschichte nach den 4 Evangelisten in Bibelstunden für die Gemeinde ausgelëgt. 2 Abtheilung; Die Herrlichkeitsgeschichte, vierte Aufl., Halle, 1857; Wir sahen seine Herrlichkeit, Predigten, Berlin, O. Janke, 1853; Schrader, der Verkehr des Auferstandenen mit den Seinen, fünf Betrachtungen, Kiel, 1857. The article, by Kling, on the Resurrection, in Herzog's Real-Encyklopädie.

Easter[1] (German, *Ostern*).—The name. "The month of April is called, up to this day, Easter-month (*Ostermonat*); and as early as Eginhart we find Ostermanoth. The holyday of the Christians, which is celebrated generally in April, or towards the close of March, bears, in the oldest remains of the old High German

[1] The translator was forced to adopt this word, Easter, in numberless passages; for if *Passover* had been retained, many of Lange's remarks would have been unintelligible.

dialect, the name ôstarâ; generally the plural form is found, because two Easter-days were observed. This ôstarâ must, like the Anglo-Saxon Eástre, have been the name for some superior being among the heathen, whose worship had struck its roots so fast, that the name was retained and applied to one of the chief festivals of the Christian year. All our neighbouring nations have retained the name Pascha; even Ulfilas has paska, not austro, although he must have been familiar with the term, exactly as the northern languages introduce pâskis (Swedish), pask, and the Danish paaske. The old High German adverb, *ôstar*, indicates the east; so the old Norse *austr*, probably the Anglo-Saxon Eástor, Gothic austr. In the Latin tongue, the quite identical auster indicates the south. In the *Edda*, a male being, a spirit of light, bears the name Austri; while the High German and Saxon stem have formed but one Ostara.—Ostara, Eastre, may accordingly have been the god of the beaming morning, of the rising light, a joyful, blessing-bringing appearance, whose conception may have been employed to designate the resurrection-festival of the Christian's God. Joyous bonfires were kindled at Easter; and, according to the long-believed-in myth of the people, the sun made, early upon the morning of the first Easter-day, three springs for joy,—he made it a festive day." Jacob Grimm, Deutsche Mythologie, p. 247. So also Beda Ven., de temporum ratione: a dea illorum (veterum Anglorum) quæ Eostre vocabatur. The other explanation, held to by many, that the name comes from the Germanic *urstam*, = to rise, must yield to this historical etymology. The similarity of Auster goes no further than the mere sound; but, on the other hand, the Greek name for the morning-red, and for the east, ἠώς, Doric ἀώς, Æolic αὐώς, is to be connected. The transference of the heathen name is explained by the fact, that a national festival was united with the day of the gods, in the former instance, while in the later period, with a Christian holyday. The people's festival, not that of the gods, was transferred. It became a christianized national festival, retaining the old name; and this occurred all the more easily, because the name signified rather a religious personification than a chief divinity of heathenism, and the celebration of the name symbolized fully the Christian holyday. Just as the festival of the returning (unconquered) sun, as a festival of joy, became united in symbolic import with the Christian festival of Christmas, so the festival of the spring sun, and of the life-fraught morning glow, coming forth in spring out from the winter storms, became a symbolic

celebration of the spiritual Easter Sun, which rose out of the night of the grave.

The day of preparation before the Easter festival was the great or sacred Sabbath (Sabbatum magnum), and was observed by the old Church as a general fast. The afternoon of that day was a period for a general administration of baptism. In the evening, there was an illumination in the towns; and the congregation assembled for the Easter vigils (*παννυχίδες*), and these lasted till Easter morning. Upon Easter Sunday (*τὸ πάσχα, κυριακὴ μεγάλη*), the Christians greeted one another with mutual blessings; and the day was signalized by works of benevolence and love. Easter Monday was the second celebration, as the festival of their unhesitating belief in the resurrection; but the Easter holydays, in the wider sense, did not conclude till the next Sunday (dominica in albis), which derived its name from the custom which obtained, of leading those who had been baptized into the church in their white baptismal garments. A new part of the entire quinquagesimal festival began with Ascension Sunday, and closed with the feast of Pentecost, which resembled the paschal festival. Upon the Easter festival (Osterfest), compare Fr. Strauss, das evang. Kirchenjahr, p. 218: Bobertag, das evang. Kirchenjahr ii. p. 155. Strauss: "The Easter festival is the chief Christian festival. It is not simply chief feast, but *the feast*, coming round but once really in the year, but yet appearing in some form in all the other holydays, and constituting their sacredness. Even though every holyday, yea, even every Sunday, were called from this reason dies paschalis, Easter is still the *original* festival in the most comprehensive sense. No one can tell when the festival arose; it arose with the Church, and the Church with it."

FIRST SECTION.

THE ANGEL AND THE WOMEN. THE RISEN SAVIOUR AND THE WOMEN. THE WATCHWORD, INTO GALILEE!

CHAPTER XXVIII. 1–10. (Mark xvi. 1–11; Luke xxiv. 1–22; John xx. 1–18.)

1 In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre.

2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. 3 His countenance was like lightning, and his raiment white as snow: 4 And for fear of him the keepers did shake, and became as dead men. 5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. 6 He is not here; for He is risen, as He said. Come, see the place where the Lord lay: 7 And go quickly, and tell His disciples that He is risen from the dead; and, behold, He goeth before you into Galilee; there shall ye see Him: lo, I have told you. 8 And they departed quickly from the sepulchre with fear and great joy, and did run to bring His disciples word. 9 And as they went to tell His disciples, behold, Jesus met them, saying, All hail. And they came and held Him by the feet, and worshipped Him. 10 Then said Jesus unto them, Be not afraid: go tell My brethren that they go into Galilee, and there shall they see Me.

Ver. 2. Ἀπὸ τῆς θύρας, wanting in B.D., and rejected by other authorities; it is, probably, an exegetical addition.

Ver. 8. B.C.L., etc., and Tischendorf, read, instead of ἐξελθοῦσαι, ἀπελθοῦσαι; and, judging from internal grounds, this is the more probable reading.

Ver. 9. The words, As they went to tell His disciples, are omitted in B.D., and many other MSS. and versions. Griesbach and Scholz would insert: Lachmann and Tischendorf omit. Meyer considers the words an explanatory gloss.

CRITICAL NOTES.

1. *In the end.*—Ὀψὲ δὲ σαββάτων. The peculiar expression is explained by the context. It was the time of the dawn, or of breaking day (ἡμέρα to be supplied with ἐπιφωσκ.), on the first day of the week, Sunday. Similar are the statements of Luke and John; while Mark says, at sunrise. But there are various explanations attached to this expression of Matthew. 1. De Wette and others explain: After the Sabbath had ended; 2. Grotius, etc.: After the week had closed; 3. Meyer: *Late upon the Sabbath.* So that it is not the accurate Jewish division of time, according to which the Sabbath ended at six on Saturday evening, but the ordinary civil idea of a day, which extended from sunrise to sunrise (or at least adds the night to the preceding day). Meyer's assertion, that ὀψέ, with the genitive of the time, always points to a still continuing period as a *late* season, would support this view, if it were true, but it is doubtful. Pape translates the ὀψὲ τῶν Τρωϊκῶν found in Philostr.: "long after the Trojan wars." But the fact, that Matthew makes the first day of the week begin here with sunrise, is decisive in Meyer's favour.—*Μία σαββάτων* = אחד בשבת, *Sunday.* According to Matthew's method of expression, which is always so full of meaning, we find a dogmatical emphasis in the words, late in the evening of the (old) Sabbath season, as it

began to dawn towards the early morning of the (new) Sunday season.

2. *Came Mary Magdalene, and the other Mary.*—John names only the Magdalene; Mark adds Salome; Luke, several others, namely, Johanna (ver. 10), the wife of Chusa, as we learn from ch. viii. 3. These differences of the narrations arise from the intention of emphasizing different circumstances. Let us begin with Mark. The three women go first to the grave—Magdalene, the other Mary, and Salome. Matthew omits Salome, because he intends to continue his account of the two women, Magdalene and Mary (xxvii. 61). John keeps only the Magdalene before his eye, because she is seized with excitement on finding the stone rolled away, and, hurrying away alone to the city, calls the two disciples; and because he wishes to relate this circumstance and the Magdalene's succeeding history. Luke's attention was occupied chiefly with the women who were bringing the spices and ointments, and accordingly writes of the second body of females, who followed the first three. Meyer maintains that it is impossible to harmonize the different accounts. A judicious critic will, however, only oppose a forced harmony.

3. *To see the sepulchre.*—Luke and Mark, to anoint the corpse. We have already seen that the women went in two parties to the grave; and those who brought the ointments came second; the first came for information. This hurrying on before the others is explained by fear, unconscious hopes of a resurrection, longing and impatient.

4. *And, behold, there was a great earthquake.*—Meyer: "It is quite arbitrary to take the Aorist in the sense of the Pluperfect (Castalio, Ebrard, etc.), or to make ἦλθε signify an unfinished action." Arbitrary, also, is the hypothesis, that the women must have seen all. The earthquake was felt by them as well as by all the disciples; the angel was beheld by Mary and Salome sitting upon the rolled-away stone, and, somewhat aside, the affrighted guards; but that which occurred between, the rolling away of the stone, could have been supplied by the Apostle's prophetic intuition. The resurrection of the Lord itself was not a matter of actual bodily vision. "The old and general view (see especially the Fathers, as quoted by Calovius) is, that Jesus rose while the grave was still closed, and that the tomb was opened merely to prove the resurrection." Meyer. Arbitrary and unnatural separation of the occurrences!

5. *Fear not ye.*—Opposed to the terror of the guard, whose fear might have caused them to be filled with wonder. Meyer gives these words their correct explanation, pointing out the false interpretation which had been made of ὑμεῖς.

6. *For I know.*—The reason why they need not fear.

7. *Tell His disciples.*—The Galilean believers, who formed the great body of the disciples, are intended by this term. Though the Lord revealed Himself to a few women, to the Emmaus-disciples, and to the Twelve in Judea, His grand self-manifestation took place in Galilee (ver. 16). Bengel: Verba discipulis dicenda se porrigunt usque ad: videbetis.—*Lo, I have told you* (εἶπον, which marks the formal and important announcement). Corroborative, dixi.—Unnecessary refinements in the explanation of these words are referred to by Meyer.

8. *With fear and great joy.*—Mingled feelings. The transition from the dread felt by the women to the blessedness of belief in the resurrection, which they now began to experience, is intended to be expressed by this statement; also the final passage from the Old to the New Testament, from the horror of Sheol to the view of the opening heavens. "Corresponding cases of the union of fear and joy are mentioned by Wetstein (Virg. Æn. 1, 544; 11, 807, etc.)." Meyer.

9. *Held Him by the feet.*—This is not merely an expression of consternation, although the words μὴ φοβεῖσθε point to such a feeling of dread, but it describes rather the highest joy and their adoration. It is the climax of the experience of the feeling alluded to in ver. 8. Bengel: "Jesum ante passionem alii potius alienores adorarunt, quam discipuli." The special experience of Mary Magdalene is incorporated with the vision of the two other women. This account reminds of the state of mind evidenced by Thomas, John xx.

10. *Be not afraid; go tell.*—Asyndeton of lively conversation. A sign that the Lord shares in their joy.—*My brethren.* New designation of the disciples, which declares to them His consoling sympathy; makes known to them that He, as the Risen One, had not been alienated from them by their flight and treachery, but that rather they are summoned by Him to become partners in His resurrection. The command was, in the first instance, issued to raise the women from the ground, whom His divine majesty had prostrated.—Tell my brethren *that* they. This proclamation of the resurrection by the women, is to lead the disciples, whom the fact

of the Lord's being buried in Jerusalem detained in that city, to make their preparations for an instant departure to their homes.

11. *And there shall they see Me.*—Again it is the disciples as a body who are intended. They had, as Matthew informs us, followed Him from Galilee. And, therefore, when the eleven disciples are (ver. 16) specialized, it can only be as the leaders, as the guides of the entire company. Meyer represents that a threefold tradition regarding the resurrection grew up among the disciples: 1. The purely Galilean, which is found in Matthew's account; 2. the purely Judaic, which is given by Luke and John, excluding the appendix, ch. xxi.; 3. the mixed, which narrated both the Galilean and Judean manifestations, and is found in John, when the appendix is added. Meyer is now willing to admit the historical sequence, that the appearances in Judea preceded those in Galilee; but he holds still, that the account given by Matthew manifests an ignorance of what occurred in Galilee. From this he deduces the conclusion, that this portion of our Gospel must be the addition of a non-apostolic hand, because such ignorance on the part of Matthew is inconceivable. But against this critic's assumption we may educe the following:—1. If this assumption be correct, we should expect in this early written Gospel, which fixed the middle-point of the evangelical tradition, only Galilean appearances, whereas there are manifestations in Judea. 2. Matthew, moreover, relates the Lord's appearance in Judea to the women. 3. A non-apostolic writer would most certainly have resorted to the general tradition, and have related both the appearances which took place in Judea, and those which occurred in Galilee. 4. The assumption of Meyer rests altogether *upon the antiquated hypothesis*, that every Evangelist intended to narrate all he knew. On the contrary, we must repeat that the Evangelists are not to be regarded as miserable chroniclers, but as narrators of the facts of evangelical history. These facts, united before their own minds into one objective, specially designed Gospel, took before their own view the form of one Gospel sermon, and this was the manner in which they presented the truths of evangelical experience. And here we have an indication that Matthew keeps up throughout his entire Gospel a relation to Luke. While Luke, the Evangelist of the Gentiles, brings out fully the true prerogatives of Judaism, and describes, therefore, the whole of Christ's life of activity as a grand procession to Jerusalem, Matthew, the Evangelist of the Jews, endeavours in every instance to disprove the false preroga-

tives of Judaism, and tarries accordingly in Galilee, describing the Lord's activity in that district. Hence it is that Luke gives, in the introduction of his Gospel, the adoration rendered to the new-born Saviour by *Jewish* Christians, and closes his history with an account of the Lord's appearance in Judea; while Matthew contrasts, in his opening chapters, the adoration on the part of the Gentiles with the persecution by the Jews, and concludes by laying the scene of the grandest manifestation of the Lord in Galilee, in opposition to the city Jerusalem. From this to conclude that Matthew knew nothing more of the resurrection, is a fancy which is unworthy of one who would have a lively appreciation of the spirit of the New Testament. Meyer himself acknowledges that it is evident, from 1 Cor. xv. 5 foll., that even if all the accounts in the Gospels be combined, we have not a full record of all Christ's appearances after His resurrection. Meyer, however, is right in opposing the mythical view which Strauss takes of the history of the resurrection, as well as the conversion of the facts connected with resurrection, by Weisse, into magical effects of the departed spirit of Jesus. The actual existence of the Church, as well as the assurance of faith and joy at death's approach evidenced by the Apostles, cannot be the effect of a myth, or a mere ghostly apparition. (See below.)

DOCTRINAL REFLECTIONS.

1. *In the end of the* (Jewish) *Sabbath.*—The Evangelist, without doubt, intended by the selection of this peculiar and significant expression to bring forward the fact, that the Christian Sunday had now caused the Jewish Sabbath to cease (and Christianity had now taken the place of Judaism). Sunday is the fulfilment of the Sabbath; but it is not thereby made to be the negation, the destruction of the Sabbath, but its realization in a spiritual, living, free form. Sunday is a new creation, the institution of the Church's holyday; marked out as such not only by the resurrection, but also by the Lord's appearances upon that day. But if the law of the Sabbath is abrogated for the Church, the State is bound, by its duty to Christ, to see that the law of the day of rest is observed, as indeed all the laws of New Testament order and freedom. We see from Acts xx. 7, 1 Cor. xvi. 1, 2, Rev. i. 10, that Sunday was observed in the days of the Apostles.

2. *Who shall roll us away the stone from the door of the sepulchre?* —This utterance of the three anxious women has become the great

symbol of all the sighs of humanity, in its longing for the revelation of the resurrection.

3. *The earthquake.*—A presage of that parallel course of development through which the earth is passing along with the kingdom of God. See ch. xxiv.

4. *The visions of angels.*—As the earth, on the one hand, in its grand moment of development, is shaken, and seems rushing to ruin; so, on the other, the heavens unfold. Therefore angels are ever present as ministering spirits at the critical periods in God's kingdom. But although these angelic appearances are *objective*, are real, are visible, the perception by the onlooking mortals of these heavenly spirits depends upon a state of soul resembling the angelic spirituality; and this disposition of soul depends, again, upon the position occupied in relation to heaven and earth. The more the earth is concealed and buried, is a midnight grave, to the beholders, so much the more clearly do they view the opening heavens. And hence it is that the female disciples were the first to see the angels; and they beheld first one, then two.

5. *Fear and great joy.*—Transition from the old into the new world, from the old to the new covenant.

6. *Into Galilee.*—See the Critical Notes.

7. *The death and resurrection of Christ considered in and for itself (ontologically).*—In the Lord's death and resurrection a separation took place between the first Æon of the natural human world, and the second Æon of the eternal spirit-world of humanity (1 Cor. xv. 45). Christ's death is the fulfilment and the completion of death, and therefore also its end, as was already determined in regard to Adam's death. Where death began, there should it cease, *i.e.*, there should be no death. Physical death is restricted to one zone. This district of death lies between the world of inorganic bodies on the one side, and the spirit-world on the other. The mineral, on the one side, is non-vital; the spirit is non-mortal. Death appears now to extend, between these limits, only over the vegetable, animal, and human worlds. But the death of the plant is well-nigh but *allegorical*, an appearance of dying: it lives still in the root, the branch, the seed. The dying of the animal, again, is no *complete death:* there is no full, individual life to resign; growth has been only in the common nature; and hence there is no perfect, conscious death. Actual death begins with conscious man, in order likewise to cease with him, in order to be transformed into a new life. Adam was formed, not to die, that is, was not to see cor-

ruption; he was to pass through a transformation-moment resembling death—was to undergo a metamorphosis from the natural state of man into the spiritual (the tree of life; Enoch; Elijah; 2 Cor. v. 4; 1 Cor. xv. 51). But this transformation became subject to the effects and the punishment of moral death, of sin, as God's condemnation; and *thus this transformation passed over into corruption.* The "being clothed upon" (symbolized by the metamorphosis of the butterfly-chrysalis) became "the unclothing" (symbolized by the wheat-grain in the earth). Since then was death in the world; the consciousness and the experience of deserved sickness, dissolution, corruption, and imprisonment in the waste death-realm, Sheol. The entire weight of death pressed upon mankind, to their pain and anguish; and yet they were not fully conscious of it (Heb. ii. 14, 15). Christ became our partner in this common subjection to death. He tasted this death (Heb. ii. 9); received it with full consciousness into His life. Hence death was fulfilled in its life, ended, and must again be transformed into the transformation, unto which men were originally destined. Christ's dying was a death which passed over into metamorphosis. Christ's condition in death was a collision with corruption, in which corruption was overcome; was an entrance into the realm of the dead, which unbound the fetters of that death-realm. His resurrection was at once resurrection and transformation. When the question is asked, Was Christ glorified between His death and resurrection, or during the forty days? generally the conceptions of transformation and glorification are confused. The transformation, as the passage from the first into the second life, is decided at the resurrection. Transfiguration, as His entrance into the heavenly world, could occur, before His death, upon the mountain, and be viewed by others. But in His first presentation to Mary Magdalene, she mistook Him for another, the gardener. His actual glorification, decided at His resurrection, became a fact upon His ascension: and hence Christ, as the Risen One, is life-principle as well for the resurrection as for the transformation (1 Cor. xv. 51; 1 Thess. iv. 17).

If we are anxious to obtain a closer view, a more accurate conception, of the resurrection, the death of Christ must be contemplated as the end of the essence (*or form*), of the motive power, and of the principle of the old world and humanity. The world continues to move according to its old existence, and is still expanding in its members (its periphery); in its centre, however, the end has been reached in the death and resurrection of Christ. And this

being the case, there is of necessity connected with this end the beginning of the essence (*or form*) of the motive power, and of the principle of the new spiritual world, the rising of that new world, as the resurrection is united unto the death. And this event is, in accordance with its nature, at once an *evolution of life* (Christ *rose*), and at the same time an act of God's righteousness (the Father *raised Him*). Christ rose from the grave, because He was holy, possessing the Spirit of glory, susceptible of resurrection, and must accordingly cause this very death to become subservient unto life, must overcome this death and transform it. God raised Him, because He, in and for Himself, had endured this death contrary to right; and yet, likewise, agreeably to right, inasmuch as He had surrendered Himself on behalf of man. Thereby this death of Christ has been made by God the world's atonement. But when these two points are united, the death of Christ and His resurrection stand forth to our view as the grandest act of the omnipotence of God, and the greatest fact in the glorious revelation of the Trinity (Eph. i. 19).

8. *The death of Christ and His resurrection considered soteriologically.*—The soteriological effect is here, as always, *a.* reconciliation as Prophet; *b.* expiation as High Priest; *c.* deliverance, *redemption*, as King (see Lange's Dogmatik, 793). Christ, as Prophet, in His reconciliatory working, has overcome the world's hate by His love, and sealed the grace of God by the blood of His martyr-death; as High Priest, in His expiatory working, He has taken upon Him the world's judgment, and changed it into deliverance; as King, in His redemptive working, He has made death itself the emblem of victory,—has made it the emblem of deliverance from the power of darkness, which sinners were subject unto through death.

In this threefold character and working, He entered Sheol. As Prophet, He has lighted up Sheol, and made it appear as the transition-state from the first to the second life. As High Priest, He has likewise changed the punishment of the realm of death by taking the penalty of sins freely upon Himself. As King, He has led captivity captive, has opened the prison-house of Sheol (Eph. iv. 8).

God has made all this sure by setting His seal to it in His resurrection. God Himself recognises that courageous love and greeting of peace with which He carries His Gospel back into that world which had crucified Him. God Himself sends Him back out of the Most Holy as a living sign of, and witness to, the perfect atonement. As the Redeemer, He comes forth in the glory of that

triumph, which He shares with His own: O Death, where is thy sting! O Grave, where is thy victory!

The unity of these results lies in this, that in Christ mankind have been consecrated to their God, have died, been buried, descended into Sheol, risen again, ascended to heaven, and set down at the right hand of God.

Hence it is that the man who resists with demoniac unbelief this working of Christ, is cut off from humanity, and is handed over to the devil and his angels (Matt. xxv.).

But to receive the redeeming efficacy of Christ, is to enter into the communion of His life by the communion of His Spirit. This entrance is a prophetic faith, in that we recognise what Christ has become to us; a priestly, in that we yield us up to His atoning righteousness; a kingly, in that we make in sanctification His life our own. The unity of all this lies in the fact, that we die, are buried, rise, and ascend in Christ. As regards his spirit, the Christian belongs to Christ, and in so far all is finished and completed in his salvation; but as regards his *physis*, he belongs to the world, and in so far he awaits the general end of that world, and a general resurrection with that world.

"The intercourse and companionship of the Lord, after His resurrection, with His disciples, during the forty days of joy, bore manifestly a different character from what they did before His death. Through His death and resurrection, the glorification of His body had begun (the transformation was completed);—for, although His resurrection-body bore the marks of the wounds, showing it to be the same body, it was no more subject to the bounds and laws of the bodily existence, as before." Lisco. For the historic certainty of the resurrection of Jesus, see 1 Cor. xv. Ullmann: What does the institution of the Christian Church through one who had been crucified presuppose? Studien und Kritiken, 1832, III.; Lange's Leben Jesu ii. 3, p. 1738; Die Losung der christlichen Gemeinden unserer Zeit., Zurich, 1852. According to one explanation of the "Negative Kritik," Jesus was only *apparently dead* (Paulus); according to the other, the resurrection was an *illusion*. When the two are combined, they are self-destructive.

HOMILETICAL HINTS.

Upon the entire chapter.—The risen Saviour as the eternal King, the fundamental thought of this whole Passover history. We

see from it, 1. How the storms of earth and the angels of heaven serve Him; 2. how neither Jewish seals nor Roman arms are any hindrance in His way; 3. how He removes the consolation of His foes, and the anguish of His friends, by His resurrection; 4. how He departs, elevated above the slanderous reports of foes, and the desponding apprehension of the disciples; 5. how unbounded is His power in heaven and earth; 6. how He is able to despatch, in the glory of the Trinity, His servants into all the world, with the message of salvation, in the name of the three-one Jehovah; 7. how sure, even at the beginning, He is of the homage of all the world; 8. how He is able, notwithstanding His nigh-approaching departure, to assure His own of His guardian, ever-abiding presence, as their consolation and their peace.

Upon this particular section.—The morning of the resurrection-day. 1. The morning-dawn; or, the victory of light over darkness: the earthquake and the angels; the petrified guards and the open grave; the search for the Crucified—the message concerning the risen Lord; the fear and the great joy. 2. The sunrise: Christ's manifestation; the greeting; the adoration; the commission.—The judgment of God, as revealed by the grave of Christ, compared with the world's judgment: 1. The Sabbath of the law is passed; the Sunday of spiritual freedom breaks. 2. The earth shudders; heaven, with its angels, is manifested. 3. The stone, with the seal of authority broken, is rolled away; the herald of the risen Saviour sits triumphant upon the stone. 4. The armed guards lie in weakness; women become heroines, and the messengers of the risen Redeemer. 5. Judah loses its dignity; Christ selects Galilee as the scene where He will unfold His glory. 6. The compact of darkness is destroyed; Christ, the Risen, salutes His own.—The gradual unfolding, to be perceived in the message of the resurrection, is a type of its glory.—The ghost-like stillness in which Christ's resurrection is revealed, is prophetic and characteristic of the Christian life, and the Christian world.—The greatest miracle of omnipotence, in its gentle, heavenly manifestation.—The resurrection-morning, the end of the old Sabbath: 1. The creation becomes spiritual, a spiritual world; 2. the rest becomes a festival; 3. the law becomes life.—The way to the grave of Jesus: 1. The road thither: the visible grief (to anoint the Lord); the secret hope (*to see* the grave); the great experience—the stone, the angel, etc. 2. The return: fear and great joy; the salutation of Jesus; the commission.—The Mary of Christmas, and the two Maries of Easter; or,

woman's share in God's works.—First to Mary Magdalene; or, Christ risen for the pardoned sinner.—The grave of Christ transforms our graves.—The fact of the resurrection, an invisible mystery, rendered glorious by visible signs: 1. The invisible working of omnipotence, and its visible action; 2. the invisible entrance into existence of the new life of Christ, and the visible earthquake (the birth-pangs of earth); 3. the invisible entrance of the heavenly King into His spiritual kingdom, and the unseen spirit-messengers; 4. the invisible overthrow of the kingdom of darkness, and the visible guards (the servants of that kingdom) as dead men; 5. the invisible, new, victorious kingdom of Jesus, and the beginning of its revelation.—The angel from heaven; or, from heaven the decision comes: 1. Help in need; 2. the unsolving of the difficulty; 3. the turning-point of the life; 4. the change of the old; 5. the glorious beginning of a remarkable progress.—The angel sitting upon the stone, a representation of Christ's victory: 1. In its full extent,—over the Gentile world and the Jewish world (soldiers and the official seal);—over the kingdom of darkness. 2. In its fullest completion,—seated in the shining garments of triumph.—The angel's raiment, the Sunday ornament and attire in which the Easter festival is celebrated.—The twofold effect of Christ's resurrection: 1. The old heroes tremble and are weak, the despairing become heroic; 2. the living become as dead, and they who had been as dead become alive.—Fear not ye! And why not? 1. Because they seek Jesus; 2. because He is not in the grave, but is risen; 3. because the view of Himself awaits you.—Jesus the crucified, is the risen Saviour's title of honour in heaven and on earth.—He is risen, as He said; or, Love is stronger than death;[1] or, This great fulfilment is a pledge for all Christ's promises.—And ye shall rise, as He has said.—Come, see the place. *The disciples' view of the empty grave of Jesus:* 1. The beginning of the certainty of the resurrection; 2. the beginning of the Christian's blessedness; 3. the beginning of the world's end.—The empty grave, and the empty graves.—Go quickly; or, whosoever has discovered the resurrection of Christ, must go and make it known.—All Christians are evangelists.—The union of fear and great joy: 1. That fear, which must burst into joy; 2. that joy, which must be rooted in fear.—They ran. The resurrection ends the old race, and begins a new race.—

[1] Perhaps Lange intended it thus:—*The* Love (Jesus) is stronger than death. From the German custom of printing *all* substantives with *capitals*, one is in a doubt upon occasions like these.—*Trs.*

The appearance of the risen Lord. 1. What is presupposed: And as they went. 2. How it anticipates itself: a meeting, a greeting. 3. What it effects: And they came, etc. 4. What it enjoins: Go, tell, etc.—The relation of the Risen One to His people: 1. The old: they search and find one another, in faith and love. 2. A new: they worship Him; He names them brethren.—Joseph's history is in this case fulfilled: he was sold by the sons of Israel, and yet revealed himself in his princely majesty to *his brethren*.—The repeated command to depart; to Galilee,—its import (see above).—The resurrection of Jesus is the most certain fact of history: 1. It proves itself; 2. hence it is proven by the strongest proofs; 3. hence the proof is for our faith (our love and hope).—The resurrection, the fulfilling of the life of Jesus: 1. The wonder of wonders; 2. the salvation of salvation; 3. the life of life; 4. the heaven of the kingdom of heaven.

Starcke, Zeisius: An earthquake occurs when Christ dies upon the cross, an earthquake occurs when He rises again, to testify unto the majestic power both of His death and resurrection.—Christ's glorified body, that great stone could not restrain.—Oh, cunning Reason! how silly art thou in spiritual and divine things!—*Canstein:* If we find no help on earth to overcome hindrances in the path of duty, help will be sent us from heaven.—We shall live with Him. Where the Head is, there are the members.—2 Thess. i. 10; 1 Thess. iv. 13.—*Nova Bibl. Tub.:* Behold, how glorious, etc. So glorious shall be our resurrection.—As glorious and consoling as Christ's resurrection is to the godly, so fearful is it to the godless.—*Quesnel:* God knows how at once to console His own, and to terrify the wicked, Ex. xiv. 24.—*Luther's margin: Fear not ye, Fear not ye:* be joyful and consoled.—*Zeisius:* Fearful as the holy angels are unto the unholy, just so comforting are they unto the godly, as companions, in the approaching glory.—*Canstein:* The servants of the word should exercise the office of comforting angels, or God's messengers of consolation, unto the anguished.—*Bibl. Wirt.:* As the woman was the first to sin, so have women been the first to realize Christ's purchased righteousness.—*Nova Bibl. Tub.:* The joyful message of the resurrection, and its fruits, are not for coarse, worldly hearts, but for longing disciples.—Those who have really experienced the joy produced by the resurrection, are anxious to impart that joy to others.—Jesus comes to meet us when we seek Him.—My brethren. A designation dating from the resurrection, Heb. ii. 12. For the disciples, it indicates something great, most

consolatory.—The world boasts always of its high titles; but we, who are Christ's, have the highest, we are called His brethren.—We are heartily to forgive those who have not deserved well of us.

Gossner: It gleams and flashes once more. Before, all was dark and sad; but now again the rays of crucified truth appear, and they illuminate ever more and more gloriously.

Lisco: The women *hear* first that Jesus is risen. Then they *see* the empty grave, ver. 6. Finally they see, feel, and speak to Jesus, ver. 9.—The certainty of Christ's resurrection, 1 Cor. xv. 1–8. Its importance, 1 Cor. xv. 12: 1. Proof that Jesus is the Christ; 2. that His death is an offering for us; 3. the ground for our hope of a resurrection. By His death, all the preceding testimonies borne unto Him seem to be proved false; by His resurrection, it is proved that nothing has been disproved. His resurrection is the seal of our redemption, the beginning of His glorification and exaltation.—The Easter festival is a call to a spiritual resurrection.—*Gerlach:* The Lord's body now a different body, and yet the same: 1. Free from all the bonds of weakness, of suffering, of mortality. 2. The meals of wonder: He ate and drank, though He needed not food.—The Lord's appearances, and all the accompanying circumstances, are in the highest degree full of meaning and importance. The women see the angels; the disciples do not. Jesus appears to the Magdalene, to Peter, to disciples on their way to Emmaus, to the Eleven; in each case, with the most tender and exact regard for the state of each.—All the external a revelation of the internal. So shall it one day be in our resurrection.

Heubner: The awe of the resurrection-morning.—Christ's resurrection is the type of our own.—Every morning should remind us of the coming resurrection.—*Came Mary:* The last witnesses by the grave, are the first. We should seek God early.—[*Rieger:*] They considered themselves bound to anoint Christ; but Christ must anoint them, and He will, with the Holy Ghost and with power.—This earthquake was a type of the awful convulsion of the earth at the last day and the general resurrection.—The angel, a type of the appearance of the angels at the last day.—The form of the angel's appearance. Servants as they are of the kingdom of light, their office is to introduce men into this kingdom.—The experiences of the guards, presages of what the unbelieving and sinners will experience at the last day.—Fear not ye! The higher spirit-world is the Christian's friend.—Seek Jesus, the way to life. —Nothing to be feared on that way.—The Lord is risen. The angel-

world cries to the world of men, and all believers should cry to one another (*only to one another?*), "The Lord is risen."—Death, where is thy sting? Hell, where thy victory? (1 Cor. xv.).—Come and see: a summons to self-persuasion.—We should impart, spread abroad, the belief in the resurrection.—Our belief in the future life should thoroughly permeate our earthly life, and glorify it.—Christ's resurrection reunites the scattered disciples.—Love plans for eternity.—In the case of the women, faith went first, then came sight. —The perfect brotherhood of Christ, a fruit of God's adoption.—Three classes of topics for Easter: 1. Such in which the "factum" itself is considered; truth, certainty, power of the resurrection. 2. Such in which Christ's resurrection is made to introduce a discourse upon our own; *e.g.*, the resurrection, the festival of our immortality. 3. Such in which faith on Christ in general is handled; *e.g.*, faith upon a living Christ.—*Braune:* The existence of Christianity is bound up with the cross, but its form and manifestation with the resurrection.—The Church has been founded by the declaration of the resurrection.—The Apostles designate themselves, with most pleasure, the witnesses of the resurrection.—As the beginning of every life is hidden, so is the beginning of the life of the risen Lord hidden in mysterious darkness, Acts ii. 24.—Jesus has not simply taught the resurrection; He is the resurrection.—What caused the guards dismay, that deprived the women of anxiety.—With every advancing step, the path of truth brightens.—The fear of the women quite different from that of the guards.—To My brethren: He named them first disciples, then friends, then little children; now, brethren.

Reinhard: The Christian feast of Easter is a festival of perfect tranquillization: 1. Because it dissipates all the uneasinesses and sorrow which disturb our peace; 2. because it wakens in us all those hopes which must confirm our peace.—Christ's resurrection was the impartation of life unto God's holy Church on earth. God's holy Church, through His resurrection, received,—1. its existence; 2. its moral life; 3. its unceasing continuance.—*Thiess:* The cross illuminated by the Easter sun.—*Ranke:* A clear light is poured over the whole life of Christ by His resurrection.—*Gaupp:* The Easter history is also the history of the believing soul.—*Ahlfeld:* Jesus, and I with Him.—*Otho: Easter-comfort and Easter-pleasure:* 1. The sanctity of our graves; 2. the glory of the resurrection; 3. all our sins forgotten.—*Petri:* Christ's life, our life. Let that be to-day, 1. our belief, 2. our rejoicing.—*Steinhofer:*

Life from the dead: 1. In the Saviour; 2. in His people.—*Rautenberg:* The Christian by his Redeemer's open grave: 1. He lays his care in that grave; 2. he becomes at that spot sure of his salvation; 3. his heart fills with rapture.—*Brandt:* Jesus Christ the victorious prince. We may consider, 1. The foes He has subdued; 2. the obstacles He has overcome; 3. the means used to secure this victory; 4. its results.—Jesus, the risen Saviour, an object for holy contemplation: 1. See the counsel of hell brought to nought by Him; 2. see the method of the divine government glorified by Him; 3. the tears of true love dried; 4. the misery of this earthly life transformed; 5. the work of salvation finished; 6. the human filled with the powers of God.—*Geibel:* The Lord's resurrection, considered, 1. historically, 2. in its necessity, 3. import, 4. and immediate results.—*Fickenscher:* What should the grave be to us Christians, now that Jesus is risen? 1. A place of rest, 2. of peace, 3. of hope, 4. of transfiguration.—*Rambach:* The glorious victory of the risen Saviour: 1. Glorious considered in itself;—*a.* the most miraculous, *b.* most honouring, *c.* the most glorious victory. 2. Glorious in its effects;—*a.* victory of light over darkness; *b.* of grace over sin; *c.* of life over death.—*Dräseke:* Easter followed Good Friday: 1. God's Amen; 2. men's Hallelujah.—*Sachse:* The stone rolled away. It seems to us, 1. the boundary-stone of blasphemy against God; 2. as the monumental stone of the most glorious victory; 3. as the foundation of the building of Christ's Church.—*Fr. Strauss:* A long, sacred history is to-day presented to us, the history of the Easter festival: 1. The long-continued preparation; 2. the glorious manifestation; 3. the continual development; 4. the future consummation in heaven.—*Alt:* The new life to which Easter summons.—*Liebner:* We should enter the companionship, and follow the example, of the early witnesses unto the resurrection. —*Shulz:* The verities of our faith, unto which the resurrection of our Lord bears a certain and irresistible testimony: 1. That Jesus is the Son of the living God; 2. that a perfect atonement has been presented to God for us, in the Lord's death; 3. that our soul is immortal; 4. that our bodies also will rise.—All the difficulties in Christ's life are resolved by His resurrection.—*Heidenreich:* What a friendly dawn broke upon redeemed and blessed humanity on the morning of the resurrection!—*Bretschneider:* A proof of the resurrection of the body.—*Schleiermacher:* The consciousness of the never-passing overcomes the pain caused by the loss of the passing. —The life of the resurrection of our Lord is a splendid type of our

new life.—*Canstein:* The joy of the Easter morning in yon future world: 1. What shall it be? 2. Who shall enjoy it?—*F. A. Wolf:* The true Christian, upon the festival of the resurrection, looks back as gratefully unto the past, as he gazes joyfully into the future.—Three stages in the soul-life are to be observed in the history of those to whom the risen Redeemer became the closest friend: 1. A sadness, which seeks Jesus; 2. a hope, which springs up at the first intimation of His neighbourhood; 3. the joyful certainty, to have found and recognised the Redeemer.—*Tzschirner:* The sufferings of time in the light of glory.—Death, the new birth into a new life.—*Genzken:* The path of faith is unto the risen Saviour.—*Markeineke:* The resurrection of Jesus is the main pillar of our salvation.—*Theremin:* Christ's resurrection should awaken us to repentance.—*Niemann:* The belief in the new world of immortality, which opened unto us in the Lord's resurrection.

SECOND SECTION.

JUDAISM, AND ITS SAYING; OR, THE IMPOTENT END OF THE OLD WORLD.

Chapter xxviii. 11–15.

11 Now, when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done. 12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, 13 Saying, Say ye, His disciples came by night, and stole Him away while we slept. 14 And if this come to the governor's ears, we will persuade him, and secure you. 15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

CRITICAL NOTES.

1. *When they were going.*—The Evangelist does not seek to show that the soldiers arrived in the city before the women, but only that, contemporaneously, a second account reached the city,—that one message was borne to the friends, and another to the enemies.

2. *And had taken counsel.*—This is the last session of the Sanhedrim, so exacting of reverence, which is recorded by Matthew, and its last decision. By this transaction, we have a perfect revelation of the post-Christian, unbelieving Judaism given to our view,

which is full of instruction. Some have considered this extremely disgraceful council-meeting to be improbable. But, standing as they did upon the brink of moral destruction and condemnation, this improbability becomes the most awful reality. Still, we are not compelled by our text to believe that they held the meeting for the express purpose of bribing the guards: that was merely a result of their council, and of their deliberations. Probably the matter was handed over to a commission, to be examined into and disposed of; that is, the council left the matter in the hands of the high priests, agreeing secretly with their designs.

3. *Large money.*—Increased bribes, as compared with the former bribery, that of Judas: 1. The bribery in this case was in consequence of a resolution of the Sanhedrim. 2. The bribery by means of large sums of money, contrasts strongly with the thirty pieces which Judas received. 3. The bribery of poor Gentiles, and these Roman soldiers, who were seduced into a breach of discipline and into lies, which might have cost their lives: and with this were connected self-humiliation and self-abandonment on the part of the Sanhedrim before these very Gentiles. 4. The formal resolution, which was aimed, though indirectly, at the corruption of the soldiers, was the culmination of that guilt to which they had subjected themselves in accepting the willing and volunteered treachery of Judas. The whole account expresses distinctly the extreme and painful embarrassment of the chief council. They thought that by means of thirty pieces of silver they had freed themselves of Judas; but now they begin first to experience the great danger to which the already crucified and buried Saviour has exposed them.

4. *Stole Him away while we slept.*—In addition to all the judgments of impotency, embarrassment, and rejection, they are now subjected to the judgment of stupidity. The soldiers are to have been asleep, and yet to see thieves, and know that they are disciples! Grotius, *τὸ αὐτοκατάκριτον.*

5. *And if this come to the governor's ears.*—Coram procuratore. Meyer interprets this in a judicial manner. Erasmus explains, When an examination shall be held before Pilate. But in that case, the mediation would come too late, because Pilate, according to military discipline, *must* have inflicted the penalty, if so great a military crime had been openly acknowledged. Accordingly, the most commentators interpret, When this rumour shall reach the governor, be repeated unto him. Then the danger became imminent; but, according to this assurance, it would have been already removed.—

That this was an excuse highly dangerous for the soldiers (see Acts xii. 19), and that the chief priests could by no means be sure of the result, although they might be ready to give to the avaricious and corrupt Pilate a large bribe, appears to be a matter which does not admit of doubt, as we may see from the account. The hierarchical spirit, which here reaches its climax, uses the Roman soldiers merely as tools to effect its own ends, as it had previously employed Judas; and was again fully prepared to let the despised instruments perish, when the work was finished.—*We will persuade him*, πείσομεν, over-persuade, talk over; without doubt an ironical euphemism, indicating the means of persuasion. This was the manner in which they will keep their promise to the soldiers.

6. *This saying*, ὁ λόγος οὗτος.—This does not mean that the entire account, sc. that the statement, was nullified by the rumour of its having its origin in lies (Grotius, Paulus), but the statement itself, which these soldiers themselves voluntarily adopt (De Wette, Meyer). Upon the doubts regarding the narrative itself, which Stroth maintained to be an interpolation, consult De Wette and Meyer. Among the opponents of the truth of the passage, are Paulus, Strauss, Weisse, Meyer; among the supporters, Hug, Kuinoel, Hoffmann, Krabbe, and Ebrard. Olshausen adopts a modified view, and thinks that the Sanhedrim did not act in a formal manner, but that Caiaphas arranged the matter privately. The most formidable arguments which De Wette brings forward against the correctness of the passage, are disposed of in ch. xxvii. 62. That it is improbable that the Sanhedrim (in which "sat men like Gamaliel") should have adopted so unworthy a resolution, see in reply, Note 2, and Olshausen; besides, this objection rests entirely upon a subjective view of the worthiness of the council. We have already learned from the history of the crucifixion, that it was a Jewish custom to employ bad means to effect the ends of the hierarchy, and to deal with the despised Gentiles as mere tools, who were to be used and then treated with contempt. The existence of this saying among the Jews is acknowledged. See the quotations which Grotius gives out of Justin, from which we learn that the Pharisees spread the report among the people by appointed messengers; and also out of Tertullian. The Talmudic tractate, Toledoth Jeschu. That the Evangelist has here imparted to us the prototype of the Talmud, and the Christ-hating Judaism, is only a proof of his deep insight into the significance of the facts, and testimony unto the unvarying character of his Gospel.

DOCTRINAL REFLECTIONS.

1. *Some of the watch.*—The other guards appear to have been so overcome, so prostrated by the phenomena of the resurrection, as to have recognised the matter as settled, to have recognised the attempt of the chief council to be futile, and, without further delay, to have returned to their military station. Only a part so far overcomes the influence as to go and give a report, probably in hopes of having a reward promised to them. They manifest their readiness to be bribed. These few are a type of all "trencher-soldiers," who must supply the hierarchy with power to compensate for their want of spiritual might. The nobler soldier, like the independent state, will not allow it even to be supposed that he will yield himself up to the hierarchy as its tool.

2. The developed heathenism of the disbelieving Judaism begins with disbelief regarding the resurrection of Jesus; and commences to collect around itself the characteristics of heathenism, forming a dark tradition. But the myths of the chief council are worse than the myths of heathenism. The latter, according to their bright side, point to Christ; but the Sanhedrim's fables form the dark contrast to the facts of light recorded in the Gospels. The myths of the heathen world are the germ of its worship; the lying myths of unbelieving Judaism are the seed of its obduracy.

3. Matthew, with prophetic spirit, has preserved this fact, the unmistakeable germ from which sprang the Talmud, along with which Judaism, that held in the Old Testament fast by the path of faith, and repelled all the myths of the heathen world, has now fallen, and manifests itself as the most intensified heathenism; resorting to the most debased of all myths, and endeavouring to destroy the evangelical history by a false exegesis of the Old Testament, by false traditions concerning facts of Gospel history, and by a false development of the Old Testament according to the letter of the law. Hence it is, that in the following section this type of the Talmud is succeeded by the type of the New Testament.

4. It is indubitable that our narrative is the history of the most extreme self-humiliation of the chief council, but is not the less worthy of belief; for it must not be imagined that such notices are mere matters of gossip. This is the perfection of the judgment of self-abandonment, under which the council had flung itself. Upon the special points of this self-rejection, see the Notes.

5. The hierarchical falsification of the resurrection history, the

beginning of the "hierarchical-antievangelical" falsifications of history. The Ebionitic Apocrypha (the donatio Constantini, the pseudo-Isidorian Decretals, etc.).

6. Christ's resurrection, according to God's counsel, officially announced to the civil authorities,—officially announced to the hierarchy; and hence the evangelical faith, as belief in the resurrection, is independent and free.

HOMILETICAL HINTS.

Heathen guards, the messengers whom God had ordained to announce the resurrection unto the chief council. — Despairing sinners (Judas, the guards), the usual preachers of repentance, sent unto the hypocritical, ecclesiastical powers.—The unbelief of the chief council is bold enough to impart its own obduracy to affrighted Gentile hearts.—Money and bribery, the *A* and *Ω* (the beginning and the end) of the salvation which remained with the council.—Bribery of every kind is the principal lever of all antichristian systems: 1. Bribery by money, 2. by honours.—The utter incertitude of the Sanhedrim is clearly manifested by their last decision.—The perfect overthrow which moral self-destruction caused to follow the supposed triumph of their faith.—The imagination of blinded spirits, as though they could debase the grandest facts of heaven into the meanest stories (scandala) of earth.—The fruitless lies, which are imagined capable of converting the most glorious facts into a deceptive myth.—The criticism passed in the dark Jewish lane, upon the facts of Gospel history which took place upon the broad, open highway of the world.—This is the course which all the enemies of Christian truth must pursue, because of the concealed self-contradictions: 1. They imagine the most absurd fables, to destroy the glorious miracle; 2. they imagine the most senseless absurdity, to destroy what is full of meaning and clear to the soul; 3. they imagine what is mean, wicked, diabolical, to destroy what is sacred.—The latest criticism in the Talmud, and the Talmud in the latest works of criticism.—See how the hierarchy has corrupted even the soldier's honour.—Slander sneaks along in its impotent path, in pursuit of the Gospel rushing along its winged course: 1. Slander of Christ; 2. of the disciples; 3. of early Christendom; 4. of the Reformation. *And so forth.*—Judaism and heathenism unite to oppose Christianity.—The hierarchy leagues with the dissolute to battle against the faith.—It shall be discovered in hell that heaven has been benefited through the devices of hell.—God allowed the

work of shame to run its wretched course, because the message of the resurrection was not intended to be extended in the form of worldly, but of heavenly certainty, by heavenly agencies.—Powerless as are such attempts, as concerns the Lord, they succeed in destroying many souls.—Thus has the Talmud, the production of the legal spirit of Judaism, placed itself between the poor Jew and his Christ, as a phantom. So too does the spirit of the law (*legalism*) endeavour to build up a wall of separation between the poor Christian and his Christ.—It is only the preaching of the Gospel which can overcome the enmity to the Gospel.—The more boldly the opposition advances, let the word ring out the clearer.

The present section considered in connection with the following evangelical narrative.—The twofold development of the Old Testament: 1. The false continuation of the Talmud. 2. The true continuation in the New Testament.—The great revolution in the life of Christ: 1. The apparent triumph of His foes becomes their most disgraceful defeat. 2. The apparent defeat of the Lord becomes His most glorious triumph.—The grand development of Christianity and its dark counter-picture: 1. The fleeing soldiers, the heroic women. 2. The great council, and its decision; Christ upon the mountain, and His sermon. 3. The ungrounded expectations and false position (*of Judaism*), and the actual testimony afforded by the Church of Christ.—The perfect impotence of the opponents, and the omnipotence of Christ upon earth and in heaven.

Starcke; Nova Bibl. Tub.: As divine wisdom has decreed, unto even the bitterest foes and persecutors of Jesus must the truth be told by their own beloved confidantes.—The world takes money, and acts as she is taught, against her better knowledge and her conscience, 1 Tim. vi. 10; 2 Pet. ii. 13, 15.—No compacts prevail against the Lord.—The devil seeks, where not by force and with boldness, still with lies and blasphemy, to oppose the kingdom and the life of Christ.—Money has great power, but thou and thy money shall perish together, Acts viii. 20.—Manifest lies require no refutation; they refute themselves.—*Quesnel:* What a misfortune, that a man will turn to lies to cover his sin, rather than unto repentance for forgiveness!—*Zeisius:* The lie, no matter how absurd, is believed rather than the truth, especially by the low and godless masses.—Murder and lies, the devil's weapons, John viii. 44.

Lisco: Hate and wickedness incite Christ's enemies to bribe the soldiers; low avarice makes them ready to free themselves from the crime of a neglect of duty by availing themselves of a convenient

lie.—*Heubner:* Contrast between this account and the preceding: 1. There truth; here lies. 2. There the glorified Hero in His perfect purity; here the terrified priesthood, affrighted because of its crime. 3. There, among the disciples, overmastering joy; here anguishing terror. 4. There willing, unpaid servants of truth; here bribed servants of lies.—Injustice brings a man to humiliation, shame, before the instruments of his sin: he resigns himself to them, must fear them, and they laugh him to scorn.—Such people have never a clean mouth. The state of things might have been learned by the Apostles from secret friends and adherents among the priests, from several persons, perchance from converted soldiers.—*Braune:* As the friends heard from their own, so the foes from their own, the news of the resurrection.—Every day we see what money can effect.—Lies find admission, but they flee before the truth. Let no one, accordingly, be affrighted for what men can do; the Lord's counsel stands fast.—But let no one imagine that he must take in hand to destroy the attempts of another; leave that to the Lord.

THIRD SECTION.

THE OMNIPOTENT RULE, AND THE KINGDOM OF CHRIST, IN HEAVEN AND IN EARTH.

CHAPTER XXVIII. 16–20. (Mark xvi. 15–18; Luke xxiv. 44–49.)

16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. 17 And when they saw Him, they worshipped Him: but some doubted. 18 And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

CRITICAL NOTES.

1. *Then the eleven disciples.*—They come forward here as the representatives of the entire band of disciples, and not as the select apostolic company of the Twelve, which makes its first reappearance after the selection of Matthias. This distinction is to be found in the remark that some doubted, which cannot apply to the Eleven; reference is made to many witnesses in 1 Cor. xv. 6.

2. *Upon a mountain.*—The Evangelist himself informs us that

Jesus had appointed the place of meeting, but does not tell us *when* and *where*. Inasmuch as the disciples were bidden at first merely to go into Galilee, the more special direction must have been given at a later date. Grotius thinks that the command was issued while they were still in Jerusalem. We adopt the view of Ebrard and others, that Christ's meeting with the seven preceded and introduced this manifestation. That there is a reference to an actual mountain in Galilee, may be seen from the connection between this passage and the injunctions to proceed into Galilee, vers. 7, 10; also from the consideration, that in Galilee only could a place be found for so large an assemblage of disciples as is mentioned in 1 Cor. xv. 6. An apocryphal tradition, dating from the thirteenth century, named the northern peak of the Mount of Olives as the scene. This theory has undoubtedly originated early, in an improper and interested attempt at harmonizing, the first traces of which we find in the apocryphal Actis Pilati. It is upon this statement that Rudolf Hoffmann supports his views in his work, *Ueber den Berg Galiläa, Ein Beitrag zur Harmonie der evangelischen Berichte.* We saw above that Mount Tabor could not have been the scene of the transfiguration. "But should we conclude from this, that that tradition is wholly untenable? How easily could that which had been said of the second transfiguration of Jesus before the eyes of His Church, be confounded with the account of the former transfiguration! How well adapted, besides, was Mount Tabor for the accommodation of the disciples, who assembled for the purpose of celebrating the great Easter festival!" That the mount was then peopled, goes against the theory which makes it the scene of such an event as the first transfiguration, but not against the view which selects it as the centre to which the Galilean Christians were gathered. For the dwellers upon this mountain (if the mountain were not then, to some degree, waste and occupied only by ruins; see Schulz, *Reisebeschreibung*) could be but few in number, and would be, besides, friendly disposed to the Galilean believers, so that the assemblage upon this high peak of Galilee would not be in the least disturbed (see Lange's Leben Jesu ii. 3, 1730). Grotius, too, writing upon this passage, is in favour of Tabor. "Southwards from the Mount of Beatitudes, six miles distant from Nazareth, in an easterly direction (south-east), the Mount of Tabor rises on high, תָּבוֹר, *i. e.*, peak, navel, Greek *'Ιταβύριον* (Hos. v. 1; *Sept.*); it is called by the aborigines Tschebel Tor, a great, well-nigh isolated ball of chalkstone, flattened on the top. Mira rotunditate sublimis.

In omni parte finitur æqualiter (*Hieronymus*). Upon the southern side, it sinks deep into the "Valley of Israel;" northwards it overlooks all the confronting mountains of the highlands of Galilee. The sides of Tabor are covered with a forest of oaks and wild pistachio-trees, which shelter wild swine and ounces. The whole mountain is rich in flowers, and abounds with trees. The flat top is about a mile and a half in circumference; upon it are the remains of a large fortress, and two churches may still be recognised." K. von Raumer, Palästina, p. 62. See Jer. xlvi. 18; Ps. lxxxix. 13. Upon the prospect from Tabor, consult works of travel, Schubert, Robinson; also Schulz (Mühlheim an der Ruhr, 1852, p. 260). Gerlach supposes the mountain to have lain in a lonely neighbourhood, in Lebanon, in the north of Galilee, but states no reasons.

3. *And when they saw Him.*—In the case of the Eleven, this was "neither the first occasion upon which they had seen Him since the resurrection, nor yet the first impression." Judging from the import of what follows, we believe that Matthew groups the eleven Apostles together with the assembled pilgrim throng of Galilean believers. To this congregated body does the prostration refer, and also the doubting of some. We consider, however, that the statement, "some doubted," is not applied to the reality of the Risen One, but is used in regard to the immediately preceding *προσεκύνησαν*. These "some" were not in doubt whether the person before them was really Jesus who had risen. That would have been a total inversion of the order of things, if they had come to the mountain believing, and had been plunged back into doubt upon the sight of the Lord. Why, it was this very vision of the Lord which made the women and the Eleven believing. So that they doubted whether it was proper to offer unto the Lord such an unbounded worship as was expressed in the supplications and prostration of the disciples. This view is held also by De Wette. The following declaration of Jesus refers to this hesitation. Hence we find in this a prophetic allusion by the Evangelist to that germ of Ebionitism which developed itself at a later period among the Jewish Christians, just as he had before pointed out the germ of the antichristian Judaism. These "some"—*οἱ δὲ* without a preceding *οἱ μέν*—constitute a particular section of that assembled mass, formerly mentioned as a body, to which special attention would be directed. The words, *οἱ δὲ ἐδίστασαν*, have received various explanations. 1. The reading itself, *οὐδὲ*: *Bornemann*. 2. The meaning, Some prostrated themselves, the others separated in dismay: *Schleussner*. 3. The occasion:

a. They doubted, because Jesus' body was already glorified: *Olshausen* et al.; *b.* dread of a phantom: *Hase; c.* on account of a change in the body of Jesus, which was now in the intermediate state, between its former condition, and glorification, which was completed at the ascension: *Meyer.* 4. The subject: *a.* The Eleven were they who doubted: *Meyer;* certain of the Seventy: *Kuinoel; b.* certain of the five hundred brethren, 1 Cor. xv. 6: *Calovius* et al. This last explanation is undoubtedly the correct one. (See above.)

4. Came (*drew near*), and spake unto them.—This drawing near was manifestly a special approach unto those who were doubting; and unto them likewise were the following words in the first instance addressed, though not exclusively.

5. *Is given unto Me.*—Expression of His glorification and victory. "It is an unfounded, rationalistic explanation, when this expression is made to mean, either Potestas animis hominum per doctrinam imperandi (Kuinoel), or full power to make all the preparations necessary for the Messianic theocracy. It is the Munus regium Christi, without limitation." Meyer. According to the doubts of the later Ebionites, Christ must *share the power given Him by God, in heaven with the angels, on earth with Moses.*

6. Go ye (therefore).—*Οὖν* is undoubtedly a gloss, but a correct one; for the majesty of Christ is the ground, *not merely for His sending, but also for their allowing themselves to be sent.*

7. *Make disciples of,* *μαθητεύσατε.*—Luther's translation, *teach,* is quite incorrect. So also is the Baptist exegesis, In every case, first complete religious instruction, then baptism. To make disciples of, involves in general, it is true, the preaching of the Gospel; but it marks pre-eminently the moment when the non-Christian is brought to a full willingness to become a Christian, that is, to become, through repentance and faith, a catechumen. This willingness, in the case of the children of Christian parents, is presupposed in the willingness of the parents, because it is an unnatural and impious treatment of children as adults, and of Christianity as a mere *school question,* when the parents do not decide unhesitatingly in favour of Christianity as regards their children, and do not determine to educate them as subjects of Christianity. Hence the children of Christian parents are born catechumens. The Holy Scriptures in every case place the spiritual unity of the household in the believing father or believing mother, representing this as the normal relation.

8. *All nations.*—Removal of the limitations laid down in ch. x.

5, according to the statements contained in ch. xxv. 32. By this, also, the universality of the apostolic commission is confirmed. The question, how the Gentiles are to be received into the Church, is not yet answered, though the unconditioned reception of believers is found in the appointment, that nations, as nations, are to be christianized, and are not first to be made Jews; that they are to be marked out as Christians by baptism, without any reference to circumcision. The development of this germ is left by the Lord to the work of the Spirit. The revelation, Acts x., is the Spirit's exegesis of the already perfect commission, and not a continuation or expansion of that commission, which was completed with the work of Christ. We cannot, therefore, assume that the Apostles, up to that time, held circumcision to be a necessary condition of baptism, or reception into the Church; they were merely in the dark regarding this question, and the Holy Spirit explained the statement unto them.

9. *Baptizing them.*—The reading βαπτίσαντες is more accurate. But μαθητεύειν is not completed in baptism. Rather are there two acts, a missionary and an ecclesiastical,—the antecedent baptism, the subsequent instruction.

10. *In the name of.*—That is, in the might of, and for, the name, which was the badge and the symbol of the new Church. Εἰς τό. "Note," says Meyer, "that the formula of the administrators, In nomine, In the name of, rests entirely upon an incorrect translation of the Vulgate." Yet, not so *entirely*, because the expression ἐν τῷ ὀνόματι is found in Acts x. 48 (compare Matt. iii. 11). De Wette and Meyer explain εἰς τὸ, *with reference to* the name. But εἰς τὸ, in other passages, means either the element into which one is baptized (Mark i. 9, εἰς τὸν Ἰορδάνην; Rom. vi. 3, εἰς τὸν θάνατον); or the object, εἰς μετάνοιαν, Matt. iii. 11; Acts ii. 38, εἰς ἄφεσιν; or the authority of the community, under which and for which one is baptized (εἰς τὸν Μωϋσῆν, 1 Cor. x. 2). The last meaning is, accordingly, the prominent one of this passage, the New Testament *opposite* of the baptism into the authority of Moses; a baptism under the authority, and of subjection unto the authority of the Trinity. But, as the context shows, we have expressed likewise the baptism into the name of the Three-one God, as the element, and the dedication unto this name. The expression, ἐπὶ τῷ ὀνόματι, Acts ii. 38, brings out most fully the idea of the authority, in virtue of which, or the foundation upon which, baptism is administered. In so far, now, as baptism has the Triune name as

ground, means, and object, the combined signification may be partially expressed by *with reference to;* more distinctly, however, In the name of: that is, upon the ground of this name, in the might of this name, as dedicated unto this name, or for this name. Meyer: "The name of the Father is to be the object of faith, and the subject of confession." This expresses only the third conception, and that but half. Upon the import of the name, see Matt. vi. 9. The name refers to each of the Persons of the Godhead. The plural form, *τὰ ὀνόματα*, would have pointed to Tritheism; while the singular, in its distributive application to Father, Son, and Spirit, brings out in the *one name*, not only the equality, but also the personality, of the three Divine Names. In an emphatic sense, may it also be said, that *τὸ πνεῦμα ἅγιον* is an "especially Christian characteristicum of the Spirit" (see John vii. 39). *Not* "improperly is the passage under consideration termed the baptismal formula." We must dissent from Meyer, when he maintains, "Jesus does not, assuredly, dictate the words which are to be employed in the administration of baptism. (No trace is to be found of the employment of these words by the Apostolic Church: compare rather the simple form, *εἰς Χριστόν*, Rom. vi. 3, Gal. iii. 27; *βαπτίζειν εἰς τὸ ὄνομα X.*, Acts viii. 16; and *ἐπὶ τὸ ὄνομα X.*, Acts ii. 38.) It is the 'telic intention' of the baptismal act that is given in this expression. Consult *Reiche*, de baptism. orig., etc., Göttingen, 1816, p. 141. The baptismal formula was drawn up according to these words, at a later period (see Justin, Apol. i. 61), just as was the baptismal confession of the *three articles*." But it is exactly this gradual development of the apostolical confession of faith which conducts us back to the germ, which we find here deposited in the New Testament. A baptism in the name of Christ were conceivable only when that confession was accompanied by the acknowledgment of the Father and the Holy Spirit; and this so-called "telic import" points us back to the homogeneous foundation upon which that import rests. It is true, indeed, that the apostolic age was not bound to formulas, as mere dead formulas. Meyer, however, is right, in his opposition to De Wette, Strauss, and others, who have impugned the historical truth of this direction of Christ. And finally, it is certainly true that this is not the only instance in which we have presented a more specially defined statement of the fundamental doctrines of Christianity, and of the essential points of the Christian confession (see 2 Cor. xiii. 13; 1 Tim. iii. 16; Tit. ii. 11, 13, etc.).

11. *Teaching them.*—These words mark, on the one hand, the continuation of the apostolic activity, after that μαθητεύειν and βαπτίζειν had preceded; upon the other, the course of the Christian, which should run on parallel to this activity. The statement concerning the new ἐντολή, John xiii. 34, which refers undoubtedly to the institution of the Holy Supper, shows us, that the "all" commanded by Christ concentrates in the truth, and the spiritual observance of that Supper. See Lange's Leben Jesu ii. 3, p. 1330.

12. *And, lo.*—Excitation and encouragement to fulfil the apostolic commission, and the duties of the Christian life, which are here enjoined.

13. *I am with you*, not merely through the agency of the power which has been given Me, but rather in the person of the Holy Spirit, or the Paracletos (John xiv. 16, 26, etc.), and in His own personal agency, through His word (John xiv. 23) and sacrament (Matt. xxvi. 28). There is reference also to their vital union to, and communion with Him, in the might of His Spirit (John xiv. 20, xvi. 22), and of His life (John xv. 5).

14. *Always.*—These words (πάσας τὰς ἡμέρας, every day) mark not only every year which will elapse till the world's end, as years of redemption, but also every day, even the darkest, as days of redemption.

15. *Unto the end of the world.*—That is, until the completion of the state of time which accompanies the *parousia.* The completion of the world is also involved. Hence this fact is also included, that Christ accompanies His own, when they go to the most remote boundaries of the world to preach the Gospel.

16. On account of this all-encompassing, this "heaven-and-earth-including" presence of Christ, the fact of the ascension is omitted by our Evangelist, which is done also by John, as a point which is self-evidently comprehended in this Omnipresence.

DOCTRINAL REFLECTIONS.

1. *The mountain in Galilee.*—The appearance of the risen Lord upon this mountain recalls in its every part the transfiguration upon the mountain in Peræa, and also Peter's confession, which preceded that transfiguration. Hence it is, it seems to us, that tradition has connected the second event with the first, in regard to the locality, and has named Mount Tabor as the scene of the transfiguration. Upon this occasion we have a repetition of the two points of the solemn confession, and of the transfiguration. The two scenes

agree in kind, but this present one surpasses in degree. There, Peter confessed, Thou art Christ, the Son of the living God; here, a disciple-band of more than five hundred believing souls fall in adoration at the feet of the risen Lord. There, Christ confirmed Peter's confession, as a revelation from the Father; here, He declares, All power is given unto Me in heaven and upon earth. There, He proclaimed the institution of His Church (ἐκκλησία) upon the foundation of this confession; here, He appoints His disciples apostles unto all nations, while these nations were to take the place of the disciples (μαθητεύσατε), He institutes holy baptism, and recalls the more special institution of the ministerial (*teaching*) office (John xx. 21), and of the Holy Supper (see above, Note 12).—And as He made manifest, upon the Mount of Transfiguration, His connection with the heavenly world of spirits, and with the entire past of God's kingdom (Moses and Elias), so He certifies here His connection with the entire future of God's kingdom, His eternal presence in the Church in this world, by means of these words, Lo, I am with you always (*every day*) till the completion of the Æon, of the world's course and time.

2. When Matthew mentions in this passage only the Eleven, he will merely mark them out as the leaders of the Galilean disciple-procession, but in no sense as those to whom the institutions of the glorified Lord were exclusively entrusted. Gerlach is of opinion, that the principal, the predominating thought with Matthew, was the office of the public teacher; "and hence it is that all the appearances of our Lord, which were enjoyed by different parties, are omitted." But we have just seen that Matthew reports an appearance of Jesus unto the women. But even if Gerlach's statement could be established, namely, that Matthew here records the same meeting of Jesus with the disciples which is mentioned by Paul, 1 Cor. xv. 6, it would be equally established that the Lord has committed His formal institutions and commissions to the assembled Church, with the Apostles at her head, just as He at a later date poured out His Spirit upon the whole assembled Church. And from this, then, we argue, that, according to the law of Christ, the apostolic office and the Church are not two distinct sections. In the commission to teach and to baptize, the apostolical community is one, a united apostolate, involving the idea of the Church, or indeed, a united Church, involving the idea of the Apostles. In this unity, we may unquestionably mark the distinction between the leader and the led, which comes out in a more positive way in

the entrustment to the Apostles of the official keys (Matt. xvi. 19, xviii. 18; John xx. 21). But that is an organic contrast, arising from, and conditioned by, the unity of the apostolic association (1 Cor. v. 4).

3. The declaration of Christ, All power, etc., and also the command, Baptizing in the name of the Father, and of the Son, etc., show that He, when He thus received this adoring homage, presented Himself, not only in the majesty of His exalted humanity, but also in the brightness of His divinity. In the words, "is given unto Me," there is, undoubtedly, emphasis laid upon His mediatorial relationship, which is frequently illustrated by the Apostle (1 Cor. xv. 28; Eph. i. 20; Phil. ii. 9 foll.); but, at the same time, with equal distinctness is the *homoousia* of Christ with the Father and the Holy Spirit expressed in the second name of the baptismal formula. Under the old economy, the predominant reference was in all the divine procedure to the glorification of the Father; under the new economy, to that of the Son; while, in the final completion, the Father shall be glorified with the Son in the glorification of the Holy Ghost.

4. It is manifest that the kingdom which Christ here describes, is not only a regnum gratiæ, but also a kingdom of power and glory; but it does not manifest itself as three distinct kingdoms, but the power which He exercises is subservient to the interests of the kingdom of grace, and that kingdom of grace issues from, and finds its goal in, the kingdom of glory (see Lange's Positive Dogmatik).

5. That the Anabaptists ground their views without reason upon ver. 19, has been often enough pointed out (see the Notes). But, upon the other hand, it is presupposed in *μαθητεύσατε*, that persons are to be induced to be baptized by the use of Gospel means, not by forcible conversion,—are not to be made catechumens by compulsion; and also, that baptism is administered to children really upon the ground of a veritable catechumen-house, or at least of a god-parentship, which represents spiritually such a house. Upon the baptism of children, consult *W. Hofmann*, Gespräche über Taufe und Widertaufe; *Culmann*, die Bewandtniss der Kindertaufe mit der Taufe, Strassburg, 1847; the writings of Martensen, Rudelbach, etc.

6. *In the name.*—As we saw before, the name is not the essence itself, but the type, the manifestation of the essence, among those of God's intelligent creatures who name the name. So then, In

the name of the Triune, signifies: 1. The ground; *a.* objectively, according to His revelation, under His authority, by reason of His command, and agreeably to His institution; *b.* upon the confession of this name. 2. The means; *a.* objectively, into the revelation of His name as the spiritual element; *b.* subjectively, for the revelation of His name in the positive confession. 3. The object; *a.* objectively, for the glorification of the Triune name in the subject baptized; *b.* to seal the baptized in the Triune name. All the significations are combined in, and expressed by, "in the name of." Gerlach says, "To do something in the name of God, means, not only *upon His commission*, but to do it in such a manner that the power and being of God shall appear as if directly and immediately working in the particular event. Thus, to bless in the name of the Lord (2 Sam. vi. 18; Ps. cxxix. 8); to adjure one in the name of the Lord (1 Kings xxii. 16); to curse one (2 Kings ii. 24); above all, to pray in Jesus' name (John xvi. 23)." The person baptized is, accordingly, "fully committed unto the Father, the Son, and the Holy Spirit—consecrated, made over to experience the blessing, the redeeming and sanctifying influences, of each of the three Persons; hence, also, he is said even to exist by the name of the Lord (Isa. xliii. 7, lxiii. 19; Jer. xv. 16; compare Ex. iii. 18)." Baptism is, as the analogy of the circumcision proves, a covenant transaction, and is indeed the dedicatory covenant transaction, the sacrament of regeneration, to which the Lord's Supper, as the completed covenant act, the sacrament of sanctification, corresponds. Baptism is the birth, the Supper the solemn *manifestation*, of Christianity. Considered in this light, however, we must bring out prominently, that God in this covenant is its author, who invites, reconciles, lays down conditions, and that all the vows and performances of men are to rest upon God's promises. Second, that the promises of God are promises of the Father, the Son, and the Holy Spirit, in which the personal Father, the Son, and the Holy Spirit, specializing and individualizing the Gospel, makes Himself over, with all His own peculiar gifts, to each individual subject of baptism; the Father, with the blessing of creation and regeneration; the Son, with the blessing of history, *i.e.*, of salvation; the Holy Spirit, with the blessing of His life and of the (*entire*) Church. The promise contains the assurance of the paternal guardianship and blessing of God, of the grace and merit of Christ, of the consolation, illumination, and direction of the Holy Spirit. But all this under the condition of the subject's own

personal appropriation and application. And in accordance with this, we must, thirdly, direct attention to the vows presented to the Father, the Son, and the Spirit. In the case of children, these vows are made by parents or god-parents; and where these guarantees are entirely wanting, there is the limit of Christian baptism.

7. *In the name, etc.*—"This passage is the chief proof of the doctrine of the Trinity. 1. These three must be subjects distinct from one another, and true persons, because τὸ ὄνομα is never in the entire Bible used of *abstractis*, of qualities, but only of true persons. 2. They must be equal, consequently divine persons; because they are placed upon an equality, and because like reverence is assured unto each (even Julian acknowledged the force of this passage, and accused the Christians of being polytheists)." Heubner. This taunt is to be avoided by our showing no favour to the vulgar conception of three beings and individuals. For more exact details, see the works upon systematic theology. We would only add, that the doctrine of the Trinity is to be regarded as the fundamental, *theological* doctrine of Christianity, to which the *soteriological* doctrines of election, of the atonement, and the Church correspond.

8. *Institution of the Church.*—With this apostolic commission, and with the institution of baptism, which had been preceded by that of the Supper and of the ministerial office, and by the presentation of the "keys," the institution of the Church is finished, as regards her elements. This can be doubted only, when we do not see that the existence of the Christian Church consists in the union of word and sacraments, that the word calls the Church into being, that baptism is the foundation, and the communion in a more special sense is the manifestation, of the Church. The doubt if Christ Himself founded the Church, originated with those who sought the nature of the Church in the constitution of the ecclesiastical association; as *e.g.*, *B. J. H. Böhmer*, *G. J. Plank*, Geschichte der christlichen Gesellschaftsverfassung i. p. 17. (We may notice in passing, that the germs of Bauer's "Ebinioten Hypothese" are to be found in this book.) The evangelical history teaches us that the institution of the Church arose first gradually, that the institution was announced and prepared for in the word ἐκκλησία, Matt. xvi. 18; was decided by the fact of Christ's death and resurrection; and completed, when the Spirit was poured out at Pentecost. Then it was that the organism of the Church, which the Lord had gradually formed, received the quickening Spirit.

9. *The resurrection as the Lord's exaltation.*—Because Matthew and John do not record the ascension, some have drawn conclusions from this silence adverse to the reality of the ascension. These deductions rest upon two essential errors. The first error concerns the character of the evangelical writings: the Evangelists are held to have been chroniclers, who relate all they know of Jesus. But we have already shown how far they surpassed these demands; that each Evangelist viewed his materials, and arranged them, influenced by a conception of the Lord's glory peculiar to himself, and according to one plastic, fundamental thought. But far below a proper appreciation of the Gospels as this error lies, equally far below a proper appreciation of the resurrection of Christ, in its full, eternal significance, does the second error lie. Some, in accordance with the low belief of the Middle Ages, have conceived the resurrection to have been a kind of awaking, on the Lord's part, unto a life in this world similar to that of Lazarus, so that He might possibly have died again. Then the ascension came in, as the second, entirely new, in nature much greater miracle, and decided the matter then, and only then. This may be the view of monks of the Middle Ages, but it is not the view of the Apostolic Church. According to this latter conception, the ascension is united with the resurrection into a unity. Both events are combined in the one fact of Christ's exaltation. The resurrection is the root, the beginning of the ascension; the ascension is the blossom and crown of the resurrection. Hence the apostolic writings take the ascension always for granted (Acts ii. 31, 33, v. 31, vii. 55; ch. xxii. 17; Eph. i. 20; ch. ii. 6, iv. 8; Phil. ii. 6–10; 1 Tim. iii. 16; 1 Pet. iii. 22). The ascension is as really presupposed by John (vi. 22, ch. xx. 17) and by Matthew (xxvi. 24), as it is distinctly related by Mark and Luke. The Lord, that is to say, after His resurrection, returned not again into this present life; and yet quite as little did He, as a simple, spiritual existence, enter into the unseen world. He has become through the resurrection, which was at the same time transformation, the *first fruits* of the new life, the spiritual and human of the life of glorified humanity; hence is He the Prince of the visible and the invisible worlds, which find here the point of union (Eph. i. 21). But this life, as regards its essence, is the heavenly life; and, as regards its character, the entrance into that estate was accordingly the beginning of the ascension. We cannot indeed say (Kinkel), that the early Church united the resurrection and the ascension; or, that the latter occurred upon the first day of the re-

surrection; or, that there was a succession of ascensions. The resurrection marks the entrance into the heavenly state; the ascension, into the heavenly *sphere*. With the first, His early intercourse with the disciples ceased, and was replaced by His miraculous appearances; with the last, His visible intercourse with the disciples generally has ceased; and then came the Paraclete, the Holy Ghost. This is the reason why the ascension presents a sad side as well as a joyful, being the departure of Jesus from the earth. It is both Good Friday and Easter. By it the Church of Christ is marked out as both the Church of the cross, and the Church of the crown. Christ's ascension is accordingly His positive *glorification*, and the resurrection *His transformation*. The unity of the exaltation of Christ predominates to such a degree in the apostolic view, that the final ascension is taken for granted by the Apostles. John sees the representation of the ascension in this, that Christ will continue to live in the Church, as she is presented in the Petrine and Johannine writings; Matthew in this, that He will be with His own till the completion of the world, hence omnipresent with His people in His majesty, as regards both time and space. It is not to be overlooked, that such an active and spiritual omnipresence of Christ is conceivable only upon the pre-condition of the ascension. That "the feast of the Ascension did not make its appearance until a late period" (Gerlach), is to be explained by the fact, that originally the forty days of the glorification of Christ made up one continuous festival. Then the ascension rose just in proportion as the festival of the Forty Days sank. Upon the *corporeality* of the risen Saviour, see Lange's Leben Jesu ii. 3, p. 1750. In that work, we have considered connectedly the conceptions of transformation and glorification, as is quite justifiable, for transformation is the basis of glorification. But the latter, which is the fully developed bloom of transformation, does not fully manifest itself till Christ's appearance upon the mountain in Galilee, and till the ascension.

10. Matthew's three sacred mountains: 1. The Mount of the Seven Beatitudes; 2. the Mount of Transfiguration; 3. the Mount of the great Resurrection-festival. (De Wette: The self-consecration of Jesus,—Transfiguration,—Farewell.)

HOMILETICAL HINTS.

The revelation of our risen Lord in the great congregation of the disciples upon the mountain: 1. The festival which succeeded the palm-entry, after they had been scattered. 2. The festival

which preceded the feast of Pentecost, when they became perfectly *one*. 3. The festival of Easter in its complete form.—How great the gain when we believingly place ourselves where the Lord has commanded us to go! 1. In the Lord's house; 2. at the Lord's table; 3. before the Lord's throne.—The believing Church is constituted by its appearance before the Lord: 1. It is only the appearance before the Lord which makes a true Church; the appearance before men can form only a picture of a Church, or form only a party. 2. The appearance before the Lord unites the everlasting Church.—The Easter Church, kneeling before her Lord, receives His resurrection-benediction: 1. The kneeling Church. 2. The resurrection-benediction: *a*. The most blessed assurance that His royal glory is their shield and salvation; *b*. the most extensive commission unto all the world with His salvation; *c*. the solemn assurance of His presence and His conduct to the end of the world.—How Christ replies to doubters in His Church: 1. By a reference to His unbounded power; 2. by the institution of His unbounded Church; 3. by the assurance of His ever-abiding presence.—The believing Church participates in the glory of her glorified Lord: 1. She shares His might, in the guardianship and blessing which she experiences; 2. she shares His fulness of grace, in the office she discharges; 3. she shares His victory, in the assurance received by her.—The risen Saviour in His majesty: 1. In His royal glory; 2. in His divine glory; 3. in the glory of His victory.—All power in heaven and upon earth united in the Lord for His people.—Jesus' omnipotence, an omnipotence of grace, and an omnipotence of judgment.—The Church's institution and commission is one: 1. The institution, a commission; 2. the commission, an institution. —The holy (*sacrament of*) baptism, as the foundation of Christ's Church: 1. The pre-condition, catechumens who have been won by the Gospel; 2. its meaning, the covenant grace of the Triune God; 3. its object, the sacramental intercourse, and the blessing received in the sacrament (*i.e., the Supper*).—Baptism in the name of the Triune God is a personal covenanting: 1. The promises of God, Father, Son, and Spirit, unto the baptized one; 2. his vows, in which he yields and binds himself unto the Father, Son, and Spirit. —Baptism, the Gospel in its special application to the subject of baptism.—The rite of pædo-baptism: 1. The Lord's title to the children of Christians; 2. the children's title to the Lord.—The sanctification of pædo-baptism.—The doctrine of the Trinity in its practical significance: 1. A threefold Gospel; 2. a threefold Chris-

tian calling; 3. a threefold creation and summons unto a spiritual life.—The religion of the Trinity and the religion of the Spirit are one.—Christ's servants should teach others what Christ has commanded, not command others what Christ has taught.—The blessing of the risen Lord unto His people: 1. Near all and with all; 2. every day, upon every way; 3. till the world's end; 4. and till the world is perfected.

Starcke: Man must contribute his part; then will God meet him with His promises.—But some doubted. Because they were so tardy in believing, we may receive their testimony as so much more trustworthy.—*Is given Me:* This is a divine, eternal power,—the foundation of the Gospel, the ministerial office,—the ground of our responsibility to obey His commandments, of the baptismal covenant, and of His gracious presence in the Church.—This is the greatest loss, both at the appearance and the beginning of piety, in very many souls, that many will not deny their own strength and cast themselves down at Christ's feet.—The boundless power and exaltation of Jesus Christ, the ground of faith and all consolation; and from this must we obtain the victory over sin, death, the devil, hell, and the world.—Hitherto ye have been My disciples and scholars; but now ye are to become masters and teachers, and are to make disciples of others.—The preaching of the Gospel, along with these attestations, is a precious and incomparable fruit of the death and resurrection of Christ.—To preach and administer the sacraments, are the chief duties of the New Testament minister, Acts iv. 6.—Teaching them to observe, Heb. vi. 1, 2; 2 Tim. iii. 15, 16.—To these duties belongs the observance of the Lord's Supper.—*Zeisius:* It is not enough to be baptized, but there is likewise demanded a holy zeal, to live after the baptismal covenant, and to walk blameless, 1 Pet. iii. 21.—*Quesnel:* A preacher's true fidelity consists in this, that he preaches nothing but what he has learned from Jesus Christ.—Believest thou His promise, then canst thou in Him and through Him easily overcome all things.

Lisco: Christ even in His human nature is the administrator of the divine laws over men, yea, over all creatures.—I have been baptized; the pledge of God's grace unto me.—Baptism is an incorporation into the body of Christ, which is governed by His Spirit.—*Gerlach:* That belief in the divinity of Christ, which was partly slumbering during His state of humiliation, is awakened in all, as with one blow, through this miraculously imposing view of the risen Saviour.—Acknowledgment of repentance and of faith,

even when it was not associated with a clear knowledge concerning the Lord's person and teaching, was deemed sufficient by the Apostles to justify baptism, Acts ii. 41, viii. 12, ix. 19, x. 47, 48, xvi. 33, xix. 5.—Unto the end of the world; *i. e.*, till the new world appears, in which God's kingdom appears in its glory. Their administration of baptism and their teaching were accordingly to be accompanied and blessed by His omnipresent, everywhere mighty, efficient power.—*Heubner:* The authority of the Father continues, but He performs everything through the Son (and for the Son).—Thereupon rests the obligation to worship Christ.—The Lord sends to His subjects.—Christ declares here distinctly the equality of His Church. It was His own clear will to be a common Saviour.—By the ordinance of Christ, baptism has the divine sanction for all times and peoples.—Teach them *all.* Nothing is to be made obsolete. Nothing is contained in Christ's law which was merely a toleration of an error of the times.—I am with you: The most glorious word of consolation was spoken at parting. The most sublime conclusion of the Gospel: 1. For all Christians unto all time. 2. The import of this promise. With His Spirit, and His actual manifestation of power.—Christ shall be preached to all in their own time, even in the other world.—The revelation of the glory of Jesus on parting from His Apostles and Church.

Braune: Previously He had appeared suddenly, unexpectedly; now He makes a special appointment with them.—In Galilee, the despised, He had the most friends.—Christ is the Lord of the visible and invisible Church, of the Church militant and triumphant. —[*Rieger:*] Some doubted: wonder not that in thy case faith is a constant subjugation of unbelief.—In flaming hearts, the light of conviction must kindle.—*Is given Me.* With joyous assurance He awaited His departure. He had won so few, and His task embraced all peoples, all times, Eph. i. 20, 23.—If He is busy and efficient at creation, much more is He at regeneration.—The first disciples, Christians, became missionaries, messengers of salvation, as soon as the Church was founded at Pentecost. Upon that first feast of Pentecost, there were three thousand Christians; at the end of the first century, five hundred thousand; under the first Christian ruler, Constantine the Great, about ten millions; in the eighth century, some thirty millions; at the era of the Reformation, nearly one hundred millions; and now, well-nigh two hundred millions.—Missionaries from England and Ireland brought the Gospel to us. The mission-field is the work for the Church. There are still *eight hun-*

dred millions who have not the Gospel: one hundred and sixty millions Mohammedans, ten millions Jews, six hundred and thirty millions heathen.—Missions are now beginning to receive from the Church that attention they demand. Oh, if it were only held fast! Go ye, preach the *Gospel.* Many act as if the Redeemer said, the *Confession.*—[*Rieger:*] The preaching of the Gospel is an address made in Christ's name unto the whole world: it has not to do with an emendation of the Jewish religion, nor with an elevation of heathen morality, nor with the establishment of civil rights; but it is a Gospel of the kingdom, a proclamation that Jesus is the Lord; a Gospel of glory, that the Son of God hath appeared and taken away the power from death, and from the subjection unto vanity, beneath which the whole creation groaneth,—has appointed a goal, etc.—Baptism. Immersion, which signifies the death and burial of sinful humanity, became an *aspersion* to signify the outpouring of the Holy Spirit for the soul's renewal, or a *sprinkling* to indicate purification and dedication, sanctification of heart and life: the external mode may change (but still the idea must obtain this depth, Rom. vi. 4, baptized into the death of Christ and to a new life).—Baptism is the sacrament through which one becomes a Christian.—*Lo, I am with you:* He is not coming, He is here: 1. He is with weak and strong; 2. in battle as in victory; 3. in life and in death; 4. in time and eternity.—Here Jesus is with us in His word, there we shall be with Him in His glory.—*Uhle:* What the exalted Son of man in His state of exaltation is unto men: 1. What do His friends possess in Him? He is, *a.* their royal Brother, *b.* their eternal High Priest, *c.* their almighty Protector, *d.* the unfailing Accomplisher of their perfection. 2. What do His enemies possess in Him? He is, *a.* their almighty King, *b.* an all-wise Witness, *c.* a patient Forbearer, *d.* a righteous Judge.—*Ahlfeld:* The last wish of our Lord Jesus Christ: 1. Believe on the Risen One; 2. extend the Church; 3. console thyself with the Lord's gracious assistance.—*Heubner:* The everlasting endurance of the kingdom of Jesus Christ.

THE GOSPEL ACCORDING TO MARK.

II.

THE GOSPEL ACCORDING TO MARK;

BEING THAT OF THE NEW AND DIRECT MANIFESTATION OF CHRIST FROM HEAVEN, OF HIS ALL-CONQUERING DIVINE POWER, AND OF HIS DIVINE VICTORY.

(SYMBOLIZED BY A LION.)

INTRODUCTION.

§ 1.

DISTINCTIVE CHARACTERISTICS OF THE SECOND GOSPEL.

THE Gospel by Mark claims kindred to that of Matthew, while at the same time it occupies perfectly distinct and separate ground. In contradistinction to the narratives of Luke and John, which exhibit the *universal bearing* of the life and work of Christ—*its application to mankind generally*, the two first Evangelists present the sacred history in its *theocratic aspect.* But, on the other hand, while Matthew points to the Saviour as the New Testament King of the Jews, Mark exhibits Him in His independent Personality, and as that new and absolute manifestation of the Deity in Israel which the Old Testament was intended to prepare and proclaim. Matthew presents the history of the Lord as that of the true Prophet, Priest, and King, in His conflict with the spurious representations thereof set up by traditionalism; while Mark shows how all the powers existing in the world, representing as they did the various phases of unbelief, rose in opposition to the Lord, and how all were vanquished by His divine power. Hence, in the nar-

rative of Matthew, the history of Jesus is presented as the summing up and culminating of the martyrdom of all the Old Testament worthies and prophets, as that deepest and fullest suffering which, through the Spirit of all grace, becomes and forms the expiatory service of the great High Priest. In the Gospel of Mark, on the other hand, the element of victory and of triumph (Isa. ix.) is scarcely kept in the background, even amidst the scenes of intensest suffering. In the narrative of Matthew, Christ enters upon the scene in order to remove the conditions and limitations which had hitherto beset the course of history, and thereby to give it a new direction; in the Gospel by Mark, the coming of Christ is presented as the breaking up of the former state of things, the elements of the old world serving merely as the material out of which the new kingdom of salvation and of liberty is constructed. The first Evangelist delineates the life of Jesus in its theocratic aspect and bearing on universal history; the second shows that, besides this aspect and bearing, the life of Jesus has, both in itself and in His work, the direct impress and stamp of divinity. Thus the Gospel of history is followed by the only history of the Gospel; that which details suffering in glorious act and deed, by the Gospel which delineates His achievements in and by suffering voluntarily borne; the Gospel, which has appropriately been symbolized by the sacrificial bullock, by that to which even antiquity attached the symbol of a lion. (See the Introd. to the New Testament.)

Hence, in tracing the Gospel history, Mark seems to have viewed his glorious subject mainly in the light of that prophecy of the patriarch Jacob: "Judah is a young lion" (Gen. xlix. 9)—a prediction taken up once more by Hosea (xi. 10) and by Amos (i. 2), and swelling into a note of triumph in the last pages of Scripture (Rev. v. 8). Accordingly, although the great adversary of that Lion, even Satan himself, goeth about like a roaring lion (1 Pet. v. 8), he is not a lion in the genuine and spiritual sense. The simile applies only allegorically, in reference to his bold appearance in the open persecution of believers; in its higher symbolical meaning, that title belongs to the Lord Himself. In this respect Peter well described the work of Christ (Acts x. 38) as "healing all that were oppressed of the devil." Our Evangelist delineates the Saviour as, from first to last, pre-eminently the victorious Conqueror of all satanic powers. He has left us a record of the manifestation and the triumph of Christ's power, when that great Lion seized upon the ancient world, and of His brief but decisive victory. After

that, only the ruins of the ancient world were left, which in turn furnished the materials for reconstructing a new world.

This Gospel of the intrinsic power and life of Christ, as reflected in the kindred soul of the Evangelist, possesses a great variety of distinguishing characteristics, both of a negative and positive kind. It is on this ground that we account for the conciseness of this the briefest of the Gospels, and not on that of the historical occasion for its composition (Mark, one of Peter's Evangelists, relating the events of evangelical history by way of explaining his preaching). We can understand how, in the circumstances, Mark had no leisure for pausing and meditating; how meditation gave place to rapid and rapt contemplation; how he omits the larger discourses of Jesus, and how, when he does record any of His discourses, he selects those burning words of controversy, denunciation, judgment, or triumph; how, occasionally, there is a carelessness of expression (such as not to "put on two coats," ch. vi. 9); how, towards the close, he breaks off abruptly (ch. xvi. 9); and how the arrangement of his material, though distinct, is so frequently obscured by the rapid succession of the great events described, that Papias suggested Mark had not written in the order of succession, such as he conceived it to have taken place (*οὐ τάξει*, Euseb. iii. 39).

These negative traits owe their origin to the positive characteristics of this Gospel. The deeds of divine heroism which it describes, find, as it were, an appropriate body in peculiarities of expression, whether by an accumulation of negatives (*οὐκέτι οὐδείς*) and by rapid transitions, or by rapid succession in the narrative. In fact, the word *εὐθέως* may be designated as the characteristic expression of our Gospel. While Matthew transports us amidst the events of his time, when he relates what "came to pass in those days," the peculiar expression "immediately," employed by Mark, hurries us from one event to another. So frequently, indeed, does the term occur, that ancient copyists not unfrequently questioned its authenticity, and that in Cod. D. it is even omitted in several instances. (See *Credner*, Introd. i. p. 102.) This vividness of description leads to the frequent use of the Present tense in the narrative (ch. i. 25, 40, etc.), and to the introduction of the very language used by individuals (ch. iv. 39, v. 8, etc.). On the same ground also, an event is recorded in the Aramæan words used in the actual occurrence (ch. iii. 17, 22, v. 41), and new, customary or popular expressions are used (*δηνάριον*; *κεντυρίων*). But while the Evangelist

rapidly sketches his great picture, he also delights to dwell on those particular events which, so to speak, form its essential features. That enthusiasm and vividness of realization which account for the brevity and rapidity of the narrative, also explain the introduction of details which seem to give life to the scene. Thus we come upon certain graphic touches of description,—such as Christ being in the wilderness among wild beasts; the cursed fig-tree withering to the root; Jesus asleep on a pillow in the hinder part of the vessel while crossing the lake. Along with those lifelike touches of the historian's pencil, which appear in the delineation of that beautiful simile in ch. iv. 26, or in that of the gradual cure of the blind man in ch. viii. 22, we naturally find a freshness and accuracy of recollection, as in recalling, for example, the name of Bartimeus, the son of Timeus, the blind beggar on the road to Jericho, and a childlike affectionateness, leading to the frequent use of diminutive forms of expression, such as "little daughter," "little child," etc. Lastly, from the same causes there is a marked accuracy of details in reference to the persons introduced on the scene, the particulars of time and place, numbers, secondary circumstances, and other small points, more especially when the Evangelist describes the miraculous cures performed by the Lord. (See *Credner*, p. 103 and following.) Thus the second Gospel may be characterized as that of a rapt vision of the Son of God, manifesting His divine power by His divine working. The glorious work of Christ is set before us in a series of great pictures, rapidly succeeding each other. His mission of pardon and grace is accomplished in a few great stages, each the result of deepest energy and zeal, and the manifestation of His inmost life. It is as if the heavens were rent asunder, and eternally pouring down their richest showers of blessing. Hence also both the attractive and the repulsive influence of Christ are set before us; the enmity of unbelievers becomes immediately mortal hatred, while the people also crowd around Him in immense numbers, bearing with them those who need His help. Sometimes there is not even room to stand, nor leisure so much as to eat. "Nay, His love shines forth in such bright effulgence, and kindles such enthusiasm among the multitudes which surround Him, that on one occasion His kinsmen were about forcibly to remove Him from the throng, from an apprehension that He was beside Himself (ch. iii. 21). The impression produced on the people is of the deepest character: they are filled with wonder, astonished beyond measure, and dismayed, wherever He makes His appearance to manifest His power and

love." The results produced correspond to the influence felt. "He healed many, insomuch that they rushed upon Him for to touch Him, as many as had plagues." Wherever His arrival is announced, the sick are brought from all the neighbourhood, and laid in the streets on their couches; and they beseech Him that they might touch if it were but the border of His garment, "and as many as touched Him were made whole." Even His appearance among them made the people greatly amazed, so that they trembled for joy and awe (ch. ix. 15). But every deed He performs is a victory over the hostile powers. Our Gospel is not pervaded by the same anticipation of death as that of Matthew. Even of His last words on the cross, only these are recorded, "My God, My God, why hast Thou forsaken Me?"—as if in this hour of agony also, we were only to hear the Lion's cry of woe. In the same manner, the striking effects of the resurrection are prominently brought forward. In their distress, the disciples believe not the tidings of His resurrection, whether from the lips of Mary Magdalene, or from those of the two disciples to whom He had appeared by the way. But whenever Christ Himself appears among them, and upbraids them with their unbelief, they are completely changed; they are now ready to receive the commission, "Preach the Gospel to every creature." A continued manifestation of His power attends, after His resurrection and ascension, the messengers of Christ, and confirms the word. Thus characteristically closes the Gospel by Mark, even as, throughout his narrative, his eye was mainly fixed on those miraculous and healing manifestations of divine power by which the world was shaken and transformed. In this respect his narrative is unique; it exhibits the life of Christ as divine power pervading the world. Throughout, it presents the history of Christ as the working, manifestation and influence of the God-man. From the pages of Mark we gather how, at the time, He touched every chord of feeling in the souls of the people—amazement, fear, confidence, hope, joy, and delight; and how He adapted His divine power to those varying states of emotion, whether by reproof, healing, or sanctification. The rapidity with which the Saviour achieved such immense results, the glorious day's work in which He pervaded the world with the power and efficacy of His name, and the victorious strength with which He burst the cords of the world and the sorrows of the grave, and rose to His throne of glory, are here presented as the grand characteristics of the divine Redeemer, who, by a series of rapid victories, accomplished His work of redemption.

At the same time, this glorious life of work and victory is to serve as a symbol, in the light of which we are to view and to understand every deed wrought in the name of the Lord, every awakening impression or revival brought about by men full of the Holy Ghost, every progress of the kingdom of God, every victory of faith upon earth, in short, every outgoing of power from the throne of the Son of God. (See *Lange*, Life of Jesus i. p. 248.)

Another peculiarity of our Gospel deserves special mention. It will readily be noticed that the Evangelist lays emphasis on the periods of pause and rest which regularly intervene between the victories achieved by Christ. Each fresh progress, each new contest and fresh victory, are preceded by a period of retirement. Thus the Saviour, at the commencement of His work, leaves the obscure abode of His humiliation at Nazareth, in order to submit to the baptism of John, and thereby to insure His victorious progress. Thence He retires into the wilderness; again and again He repairs into the desert, to issue forth anew and to achieve ever larger conquests. Even His ascension is presented in our Gospel under the peculiar aspect of Christ retiring in order to conquer, by His power and blessing, the whole world, through the instrumentality of His ambassadors.

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§ 2.

HISTORY OF MARK THE EVANGELIST.

In the Book of Acts, the writer of our Gospel is first designated as John Mark (ch. xii. 12, 25), then as John (ch. xiii. 5, 13), and lastly as Mark (ch. xv. 39; Col. iv. 10; 2 Tim. iv. 11; Philem. 24). Originally he seems to have borne the Jewish name of John; but it must not be imagined that on entering upon the duties of an Evangelist he arbitrarily adopted the Roman name of Mark. His familiarity with the Latin, which may be gathered from the circumstance that he afterwards became "the interpreter of Peter" (his ἑρμηνεύτης, according to Papias in Euseb. iii. 39, Iren. iii. 1 and in other places, Tertullian, Jerome), may have been due to some connection between his family and Italy. His father, or some other of his relatives, may have been a proselyte from Rome; or else a wealthy family like that of Mark may have had other reasons for

giving him, along with the Hebrew, a Roman name. Certain it is that, in his capacity of companion to the Apostles, he is generally designated Mark, just as Saul took the name of Paul when engaged in his great work. A later tradition has in the present, as in other instances, availed itself of this circumstance to transform our Evangelist into two or three saints. The Evangelist Mark was represented as being a different personage from John Mark; and again, these two as distinct from the relative of Barnabas (compare the art. *Mark* in *Winer*, Real-Encycl.). Among later divines, Grotius, Calov., and Schleiermacher (Stud. u. Krit. for 1832), and still more recently Kienlen (Stud. u. Krit. for 1843, p. 423), have endeavoured, though unsuccessfully, to maintain the existence of two biblical personages of the name of Mark,—the one a companion of Peter, the other of Paul. The fact that Mark acted as Evangelist alternately in connection with Paul and with Peter, is readily accounted for, both from his peculiarities of temperament and character, and from the mutual understanding and accord between the two Apostles themselves. Nor is there more solid reason for including Mark among the seventy disciples. Thus it is conjectured that he was one of those disciples who were offended by the saying of Christ, about the necessity of eating His flesh and drinking His blood (John vi. 53, 60); but that he was afterwards restored through the admonitions of Peter. Stronger probability attaches to the supposition that Mark himself was the young man, of whom he relates in his Gospel (ch. xiv. 51), that on the night of the Lord's betrayal he followed Him clothed in a light night-dress, which he left in the hands of the officers when he fled from them (comp. *Olshausen; Lange*, Life of Jesus i. p. 245, and our comment on this passage). From the Book of Acts we gather that the mother of Mark was a wealthy proprietress; and the supposition does not appear far-fetched, that she may have owned a country-house in the valley of the Kidron, at the foot of the Mount of Olives—perhaps even the garden of Gethsemane. At any rate, there is a striking resemblance between the character of that young man and the life of Mark, in whose quick and ardent disposition sin required to be specially met and conquered by sovereign grace. Thus we find that, while Mark boldly accompanied Paul on his first missionary journey, he suddenly forsook him, but afterwards again recovered himself, and offered his services in other expeditions of the same kind. For further particulars about ch. xiv. 51, see the Notes below.

As already noticed, Mark was the son of an influential Chris-

tian matron of Jerusalem, called Mary, in whose house the disciples were wont to meet for united worship, according to the custom of those days. Mary had wholly devoted herself to the cause and service of Christ (Acts xii. 12). At a time when James the Elder had just fallen by the sword of Herod Agrippa, and Peter lay in prison awaiting a doom from which he was only delivered by a miracle, Mary risked her all by converting her house, so to speak, into the principal church of Jerusalem. Indeed, so well was this understood, that after his miraculous liberation from prison, Peter at once directed his steps to her house, as the great centre and meeting-place of the disciples. The son of such a woman—a worthy companion of the other Maries of the Gospels—could not but be early acquainted with the blessed truths of Christianity. From the expression in 1 Pet. v. 13 (*υἱός μου*), it has been inferred that the Apostle Peter had been the instrument of his conversion. That his religious convictions, however, depended not on those of any man, is evidenced by the fact, that his peculiar relation towards Peter did not prevent him from joining Paul and Barnabas on their return from Jerusalem to Antioch, probably with a view to that missionary tour on which he afterwards accompanied them in the capacity of an evangelist or minister (*ὑπηρέτες*, Acts xiii. 5). But this step was probably taken, mainly at the suggestion of his uncle Barnabas (Mark was *ἀνεψιός* to Barnabas, Col. iv. 10). We are not informed on what ground our Evangelist deserted the mission at Perga in Pamphylia, and returned to Jerusalem. Luke is silent on the point; although Paul regarded the conduct as so blameworthy, that when he and Barnabas resolved to undertake a second missionary tour (Acts xv. 36), he firmly refused to accept the proffered assistance of Mark (Acts xv. 38). Nay, of such importance did he deem the matter, that, when Barnabas insisted on allowing his nephew to accompany them, Paul, rather than yield, separated from his old companion, and that although he was in many respects under considerable obligations to one who, under the influence of that love which thinketh no evil, had first introduced him to the Apostles at Jerusalem, and afterwards, with an unselfishness truly Christian, had brought him to Antioch, to share in the work going on in that city. We cannot doubt that Barnabas had spiritual grounds for his conduct in reference to Mark, beyond a mere natural feeling for his young relative, and that large-hearted charity of which he otherwise had given proof (see Acts iv. 36). Still, it may be supposed that the well-merited reproof administered by

Paul, proved of greater use to Mark in after life than the apology offered for him by Barnabas. It is just possible that, at the time, some of the views on which Paul acted in his missionary labours had appeared too liberal to the young convert from Jerusalem. Even Barnabas does not seem to have always felt equally confident on the subject (Gal. ii.). Suffice it that the presence of Mark was the occasion of "sharp contention" and separation between the two missionaries, who now took up different fields of labour. Paul went from Syria directly to Cilicia; while Barnabas took ship for Cyprus, his native island, where, on the former occasion also, he had commenced his missionary work. It deserves special notice, that while Paul was in the habit of commencing a missionary tour by revisiting the place where on a former occasion he had first laboured, he this time ceded it to Barnabas. It is on this occasion that Luke for the first time designates our Evangelist simply by the name of Mark (Acts xv. 39). But the spirit of apostolic peace soon took the place of temporary misunderstanding and disagreement. Hence we afterwards find the name of Mark among the assistants of Paul during the time of his first captivity at Rome (Col. iv. 10; Philem. 24), or about the year 62. At a somewhat later period, however, he seems to have been with Peter at Babylon (1 Pet. v. 13), whence the Apostle, addressing the disciples in Asia Minor, sends salutations from Marcus his son. For we regard the following as settled points: First, that Babylon means the place of that name, and not Rome, as it could have served no rational purpose to conceal the name of a place under a mystical title, which might so readily be misunderstood. Secondly, that the First Epistle of Peter bears evident marks of having been composed at the time when the persecution of Christians throughout the Roman Empire commenced, and the Jews were preparing for their last great war of nationality, or some time after the year 62. But as, during his second captivity, Paul charged Timothy (2 Tim. iv. 11) to bring Mark with him to Rome (probably from Asia Minor), the supposition lies near, that our Evangelist was at the time returning from Babylon. It may have been, in those great and portentous days—when, in rapid succession, the Epistle of James, that to the Hebrews, and the First Epistle of Peter were addressed to Jewish Christians, with the view of warning them against the spiritual dangers impending, and of entreating them to bear with patience the trials and sufferings which were approaching—that Mark had been employed as the medium of special communication between Paul and Peter. At

any rate, there is nothing strange in an interchange of service in the common work of the Lord, just as Silas was both a companion of Paul, and also engaged with Peter in the work of the Lord. Such special missions would be peculiarly in consonance with the character of Mark. From the same cause, we do not wonder to find him ranged by the side of the chief Apostles at the most dangerous points of attack, now at Babylon, and again at Rome. But from this commission of Paul to Timothy, it does not necessarily follow that the latter was in circumstances to obey it. In all probability, Peter arrived at Rome about the same time as Mark; as there is sufficient evidence of the fact, that Peter suffered martyrdom at Rome, along with Paul, about the year 68. This fact is again the basis for the other statements of antiquity (Papias in Euseb. iii. 39; Iren. iii. 1, and others), to the effect, that Mark had acted as interpreter (ἑρμηνεύτης) to Peter. Nor is it necessary to suppose, with Kuinoel, that, according to this statement, Mark translated into Greek what Peter spoke in Aramæan; nor, with Meyer, that the expression Hermeneutes merely meant a secretary, whose duty it was to put on paper the oral communications of the Apostle (comp. Meyer, Introd. to the Gospel of Mark, p. 3). It is evident that Mark, who was familiar with the manners and language of Rome, could render important assistance to Peter in Italy as "interpreter," in the strictest sense, and that notwithstanding the apostolic gift of tongues. Similarly, it is well attested (Euseb. vi. 14; Clemens Alex. Hypot. 6) that Mark was with Peter at Rome—a statement wholly unconnected with the stale hypothesis, according to which the Babylon of 1 Pet. v. 13 meant the city of Rome (Euseb. ii. 15; Hieron. vir. ill. 8). The Gospel of Mark presents evidence of a protracted intercourse with Peter, just as that by Luke shows that this Evangelist must have enjoyed continued fellowship with Paul. It is indeed true that the New Testament idea of the kingdom is not so fully developed in the Gospel of Mark as in the Epistles of Peter; but the narrative of the Evangelist also presents Christ chiefly as the Lord of that kingdom, and as the conqueror of Satan and his legions,—and that in so marked a manner, as if the sacred historian had adopted for his motto the testimony of Peter, Acts x. 38. Similarly, Irenæus (iii. 1; comp. Euseb. v. 8) also records that, after the death of the Apostles, Mark had, as the disciple and interpreter of Peter, written down the statements of that Apostle. According to the testimony of Clemens Alex. (Hypot. 6; see Euseb. vi. 14), Mark composed his Gospel during the lifetime of Peter, in

accordance with the request of that Apostle's converts, and Peter, who was cognisant of the fact, did not interpose in the matter. (For other similar testimonies, see Credner, p. 113.) In that case, we must, of course, not confound the first draft with the final revision of the work. According to the unanimous testimony of antiquity, Mark went, after the death of Peter, to Alexandria, where he founded a Christian church (Euseb. iii. 39), became its first bishop, and suffered martyrdom (Epiphan. Hæres. li. 6; Euseb. ii. 16; Hieron. vir. illust. ii. 8, and others).

There is a striking correspondence between the character of Mark and that of his Gospel. Another evidence this of the fact, that the human form and aspect of a Gospel depended on the individuality of the Evangelist, and on the point of view which he took, deciding him in selecting, arranging, and presenting the historical material at his command. It may yet take some time before views like these will prevail in the schools, and the common error be discarded, that the auxiliaries and aids which the writer had enjoyed were the main thing, and the mental characteristics of the historian only secondary, if, indeed, at all to be taken into account. Mark the Evangelist, ardent and energetic (a kindred companion to Peter), kindly, warm-hearted, and affectionate (a nephew of Barnabas, in the spiritual sense also), liberal and fresh in his views (a friend of Paul), was called by the Lord to transmit unto the Church a Gospel, in which it is shown how the Lion of the tribe of Judah became the Lamb of God, and how all human heroism finds both its expiation and transfiguration in the glorious achievements and conquests of the God-man. Thus the Gospel of spiritual deed in suffering, follows that of history and of historical suffering.

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§ 3.

COMPOSITION AND INTEGRITY OF THE GOSPEL.

The oldest testimony as to the origin of the second Gospel is that of Papias, Bishop of Hierapolis, dating from the first half of the second century, and communicated by Eusebius (Hist. Eccles. iii. 39): "Mark, being the interpreter of Peter, wrote down with great accuracy whatever he interpreted (in other words, what Peter

stated), though he recorded not in the order in which it was spoken or done by the Lord (*i.e.*, as Matthew, who arranged and joined together the sayings and the history of the Saviour); for he neither heard nor followed our Lord (as His disciple), but, as before said, he was afterwards the companion of Peter, who arranged his instructions as was necessary, but did not give a history of our Lord's discourses (which was one of Matthew's main objects). Wherefore Mark has not erred in any way by writing some things as he remembered them. For he was careful of one thing, not to omit anything of what he had heard, or to falsify (or add) anything in these accounts." It appears to us, that in his excessive anxiety to vindicate the apostolic authority of this Gospel, Papias has represented the undoubted fact of a connection between Mark and Peter, as if the Evangelist had been merely the penman of the Apostle. Hence the other ancient testimony, derived by Clement of Alexandria from primitive tradition, and recorded in extracts from the Hypotyposes (in Euseb. vi. 14), must be regarded as supplementary of this account. According to the statement of Clement, a great number of those who had heard Peter proclaiming the word of God at Rome, requested Mark, who had followed the Apostle for a long time, and well remembered what he had said, to reduce to writing what the Apostle had declared. It is added that Peter was cognisant of this, and encouraged it (the work as a whole); while, at the same time, he abstained from all active interference, either in the way of directing or restraining (in its individual parts). We leave it to others to translate the passage so as to mean that he (προτρεπτικῶς) neither restrained nor encouraged the matter. His encouragement of the work as a whole (προτρεπτικῶς) consisted in this, that he did not find it necessary to omit anything from, or to add unto, its individual portions. It was the approbation of a work bearing evidence of independent authorship. This view of the passage agrees with the earlier account in Eusebius (ii. 15). In both cases, the ostensible reason assigned for the work is the same. We are told that Peter was cognisant of the fact that Mark had composed the Gospel by the revelation of the Holy Spirit, and that he rejoiced in the zeal of those who solicited the Gospel; finally, that he gave his authority to the work in order that it might be read in the churches. On these grounds the earlier Fathers were warranted in designating our Gospel as that of Peter, so far as its substance is concerned, without thereby invalidating the originality of Mark, so far as the arrangement of the material is concerned.

A very slight examination will suffice to convince the student that in the third Gospel the distinctive mental characteristics of Luke coincided with the views of the Apostle Paul, and exactly met the wants of well-educated Grecian inquirers and converts. Similarly, in our Gospel we note how the mental characteristics of Mark corresponded with the manner in which Peter presented the truth, while at the same time it also harmonized with the wants of Roman Christians, and was peculiarly suited to the popular mind in the capital. This, along with the special occasion for the composition of the Gospel, must be regarded as giving its tone to the narrative. But before proceeding further, we must refer to and refute other theories on the subject. These are: 1. Mark was merely a compiler, who derived his Gospel from those of Matthew and of Luke, if not from the former alone. 2. The Gospel of Mark was the original record from which the other two were copied. 3. The Gospel of Mark and that of the other two Evangelists were equally derived from a primitive Gospel or tradition. 4. The Gospel of Mark was written for a special purpose. Lastly, 5. The special notion of those who carry their views of inspiration so far as to ignore throughout Scripture, and in our Gospel also, all human individuality.—The first of these views, that Mark was the *pedisequus et breviator* of Matthew, was propounded by Augustine, de consensu Evang. 1, 2, and after him by Euthym. Zigabenus and Michaelis. On the other hand, Michaelis, Griesbach, Saunier (on the sources of the Gospel of Mark, 1825), Theile, Strauss, von Ammon, and others, maintain that our Evangelist had made use both of Matthew and Luke. To this we reply, 1st, That Mark introduces a number of things not mentioned in the other Gospels (ch. iii. 20, 21, iv. 26–29, vii. 31–37, viii. 22–26, xi. 11–14, xiv. 51, 52, xvi. 9–11); and that, in general, he has a peculiar way of presenting matters (ch. i. 42, v. 4, 5, vii. 3, 4, ix. 21–26, x. 24, 34, 49, xii. 32–34). 2. The Gospel of Mark commences and closes in a distinctive manner, and the material which it has in common with Matthew and Luke (39 sections), with Matthew alone (23 sections), or with Luke alone (18 sections), is presented in a distinctive form. Hence these critics felt it necessary to modify the original hypothesis of Augustine, as stated above.—The idea that the Gospel of Mark contains the original and primitive record from which the other narratives were derived, was first propounded by Herder, and adopted by Storr, Wilke, Weisse, Reuss, and Ewald. Of late, critics have even gone further, and assigned to

our Evangelist the authorship of the Book of Revelation (*Hitzig* on John Mark; or, which John was the author of the Book of Revelation? Zor. 1843). But it is evident that the other two Evangelists furnish too many details of their own—such as the history of Christ's infancy, the longer discourses of Jesus, etc.,—to warrant us in supposing that their narrative was derived from Mark. Add to this the consideration, that they also have their peculiar manner of presenting and arranging the evangelical history.—The third hypothesis, about the existence of some primitive Gospel, from which all the others had been derived, may now be regarded as finally discarded. The Aramæan text of Matthew, to which Papias refers, could not have been that Gospel, as Corrodi and others suggest (see Ebrard, Evangelien Kritik, p. 5), since our first Gospel is itself a Greek version of it. The same objection applies to the Gospel of the Hebrews (Niemeyer and others), which was just a Judæo-Christian and interpolated edition of Matthew; while the hypothesis of Herder and of Eichhorn, that the original Gospel was wholly lost, is evidently a baseless fiction. Greater importance attaches to the supposition of the existence of an original evangelical tradition, which in great measure existed in the very form, and with the expressions handed down to us (Eckermann, Gieseler). Nor is it sufficient to object, that the Apostles had at so early a period separated from each other, since every original witness told and retold the evangelical narrative. There was a mutual and unceasing narration of the same history. Besides, we gather from Luke i. 1, that at a very early period there existed special narratives of portions and events in the history of our Lord. It will be readily understood how witnesses of such events would feel constrained to write down these glorious facts; nor is it improbable that such narratives may have been disseminated, until they were incorporated into, or superseded by, the four Gospels. But this hypothesis about an original Gospel must be somewhat modified in its application. For, 1. The first, second, and fourth Gospels are evidently derived from the personal recollection of the Apostles; and the third Gospel, at least indirectly. 2. We must bear in mind that the unique style of the Gospels, with their peculiar apostolic simplicity, was reproduced by the continuous influence of the apostolic spirit. 3. Lastly, we must remember, that so far as the form was concerned, the mental individuality of the Evangelists formed a most important element in the shape which the historical materials at their command received.—In reply to the supposition of Baur,

Schwegler, Köstlin, and others, that the Gospel of Mark was written with a special object, it is sufficient to say, that this hypothesis has fallen to the ground, along with the peculiar notions about Ebionism upon which it was reared. The main source whence the Gospel narratives were derived, was the vivid recollection of the Apostles, deepened, strengthened, and purified by the Spirit of God. Thus Mark depended on the narrative of Peter, which shaped itself in accordance with the peculiar point from which that Apostle viewed the facts of the Gospel. As a secondary source of information, our Evangelist, no doubt, drew from that general evangelical tradition, which had in particular instances been chronicled by eye-witnesses. As to the origin of this tradition, it is of great importance to bear in mind, that both the Gospel narratives themselves, and the peculiar form in which they were couched, originated in Gospel principles, and that their integrity, affectionateness, and simplicity were due to the inspiration of these writers. Thus our Evangelist drew his material from subjective recollection (on the part of Peter), which in turn rested on the more general basis of objective recollection (in apostolic tradition). This material took form in agreement with his particular charisma; *i.e.*, objectively under the influence of inspiration by the Spirit, and subjectively under that of his mental idiosyncrasy.

According to the statement of Irenæus (iii. 1), Mark published his Gospel after the death of Peter and Paul ("ἔξοδον, not their departure, as Mill, Grabe, Ebrard, and Meyer render it"). There is no contradiction between this and the statement of Clement of Alexandria, to the effect that this narrative had been composed during the lifetime of Peter, as Irenæus refers not to the commencement, but to the close of its composition. For the purpose of introducing the apocryphal story of the victory of Peter over Simon Magus at Rome, Eusebius has fixed the time of the Apostle's stay in the capital in the third year of the Emperor Claudius, evidently post-dating it. The publication of our Gospel must have taken place between the year 68 and 70. That the Gospel was written prior to the destruction of Jerusalem, we gather from the circumstance that in ch. xiii. the Evangelist relates the prediction of that event without referring to its fulfilment. Hence our Gospel must have been composed about the same time as those by Matthew and by John; the Gospel of Luke having been published several years earlier.

According to the testimony of Clement, Eusebius, Jerome, and

others, our Gospel was composed at Rome—a tradition which is credited by most modern theologians. Richard Simon and others have, on the strength of a statement by Chrysostom that our narrative was written at Alexandria, conjectured that it existed in twofold recension. A fanciful comparison of the notice in ch. xv. 21 with Acts xi. 20, led Storr to adopt the groundless hypothesis that it was composed in Antioch.

As our Gospel was, in the first place, intended for Roman Christians, it naturally addressed itself mainly to such as had formerly been Gentiles. Still, it cannot be inferred, from the total absence of Old Testament proof passages (with one or two exceptions), that it was exclusively designed for Gentile Christians (Meyer). We have already seen that it was one of the characteristics of Mark to present Christ as manifesting His divinity directly by His divine working. That Mark introduces no Judaizing elements (Köstlin), is a trait which he has in common with all the New Testament writers. On the other hand, it cannot be doubted that, when the ardent Evangelist found himself addressing Latin readers, this may have influenced his style, as in the choice of Latin expressions (ch. vi. 27, vii. 4, 8, xv. 39, 44), in giving explanation (ch. xii. 42, xv. 16), and in making certain additions (ch. x. 12, xv. 21).

There is the strongest historical evidence in favour of the genuineness of Mark. Besides the general ecclesiastical testimonies, commencing with Justin Martyr and Tatian, and those of Irenæus, Clement, and Tertullian, we have a sufficiently clear quotation in Justin and the primitive testimony of Papias in his favour, as in that of Matthew. But, just as the testimony of Papias in favour of Matthew has been turned against him by putting a peculiar meaning upon the words *τὰ λόγια*, so in the present instance also it has been sought to invalidate the evidence in favour of our Gospel by an appeal to the expression *οὐ τάξει*, used by Papias. This view was first propounded by Schleiermacher in the Studien u. Krit. for 1832, and for a time adopted by Credner, although that writer has since discarded this interpretation. The criticism of Schleiermacher was based on the ungrounded hypothesis, that our Gospel was written in chronological order. Meyer denies the latter suggestion, but simply refers the expression *οὐ τάξει* to the first outlines of notices which Mark had made after hearing the discourses of Peter, and which were afterwards revised and arranged. In our opinion, the remarks of Papias refer more particularly to the contrast between

the Gospel of Mark and the careful arrangement adopted by Matthew, especially in recording the Lord's discourses. Baur, as might be expected, supposes that the original Gospel of Mark was a work similar in character to the Clementines; Köstlin speaks of an original Gospel by Peter; while other writers indulge in similar fancies. In support of such freaks of critical imagination, each of these critics appeals to the fatal *οὐ τάξει* of Papias, no matter whether it was originally well or ill founded, or is at present properly or improperly interpreted. Others, such as De Wette, have cast doubts upon the testimony of Papias, in order thus to invalidate the authenticity of Mark. According to Ewald, there were many recensions of Mark, which underwent different variations. All these suggestions are sufficiently refuted by a proper appreciation of the testimony of our Gospel concerning its authorship.

The conclusion of ch. xvi. 9–20 has given rise to critical difficulties and doubts, which are better founded than any of those above referred to. Eusebius did not admit the authenticity of this passage (ad Marin. Quæstio I.), remarking, that in almost all manuscripts our Gospel closed with a description of the flight of the women from the sepulchre. Jerome (though not uniformly), Gregory of Nyssa, and Euth. Zigabenus adopted the same view. Besides, the passage is awanting in the Vatican Codex B.; and the Syriac Philoxeniana adds, that the close of the Gospel was different in other codices. Credner points out certain divergences from the ordinary modes of expression used in this Gospel. It is asserted that, while the distinctive characteristics of Mark are awanting in this passage, others not found throughout his Gospel may be traced there. Among the latter are such expressions as *πᾶσα κτίσις*, *γλώσσαις καιναῖς λαλεῖν*, etc.

On the other hand, it should be noticed, 1. That even Irenæus, adv. Hæres. iii. 10, 6, was acquainted with the present conclusion of our Gospel, as appears from the following passage: In fine autem Evangelii ait Marcus (xvi. 19): et quidem dominus Jesus, postquam locutus est eis, receptus est in cœlos et sedet ad dexteram Dei. Considering how much older and more important the testimony of Irenæus is than that of Eusebius, we are naturally led to suppose it more likely that our present conclusion of the Gospel had originally been found in all manuscripts, but was afterwards left out from ecclesiastical prejudices (because the Apostles were reproved in it, etc.), than that it had afterwards been added. 2. In opposition to those codices in which this portion was awant-

ing, we have the evidence of other codices in which it existed. 3. While small details, characteristic of Mark—such as, that the expressions εὐθέως, πάλιν, are awanting in this section—are prominently brought forward by opponents, the leading features of the passage are overlooked. But these are quite characteristic of our Evangelist, and show how the conclusion of his Gospel is quite in unison with the narrative itself. Among these we reckon the fundamental idea of the section, that the risen Saviour overcame the unbelief of His disciples, and the promise of the Lord, that those who believed on Him should triumph over devils and serpents, and over the powers of death. Similarly, the form and contents of the section correspond with the idea of the Gospel generally. Hence the strong expression, "*Preach the Gospel to every creature*" (especially taken in conjunction with the statement at the beginning of the Gospel, "*Jesus was with the wild beasts*"), and the closing words, "the Lord confirming the word with signs following." Add to this, that the Gospel could not have closed with verse 8 without being fragmentary. Still, we cannot ignore the fact, that at an early period our Gospel seems to have existed in twofold recension or form. This may perhaps be explained by the supposition that an incomplete work of our Evangelist may have circulated among the Christian public before our present and complete Gospel. A certain degree of probability attaches to this hypothesis from the circumstance, which the Fathers record, that the Roman Christians were very anxious for the appearance of our Gospel. "This rapid compilation and publication, followed by doubt and hesitation in view of another event, and, lastly, the final completion of the work, are so many traits in accordance with the general character of Mark, as it otherwise appears. Nor should it be forgotten that, as hierarchical views gradually spread in the Church since the third century, the fragment in question may have excited greater interest from the idea that the Apostles had been presented by Mark in an unfavourable light in his narrative of the resurrection. Considerations like these may have weighed with such men as Eusebius. Thus, it would almost seem as if the marked characteristics of our Evangelist had given rise to the doubts about the authenticity of this passage. But there also Mark seems mainly bent upon presenting the risen Saviour in the full majesty of His power, as He transforms, by one stroke, the remaining unbelief of His followers into a faith that overcomes the world." Lastly, we remark that the following critical writers have impugned the authenticity of our passage, viz.,

Michaelis, Griesbach, Credner, Hitzig (who ascribes its composition to Luke), and many others; among them Meyer, who designates the passage as an "apocryphal fragment." Its authenticity is defended by Richard Simon, Wolf, Bengel, Kuinoel, Hug, Guerike, and others.

In consequence of the supposition that Mark had composed his Gospel at Rome, and for Romans, the idea was broached in the Syrian Church, that our Evangelist had originally written in Latin. Hence the old Syriac Peschito concludes with the remark: he declared the Gospel at Rome in the Roman language. This view was adopted by the Philoxeniana and some Greek manuscripts. Baronius availed himself of this notice in his Annals (ad ann. 45), with the view of adding to the authority of the Vulgate. Though adopted by others, the idea has been abandoned even by Romanist writers, since the time of Richard Simon. A supposed Latin autograph at Venice has been found to be taken from the Vulgate. The older Fathers partly imply, and partly expressly state, that Mark wrote in Greek.

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§ 4.

THEOLOGICAL AND HOMILETICAL WORKS ON THIS GOSPEL.

For those exegetical and homiletical works which treat of the Gospel of Mark, along with other smaller or larger sections of the New Testament, we refer the reader to our General Introduction, and to our remarks prefatory to the Gospel by Matthew. To the writings then enumerated, we would add, the Homiletical and Theol. Comment. on the Scriptures of the Old and New Testament, by Drs Val. Loch and W. Reischl (Roman Cath.), Regensb. 1827, and Luther's Expos. of the Gospels, edited by Eberle, Stuttg. 1857. Besides these, we would mention *Gossner's* Edification of Christians; or, Exposit. of the New Testament; *Besser*, Bible-Exposit. (Bibel-Stunden); *Harms'* and *Josephson's* works on the Sermon on the Mount; and *Kinewel's* Sermons on the Gospels, adapted for the Family Circle. For special works on the Gospel by Mark, comp. the Encyclop. of Lilienthal, Danz and Winer. Rolle, J. B. Koppe, and Wilke, have written in defence of the originality of our Gospel; while the opposite view has been main-

tained chiefly by Griesbach and H. Saunier. Compare also the works of Knobel, Hitzig, Baur, and others. Of homiletical works, we specially mention those by Schleiermacher (Berlin, 1835), C. Brieger (Berlin, 1856), and W. L. Bauer (Dillenb. 1859).

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§ 5.

FUNDAMENTAL IDEA AND ARRANGEMENT OF THE GOSPEL ACCORDING TO MARK.

As motto of this Gospel, we regard the declaration of Peter in Acts x. 38,—"Jesus of Nazareth, anointed by God with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed of the devil, for God was with Him."

Jesus, the mighty God (אֵל גִּבּוֹר, Isa. ix. 6), who broke through all fetters and bonds, appeared as a Divine Person, both in His origin, mission, and preparation, and as Prince of the kingdom of heaven, engaging in warfare with, and achieving the victory over, Satan and his powers. Throughout, the narrative presents to view a continuous series of victorious onslaughts followed by withdrawal on the part of Christ. Each victory is succeeded by a withdrawal which serves as preparation for fresh progress. The ascension of the Lord forms His last withdrawal, which is to be followed by His final and absolute victory.

Part First.

Grand preparation. Royal appearance of Jesus *by the side of* John the Baptist. First manifestation, when He quits the retirement of His humiliation at Nazareth, and first withdrawal.—In principle and germ all the succeeding contests are now decided. (Ch. i. 1–13.)

Section 1. John (vers. 1–8).

Section 2. Christ (vers. 9–13).

Part Second.

Royal appearance of Christ *after* the Baptist. His wars and victories in Galilee among the ancient people of God. (Ch. i. 14–ix. 50.)

Section 1. Announcement of the kingdom of heaven (ch. i. 14, 15).

Section 2. Conquest of the first disciples at Capernaum, victory over the devils in that town, and withdrawal into the wilderness (vers. 16–35).

Section 3. Conquest of disciples in Galilee, victory over the devils in the country, and withdrawal into the wilderness (vers. 36–45).

Section 4. Attracting and repelling influence of the Lord. The multitude filled with enthusiasm; the traditionalists offended. Conflicts with the powers of evil under the form of traditionalism. Hardening, and mortal hatred of the hostile party, and withdrawal of Jesus into a ship. (The preaching in synagogues gives place to that on the sea-shore.) (Ch. ii. 1–iii. 12.)

Section 5. Conflict of Jesus with the unbelief of His countrymen, and withdrawal into the villages (ch. iii. 13–vi. 6).

Section 6. Conflict between Jesus and the hostility of Herod. Calling and mission of the Apostles. Beheading of John, and withdrawal into the wilderness on the other side of the lake (vers. 7–45).

Section 7. Contest between Jesus and the scribes of Jerusalem, and withdrawal into the country about Tyre, and into that about Decapolis (ch. vi. 46–viii. 9).

Section 8. Decisive conflict between Jesus and the Pharisees in Galilee, and withdrawal to the mountains east of the lake. The new community prepared (ch. viii. 10–ix. 29).

Section 9. Secret abode of Jesus preparatory to His journey to Peræa and Jerusalem. Further preparation of the new community (vers. 30–50).

Part Third.

Conflicts and victories of the Lord in Peræa. Transition from the old to the new community. Withdrawal of the Lord for the purpose of collecting the disciples for His last journey. (Ch. x. 1–34.)

Section 1. Carnal views of the Pharisees, and spiritual law of the Lord, concerning marriage.

Section 2. Rabbinical views of the disciples, and theocratic and New Testament arrangements of the Lord (vers. 13–16).

Section 3. Temporal and spiritual riches of the world, and poverty of believers in both respects (vers. 17–31).

Section 4. Solemn gathering of the disciples on the road to impending sufferings (vers. 32–34).

Part Fourth.

Conflicts and victories of the Lord in Judæa. Christ founding the new Church. (Ch. x. 35-xv. 47.)

Section 1. The departure and the triumphal entry of Jesus into Jerusalem (ch. x. 35–xi. 26).

Section 2. Decisive conflict of Jesus with His enemies at Jerusalem, and withdrawal of the Saviour to the Mount of Olives (ch. xi. 27–xiii. 37).

Section 3. The Saviour's conflict of suffering, and His rest in the grave. Withdrawal into the realm of the dead. (Ch. xiv. 1–xv. 47.)

Part Fifth.

Resurrection of the Lord. The great victory, and appearance of the Victor in the midst of the Apostles for the purpose of completely establishing the new Church. Ascent to heaven (or last retirement), to achieve His victory throughout the whole world. (Ch xvi.)

Section 1. The risen Saviour victorious *for* the Church; or, preparation for belief in the resurrection. The three Easter messages: the angel, the woman, the two men (vers. 1–12).

Section 2. The risen Saviour victorious *in* the Church, sweeping away the unbelief of the disciples, perfecting their faith, and giving them their glorious message and commission (vers. 13–18).

Section 3. The risen Saviour ascending to heaven victorious *with* His Church, confirming the "word" and message of the disciples throughout the world (vers. 19, 20).

These periods of rest and withdrawal on the part of the Saviour, preparatory to fresh progress and victory, are also indicated by the other Evangelists, but not in so striking and marked a manner as in our Gospel. In one or two instances, indeed, they appear less clearly, showing that, while it was the leading idea of the sacred historian to mark these contrasts, his Gospel was not strictly and uniformly constructed or arranged upon such a plan. We subjoin a brief survey of the Gospel, with the view of setting more clearly

before the reader these contrasts of withdrawal and renewed progress.

The Prelude: John in the wilderness; John arousing the whole country.

Fundamental Fact: Jesus (the Son of God) concealed in Nazareth; glorified in consequence of His baptism in the river Jordan.

1. Sojourn of Jesus in the wilderness; His appearance in room and stead of John; conquest of Capernaum.

2. Retirement of the Saviour into the wilderness; evangelization of Galilee—to the preliminary conflict with traditionalism, ch. i. 40, etc.

3. Retirement of Jesus into the wilderness (ch. i. 45); commencement and completion of the conflicts in Galilee.

4. Retirement (from intercourse with the synagogue) to the ship, and commencement of the open-air sermons (ch. iii. 7); as also, of the contest of the Saviour, in fellowship with His disciples, with the unbelief of the people.

5. Retirement to the villages in the mountains—and reappearance of the Saviour, to enter, in fellowship with His disciples, into conflict with the enmity of Herod—in the way of healing and feeding the people.

6. Retirement into the wilderness on the other side of the Lake of Galilee (ch. vi. 30); and reappearance of the Saviour to enter into conflict with the scribes of Jerusalem. Preliminary separation.

7. Retirement into the Gentile border land of Tyre and Sidon, and to Decapolis (ch. vi. 24, etc.); and decisive conflict with Pharisaism in Galilee. Final separation from the hierarchical party.

8. Retirement to the mountains on the other side of the Lake of Galilee, and secret sojourn in Galilee (ch. viii. 13–ix. 50); journey to Peræa.

9. Gathering of the disciples on the journey to Jerusalem (ch. x. 32), triumphal entry into the city, and decisive conflict in Jerusalem. Separation from the temple and the ancient theocracy.

10. Retirement of Jesus to the Mount of Olives (ch. xiii. 1), and reappearance to enter on His conflict of suffering.

11. Rest and concealment of Jesus in the grave (ch. xv. 42), and reappearance in the personal victory and triumph of His resurrection. Victory over the realm of the dead.

12. Ascent of Jesus, being His personal retirement from this earth and His reappearance in the victories achieved by His Church. Victory over the world.

We conceive that there is scarcely any room for questioning the correctness of this arrangement, except perhaps so far as sections 5 and 9 are concerned. But section 5 is also specially marked by the calling of the Twelve, which was preceded by solitude and prayer. Similarly, if it is objected that section 9 is not clearly marked in our Gospel, we reply that it is very distinctly pointed out in the Gospel of John as the last sojourn of Jesus before His entry into Jerusalem (John xi. 54, etc.). But even in our Gospel it is indicated with sufficient distinctness, provided we attach their full and proper meaning to those important words in ch. x. 32: "*καὶ ἦν προάγων*, etc., *καὶ ἀκολουθοῦντες ἐφοβοῦντο.*" And then: "*καὶ παραλαβὼν πάλιν τοὺς δώδεκα,*" etc. Meyer rightly observes: "Hitherto the disciples had only partially and timidly followed Him; most of them filled with consternation, had left Him by the way. But now the Saviour halted on His journey, and again called the Twelve around Him. This event marks the gathering of the disciples of Jesus in the wilderness of Ephraim for the solemn and avowed purpose of surrender to the final entry into Jerusalem, and all that it implied." In this progressive series of victorious conflicts, the four chosen Apostles form the first conquest of Jesus—the final subjection and possession of the whole world, His last triumph!

THE GOSPEL ACCORDING TO MARK.

PART FIRST.

FIRST SECTION.

JOHN.

CHAPTER I. 1–8. (Parallels: Matt. iii. 1–12; Luke iii. 1–20; John i. 19–28.)

1 The beginning of the Gospel of Jesus Christ, the Son of God; 2 As it is written in the prophets, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee. 3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight. 4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. 5 And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. 6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; 7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. 8 I indeed have baptized you with water: but He shall baptize you with the Holy Ghost.

Ver. 2. We regard the testimony of Irenæus and other Fathers, with Codd. A.P., as sufficient to establish the reading ἐν τοῖς προφήταις, against the reading of Codd. B.D.L. and others, ἐν Ἠσαΐᾳ τῷ προφήτῃ, which Griesbach and most recent critics would prefer on their authority. The correction of the text by our reading is scarcely conceivable; on the other hand, the reading "in Esaias" might have been inserted from the second citation through an inexact reminiscence, especially as Mark is not elsewhere accustomed to quote minutely (ch. xi. 17, xii. 10, xiv. 27). If the reading "in Esaias the prophet" be preferred, the passage of Malachi must be introduced as a further development of the main passage in Isaiah, which is made prominent as the first announcement of the forerunner.

Ver. 2. ἔμπροσθέν σου is not sufficiently supported.

Ver. 5. The πάντες belongs to the inhabitants of Jerusalem, according to the best MS., and does not come after ἐβαπτίζοντο.

CRITICAL NOTES.

1. *The beginning of the Gospel.*—The superscription includes in its scope from ver. 1 to 3 (make straight His paths). The Evangelist designs by both expressions to indicate the forerunnership of John. Hence the beginning goes on, according to Meyer, to ver. 8, and not, as Ewald says, to ver. 15. There is an analogous superscription in Matt. i. 1. When Mark points to John the Baptist as the beginning of the Gospel, he refers to his whole development, and that leads to and includes the narrative of his infancy. But he does not include in his design generally, *processes* and *means:* hence John also must come upon the scene as the perfect man. In this concise and sudden introduction, the Evangelist himself appears before us in all his own peculiarity. It is true that this beginning of the Gospel was in the apostolical age the customary commencement of evangelical tradition, and as such always accompanied the apostolical preaching. It always started with the appearance of John the Baptist. The history of the infancy and the doctrine of the Logos followed later for the initiated, the believers.

2. *Of Jesus Christ* (Genitive of the object), *the Son of God.*—Matthew: The Son of David. In Mark, the theocratic relation of Jesus recedes, as he wrote especially for Gentile Christians.

3. *In the desert.*—See on Matthew. So also Luke.

4. *The baptism of repentance.*—Baptism as not only obliging to change of mind (μετάνοια), but also exhibiting and symbolizing it.

5. *For the remission of sins.*—Meyer rightly: To be received from the Messiah; and not, as Hoffmann in the Schriftbeweis asserts, as assured by John's baptism. Thus it denotes the preparatory reference of John's baptism to Christ, or to the baptism of the Holy Ghost.

6. *All the land of Judea, and* (even) *all they of Jerusalem.*—Peculiar to Mark, is this strong expression. But it is so far not hyperbolical, as the Baptist had at this crisis overpowered and led captive, not only the consciousness of the people, but that of the hierarchy also.

7. *And John was clothed.*—See on Matthew.

8. *There cometh one after me.*—Present. Decision and vigour

of the Baptist, reflecting itself in the view of the Evangelist. Christ is already in the company.

9. *To stoop down.*—Pointing to his self-depreciation and humility. In this descriptiveness peculiar to Mark.

10. *With the Holy Ghost.*—As Mark does not record the severity of John's preaching, and his announcement of the judicial work of Jesus, he omits the clause "and with fire." Thus the omission proves nothing against the genuineness of the clause.

DOCTRINAL REFLECTIONS.

1. Jesus the Christ, and Christ the Son of God, in the full apostolical meaning. Thus the Gospel of the manifestation of the Mighty One of God is described and opened.

2. The Baptist is here, as in the Gospel of John, ch. i., the representative and final expression of the whole Old Testament. But the Old Testament itself, terminating in him, becomes one great forerunner, and the voice of the Spirit of God in the wilderness, which proclaims the manifestation of Christ; that is, it becomes a compendious introduction to the original New Testament, springing from heaven.

3. John appears here as at once summing up his office as forerunner: 1. Himself the preparer of the way; 2. and the voice summoning to prepare the way. For the prophecies of Isaiah and Malachi, see on Matthew.

4. The great baptism of John: its seemingly slight, but yet great and decisive, results.

5. John in the desert as a hermit; John arousing the land: preludes of the Lord's self-humiliation and retreats, and of His victorious comings forth into the world.

HOMILETICAL HINTS.

The beginning of the Gospel of Christ in the manifestation of the Baptist: 1. In his appearance, as described by the prophets; 2. in his vocation (preaching and baptism); 3. in his demeanour; 4. in his alarming influence; 5. in his reference to Christ.—The two Testaments, as they concurrently glorify Christ as the Lord.—How far the Lord will have a way prepared for Him, and how far He makes a path for Himself.—Repentance and faith a miraculous path through the wilderness.—The confession of sin, and its significance for piety: 1. Oftentimes, alas! nothing, or less than nothing; 2. oftentimes very much; 3. oftentimes everything.—

John's great renunciation of the world, the silent condition of his great influence.—The hermit and the shaken land.—Collectedness in secret, victory in the world.—The two strong men, with whom the kingdom of heaven breaks into the world: 1. John, the strong man; and 2. Christ, the stronger than he.—The anointing of the Holy Ghost: the consummation of the baptism of Christ.—The greatness of John the Baptist, that he always, and in all things, points out of and beyond himself: 1. A preparer of the way, who summons his people to prepare their own way; 2. baptizing, and preaching the baptism of repentance; 3. the overcomer of the people, who predicts Christ as overcoming himself; 4. pointing from his own water-baptism to the baptism of the Spirit.—The baptism of water and the baptism of Spirit.—The heroic constancy and decision of John in his work, a symbol for all believers.

Starcke: Thus the last messenger of the old covenant points to the first of the new. Thus truth agrees with truth.—The New Testament looks back upon the Old.—The wilderness in which the Baptist appeared, a shadow of this world.—Word and sacrament the two essential elements of the preaching office.—Preachers furnished with the Spirit and power may have great concourse around them; but Israel soon becomes weary of the manna, John vi. 66.

Gerlach: John's baptism as the conclusion, and consequently also the epitome, of all that the legal economy contained in itself.—It was not itself to communicate forgiveness of sins, but prepare the way for it.—Even Christians should not despise such preparations through the law for the Gospel.—In times of great declension in morals, the servants of the Lord appear with a special self-renunciation even in external things. So the ancient Elijah, 2 Kings i. 8.—*Gossner:* A preacher should be only a messenger who proclaims the coming of the Lord and Saviour.—*W. L. Bauer:* The man of humility, who aimed only to prepare the way.

SECOND SECTION.

CHRIST.

CHAPTER I. 9–13. (Parallels: Matt. iii. 13–iv. 11; Luke iii. 21–iv. 13; John i. 29–42.)

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. 10 And straightway coming up out

of the water, he saw the heavens opened, and the Spirit, like a dove, descending upon Him: 11 And there came a voice from heaven, saying, Thou art My beloved Son, in whom I am well pleased. 12 And immediately the Spirit driveth Him into the wilderness. 13 And He was there in the wilderness forty days tempted of Satan; and was with the wild beasts: and the angels ministered unto Him.

Ver. 11. After B.D., etc., Lachmann and Tischendorf read ἐν σοί, "in Thee."

CRITICAL NOTES.

1. See the exposition of the parallels in Matthew and Luke.—*Straightway*, εὐθέως. Mark's watchword, constantly recurring from this time onwards. But here it means that Jesus only in a formal sense submitted to the act, and therefore did not linger in it. Much in the same way as Luke hastily passes over the circumcision of our Lord.

2. *He saw the heavens.*—Not John, as Erasmus and others, but Jesus is the subject of the seeing (Meyer): but the concurrent and mediate beholding of the Baptist is not excluded; see John i. That the occurrence should not have been only an external one, but also an internal (Leben Jesu ii. 1, S. 182), Meyer calls "fantasy." But it is certain that without the fantasy of theological spiritual insight we cannot penetrate the internal meaning of the text, and must fall now into mere dogmatism, and now into rationalistic perversions.

3. *And immediately driveth Him.*—Ἐκβάλλει is stronger than the ἀνήχθη of Matthew and the ἤγετο of Luke.

4. *And He was there forty days tempted of Satan.*—According to Meyer and others, Mark is here (with Luke) out of harmony with Matthew. This difficulty springs from neglecting to distinguish, 1. between real difference and less exactitude, and 2. between the being tempted generally of Satan, and the being tempted in a specifically pregnant and decisive manner. But it is evident that Mark places the crisis of Christ's victory already in the baptism. That act of victory over self, and humiliation under the baptism of John, had already assured Him the victory over the now impotent assaults of Satan.

5. *With the wild beasts.*—Ancient expositors find in this circumstance a counterpart of the serpent in paradise. Starcke: The wilderness was probably the great Arabian desert; and Satan attacked Him also through the beasts. Usteri and others: Christ as the restorer of paradise, and conqueror of the beasts. De Wette: This is a mere pictorial embellishment. Meyer: He is threatened in a twofold manner: Satan tempts Him, and the beasts surround

Him But this is a misleading view. A threefold relation of Jesus is here depicted, 1. to Satan, 2. to the beasts, 3. to the angels; and it is arbitrary to separate the second from the third, and make it the antithesis of the first. There is nothing in the *μετά* to justify this.

6. *The angels.*—Not merely fortuitous individual angels. By the individuals which minister to Him, the angel-world is represented. Meyer: By the ministering we are not to understand a serving with food, but a sustaining support against Satan and the beasts. This is more than fantasy.

7. The theory concerning the various forms of the history of the temptation, of which Mark is supposed to have used the earliest and simplest, we pass over, as flowing from the well-known scholastic misapprehension of this Evangelist's original view and exhibition of the Gospel.

8. *Ex ungue leonem!* This holds good of Christ, as He is introduced by Mark; and in another sense it holds good of the beginning of the Gospel itself. Remark the expressions: *οἱ Ἱεροσολυμῖται πάντες—κύψας λῦσαι—εἶδε σχιζομένους τοὺς οὐρανούς*, etc.

DOCTRINAL REFLECTIONS.

1. The self-denial and self-renunciation with which Christ, the Son of God, had lived in the seclusion of Nazareth, was the condition and source of that strength in which He subjected Himself to the baptism of John in the Jordan. This act of subjection sealed His submission under the law, His historical fellowship of suffering with His people, and His passion. The baptism of Christ was consequently the pledge of His perfect self-sacrifice. Hence it was in principle the decision of His conflict and His victory; and therefore it was crowned with His glorification. In this one act there was a consummation of the emergence of His divine consciousness, of His Redeemer-consciousness and of His Victor-consciousness.

2. Christ really decided, in His baptism, His victory over Satan. He went into the wilderness and made it a paradise. The serpent in this paradise assaults Him, but cannot hurt Him; the wild beasts sink peaceably under His majesty; and the angels of heaven surround and serve Him.

3. John is in the wilderness, and Satan tempts him not. Jesus is led up from the wilderness into the wilderness,—that is, into the deepest wildness of the wilderness (this being the residence of the

demons, see on Matthew),—and Satan comes down to assault Him there. But the Evangelist deems it superfluous to remark that Jesus overcame Satan. After what had just preceded, this was self-understood. And it is in the casting out of the devils that he presents to us the concrete victories over him. Yet this victory is intimated in the fact that He maintained His abode in the wilderness for forty days in spite of all the assaults of the devil, and that in that very wilderness the angels ministered to Him. The incarnate Son of God could hold His heavenly court in the place which Satan pre-eminently arrogated for himself. The Lord's relation to His surroundings is threefold. 1. It is a sovereign and inimical one to Satan, whose temptations appear only as impotent assaults. 2. It is a sovereign and peaceful one towards the beasts: they dare not hurt the Lord of creation, nor do they flee before Him. Jesus takes away the curse also from the irrational creation (Rom. viii.). According to the same Mark, who places this circumstance at the outset of his Gospel, Jesus commanded at its close that His Gospel should be preached to every creature. See Daniel in the den of lions. Compare Göthe's *Das Kind und der Löwe.* 3. A sovereign and friendly one towards the angel-world. The world of the angels is subjected to the dominion of Christ: Eph. i. 21; Col. ii. 10; Heb. i.

HOMILETICAL HINTS.

The abode of Jesus in Nazareth, or His self-humiliation, the foundation of all the divine victories in His life, Phil. ii. 6 seq.—The greatness of Christ by the side of the greatness of John.—Even in humiliation Christ is above John, in that He submits to his baptism.—With the submission of Christ under the baptism of John, and what it signified, the whole course of His life, and also His victory over Satan in the wilderness, were decided. Hence His tarrying in the wilderness was the festival before a new career.—The perfected unfolding of the consciousness of Christ at His baptism, in its eternal significance.—With the self-consciousness of Christ was perfected the consciousness of the Son of God and of the Son of man at one and the same time: Thus, 1. the consciousness of His eternity in His Godhead, and 2. of His redeeming vocation in His humanity.—The significance of perfect self-knowledge in self-consciousness: 1. Finding self, 2. gaining self, 3. deciding and dedicating self in God.—The relationship and distinction between the development of the Redeemer's consciousness and that of the sinner:

1. Relationship : humiliation, exaltation. 2. Difference : *a.* Christ's humiliation under the judgment of His brethren ; *b.* the sinner's under his own judgment;—*a.* Christ's exaltation through the contemplation of the communion of the Trinity ; *b.* the sinner's exaltation through faith in the fellowship of the Redeemer.—As our consciousness, so our history : This holds good, *a.* of our true consciousness, *b.* of our false.—The abode of the Baptist and of the Lord in the wilderness, a token of the destruction of the satanic kingdom.—The inseparable connection between the divine dignity and the redeeming vocation of Christ : 1. He is Christ, and submits to John's baptism of repentance ; 2. He seeth the heavens open upon Him, and enters into the depths of the wilderness to contend with Satan. —The connection between the Lord's baptism and His temptation. —The connection between the humiliations and the exaltations of our Lord, an encouraging sign to all who are His.—The connection between the invigorations and the new conflicts of Jesus, an admonitory sign to all who are His.—Christ takes possession again of the wilderness (the world), without asking Satan whose dwelling it is.—Christ in the wilderness Ruler of all : 1. Of the abyss, whose assaults He regards not ; 2. of the earth, whose wild beasts and passions sink to rest at His feet ; 3. of the heavenly world, whose angels minister to Him.—Wherefore the Lion of Judah, according to Mark, so often goeth into the wilderness.—How the Holy Ghost opens, with the manifestation of Christ, the decisive and deciding conflict with the spirit of apostasy.—How the Holy Ghost, as the Spirit of might, drives the Lord into the decisive conflict. Even Christ did not go led by self into the contest.—Christ changing the wilderness, despite Satan, into a paradise.—Adam in paradise, and Christ among the beasts in the wilderness.

Starcke : Humility the best adornment of teachers.—Jesus of Nazareth, etc. : So little does the great God make Himself, and thus at the same time constructs a ladder by which we may go up.—Jesus sanctifies through His baptism the laver of regeneration in the word.—Rejoice, O soul, in that God is well pleased with His Son, and with thee also, who through Him art reconciled to God ! But thou must in faith be made one with Him, Eph. i. 5, 6.—As soon as we become God's children, the Holy Ghost leads us ; but the cross and temptation come forthwith.—What the first Adam lost among and under the beasts, the Second Adam has asserted and regained among the beasts.—A pious man has nothing to fear, among either wild beasts or bestial men.

Schleiermacher: The legal excitement which John occasioned, and the excitement which Jesus enkindled.—*Gossner:* Solitude and the wilderness have their temptations equally with the world.—*Bauer:* Is no one near to celebrate this victory, yet God's angels are there to glorify Him.

PART SECOND.

CHAPTER I. 14–IX. 50.

FIRST SECTION.

ANNOUNCEMENT OF THE KINGDOM OF HEAVEN.

CHAPTER I. 14, 15. (Parallels: Luke iv. 14, 15; Matt. iv. 12–17; John iv. 43 seq.)

14 Now, after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God, 15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel.

Ver. 14. Codd. B.L., and other less authorities and versions, leave out τῆς βασιλείας. So Lachm. and Tisch. Meyer thinks it an exegetical addition. But what follows might also have caused the omission.

CRITICAL NOTES.

See on Matthew, ch. iv. 12–17.

1. *Jesus came.*—Ewald: He would not let the Baptist's work fall to the ground. Meyer, on the contrary: that He might be safe; but see our Notes on Matthew in refutation of this. By the Baptist's imprisonment the Baptist community in Israel was broken up; Jesus therefore took occasion to receive to Himself the poor people in Gentile Galilee, and that as the representative of John. John was put in prison by the Galilean prince; Jesus summons the people of this prince to repentance, and to faith in the Gospel: this is the true political retaliation, and the sacred way to salvation and the restoration of right.

2. *The time,* ὁ καιρός.—Not the period, but the *right* time; the great, fore-ordained, predicted and longed-for time of Messianic

expectation; more closely defined by the following "the kingdom of God is at hand." (See Gal. iv. 4.)

3. *Repent*, *Μετανοεῖτε*.—See the lexicon for the original meaning and the various significations of the word.

4. *Believe the Gospel*, *Πιστεύετε ἐν*. Gal. iii. 26; Eph. i. 13.—By this expression faith is more strongly emphasized. Entering into the Gospel, we have decisive faith. The object of faith in this view is the manifestation of the kingdom of God.

DOCTRINAL REFLECTIONS.

1. From the still prayer of the wilderness, or from the new paradise in which Christ had conquered Satan, He has now come forth to endure all the individual conflicts of life for the founding of His eternal kingdom. Adam came from his paradise conquered, to endure in his descendants a constant succession of defeats.

2. As here, so everywhere, the economy of the Gospel takes the place of the economy of the law. The legal economy yields at last to the lawlessness of the world: the economy of faith and salvation triumphs over it even in yielding, and saves with itself also the ideality of the law.

3. An economy of the law which, in its tragical conflict with the spirit of the world, recognises not the deliverance which is in the coming economy of salvation, like Elias (1 Kings xix. 13), is thereby converted into an economy of carnal precepts, which finally combines with the world against the economy of salvation. But, on the other hand, true evangelical faith knows how to give its due to the precursory office of the law, just as Christ gave His honour to His forerunner, John the Baptist.

4. "Almost all the Jews of that time hoped for the kingdom of God; but it was a strange and unrecognised idea, that repentance and faith must be the entrance into it. Jesus begins with the promise, but immediately goes on to the conditions." Gerlach.

5. Mark, like Peter in his first and second Epistle, places the announcement of the kingdom of heaven at the head of his writing. The kingdom is his fundamental thought.

HOMILETICAL HINTS.

Jesus, in the silent conflicts of the wilderness, prepares for the open conflicts of life—takes the place of John, delivered to death by the carnal mind. 1. The history: A testimony, *a.* that He honoured the Baptist, *b.* that He did not fear the enemy, and *c.* that He was

faithful to His people and His vocation. 2. The doctrine: *a.* The witnesses of the kingdom of God cannot be destroyed; *b.* after every seeming triumph of the kingdom of darkness, still stronger heroes of God come forward. 3. Christ is always Himself victorious at last in every scene.—Persecution the primitive furtherance of the kingdom of God.—The blood of the Church, the seed of the Church.—Where the law falls in the letter, it is re-established in the spirit.—The preaching of Christ: 1. It appears as the announcement of salvation in the place of danger and ruin. 2. What it announces: that the time is fulfilled, and that the kingdom of God is come. 3. What it requires: repentance (as change of mind, *μετάνοια*) and faith. 4. What it signifies: the saving presence of Christ Himself.—Christ and John as preachers: the might of their preaching itself. 1. John preaches in his whole life and manifestation; 2. Christ preaches out of the depth of His own divine life.—The seal of evangelical preaching the full harmony of the person and the word.

On the whole section (ch. i. 14–45).—The first victorious appearance of Christ, the prelude of His whole path of victory: 1. In the announcement of His Gospel; 2. in His dominion over the hearts of the chosen; 3. in His victory of the kingdom of Satan; 4. in His miraculous removal of human misery; 5. in His salutary shaking of the world.—The glory of the Lord in its first actual exhibition: 1. A glory of grace (vers. 16–20), 2. of sacred judicial and redeeming power (vers. 21–28), 3. of healing mercy (vers. 29–39), of purifying purity (vers. 40–44).—Christ proceeds from the wilderness of the earth into the wilderness of human life for the restoration of paradise.—Christ confirms His victory over Satan in the solitude of the desert by His victories over satanic powers among all the people.

Starcke: Satan seeks to bind and to oppress Christ and His Gospel; but God's wisdom and power set at nought all his aggression.

Gerlach: With the public appearance of Jesus, the end of John's work had come.—*Gossner:* He who understands repentance to mean that he must first become pious and good, and then come to Jesus, and believe His Gospel, goes out at the door of grace instead of entering in. Repenting and believing the Gospel, or believing in Christ, must go together and be one.

SECOND SECTION.

Chapter i. 16–35.

1. *The Authoritative Word of Jesus, which calls the four first and greatest Disciples.* (Vers. 16–20.)

Parallels: Matt. iv. 18–22; Luke v. 1–11; comp. John i. 35–42.

16 Now, as He walked by the Sea of Galilee, He saw Simon, and Andrew his brother, casting a net into the sea: (for they were fishers:) 17 And Jesus said unto them, Come ye after Me, and I will make you to become fishers of men. 18 And straightway they forsook their nets, and followed Him. 19 And when He had gone a little farther thence, He saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. 20 And straightway He called them: and they left their father Zebedee in the ship with the hired servants, and went after Him.

Ver. 16. The expression παράγων is recommended by B.D.L. and others. Instead of αὐτοῦ, Lachm. and Tisch. read, better, "Simon's."

Ver. 18. Not "their" nets: αὐτῶν is wanting in B.C.L.

Ver. 19. "Thence" is wanting in B.D.L., etc.

CRITICAL NOTES.

1. See on Matthew.

2. *As He walked by.*—The Evangelist would make prominent the apparently fortuitous character of this first vocation.

3. *Who also were in the ship.*—Both pairs of brothers were seized in the earnest prosecution of their craft. The first two were throwing their nets into new positions in the water; the two others were mending them for new draughts.

4. *With the hired servants.*—Why this addition? Paulus: It was to be made clear, how they could without impiety forsake their father. Meyer (after Grotius): It was only a proof that Zebedee did not follow his craft in a petty way, and that he probably was not without means. In any case, it also shows that Zebedee was not left helpless. That they forsook so thriving a business (Ewald), is indeed of less significance.

DOCTRINAL REFLECTIONS.

1. Christ Himself is the great Fisher of men. He catches the four elect ones at one draught. These are the three and the four confidential Apostles of after times. Thus there were first four fishermen called.

2. The power of Christ's word over these souls here appears direct and immediate. We learn the mediating circumstances of this vocation from John i. At the same time, this calling was something entirely new (see on Matthew), and their following so wonderful, as that they at once forsook their calling, in the very act of pursuing it. The fishing life of these men was a preparation for their higher calling, as being fidelity in that which was least.

HOMILETICAL HINTS.

The Lord knoweth His own.—The Lord and His elect quickly know each other.—The great increase of grace swiftly enters into our daily life.—Christ's walking by the sea apparently for relaxation, but at the same time the most noble work.—Christ's mark in this world the heart of man.—The great Fisher of men, and His art of making human fishers.—The calling of Jesus a call to become something new.—The mighty calling of the Lord: 1. Gentler than any human request; 2. mightier than any human command; 3. unique as the victorious wooing of heavenly love.—The calling of Jesus a calling at once to one thing and to many: 1. To one thing: into His discipleship and the fellowship of His Spirit, or to the Father; 2. to many: to discipleship and mastership, to co-operation, to fellowship in suffering, and community in triumph.—The greatness of the following of the four disciples was the effect of the great grace of their vocation. They broke off suddenly in the midst of a new career of their labour, as a sign of the decision of their following.—The spiritual and the worldly vocation of Christians: 1. Opposition; 2. relation; 3. union.—The twofold earthly companionship of the disciple a foundation for the higher: 1. Companions in fishing,—companions in fishing for men; 2. brethren after the flesh,—spiritual brethren.—Leaving all for Christ's sake.—The Christian and ecclesiastical vocations in harmony with the sacred natural obligations of life.

Starcke: Never be idle.—Pious handicraft acceptable to God.—The calling into Christianity binds us to faith and the following of Christ; how much more the vocation to spiritual office!—A true follower of Christ forgets everything earthly.—He who follows Christ loses nothing, though he may forsake all; for he finds in Him a full sufficiency, Matt. xix. 29.

Lisco: The forsaking all must be experienced inwardly by every believer; and must be fulfilled outwardly also, in particular circumstances and occasions, Matt. xix. 27.—*Schleiermacher:* The

two tendencies in the life of the Redeemer: preaching to the multitude, and the separation of individuals to Himself.—*Gossner:* The Lord's fishermen actually catch the fish; the world's fishermen swim with the fish.—*Bauer:* One glance of the Lord, and He knows the heart under its rough garment.

2. *The Word of Authority, which delivers the Demoniacs and attracts the People.* (Vers. 21–28.)

Parallel: Luke iv. 31–37.

21 And they went into Capernaum; and straightway on the Sabbath-day He entered into the synagogue, and taught. 22 And they were astonished at His doctrine: for He taught them as one that had authority, and not as the scribes. 23 And there was in their synagogue a man with an unclean spirit; and he cried out, 24 Saying, Let us alone; what have we to do with Thee, Thou Jesus of Nazareth? art Thou come to destroy us? I know Thee who Thou art, the Holy One of God. 25 And Jesus rebuked him, saying, Hold thy peace, and come out of him. 26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. 27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth He even the unclean spirits, and they do obey Him. 28 And immediately His fame spread abroad throughout all the region round about Galilee.

Ver. 24. Ἔα is wanting, it is true, in B.D. and others; but it is as accordant with Mark as with Luke (ch. iv. 34).

Ver. 27. Lachm., following B.L.Δ., etc.: τί ἐστι τοῦτο; διδαχὴ καινή; κατ', etc. Tischendorf connects διδαχὴ καινὴ κατ' ἐξουσίαν. Lachmann's is better.

Ver. 28. Καὶ ἐξῆλθεν: "And the fame," etc.

CRITICAL NOTES.

1. The Evangelist, in harmony with his main point of view, proceeds at once to the act by which the Lord approved Himself the conqueror of the demons.

2. *As one that had authority.*—See on Matt. vii. 29.

3. *With an unclean spirit,* ἐν πνεύματι ἀκαθάρτῳ.—He was in the unclean spirit; that is, in his power, under his influence. Concerning the demoniac, see on Matt. iv. 24.

4. *Thou comest to destroy us.*—The demoniac consciousness still predominant on the part of the demon. Hence, "to destroy us!" Bengel: "Communem inter se causam habent dæmonia." The word involves also, 1. a testimony of the decided opposition between the demon empire and Christ; 2. a testimony of the perfect supremacy of Christ; 3. and of the beginning of the subversion

of the satanic dominion.—"*To destroy us.*" Meyer: By dismissing them to Hades. But even in Hades Christ does not leave their empire to the demons. Thus it was, by the destruction of our empire generally. Certainly it was by dismissing them to the Gehenna of torment (according to which, the expression in Matthew, "the Hades of torment," is to be corrected).

5. *I know Thee who Thou art.*—The demoniac consciousness in its involuntary presentiment. See Acts xvi. 16. It feels already the influence of Jesus, who would draw it from the side of the demon to His side. The word is ambiguous, so far as it belongs to the demon and to the man.

6. *The Holy One of God.*—In the emphatic sense, and thus, according to John vi. 69, Acts iii. 7 (comp. John x. 36), the concealed designation of the Messiah. ("So Origen:" Meyer.) As the typical Old Testament anointed ones represented the Messiah, so the typical saints, priests, prophets, and kings (Ps. xvi.) represented the Holy One *κατ' ἐξοχήν*. The unclean spirit, however, describes Him by that opposite to himself which torments him, when he terms Him the Holy One of God.

7. *Hold thy peace.*—This is rightly referred to his utterance. The Messiahship of Jesus was not to be prematurely spread abroad, least of all by demons. The kingdom of God and the invisible world scorns such precursors and co-operators. It bears testimony to itself by overcoming all these. Only after the decisive victory are such testimonies supplementarily, and in their own significance, admissible; then, when no intermingling is any longer possible.

8. *Torn him.*—The decisive paroxysm with which the healing was declared; at the same time, a phenomenon exhibiting the knavish, spiteful, and degraded nature of the demons (ch. ix. 26; Luke ix. 42).

9. *Questioned among themselves.*—The spirits are awake. They do not first ask the priests and Rabbis, but proceed to independent suppositions and conclusions.

10. *New doctrine.*—From the appearance of a new power of redeeming, they infer the appearance of a new revelation; for revelation and deliverance, miracle and prophecy, always to the Israelites were reciprocal in their influence. For various constructions and interpretations of this passage, see Meyer.

11. *Throughout all the region round about Galilee.*—That is, through all Galilee, and beyond into the boundaries everywhere.

DOCTRINAL REFLECTIONS.

1. The first miracle recorded by Matthew is the healing of the leper by a touch; for one main point of view with him was the opposition of Christ to the hierarchical theocracy and their ordinances. The first miracle which John records is the changing of water into wine; for his main point of view is the glorification of the old and darkened world into a world of spirit. The first miracle which Luke and Mark relate is this casting out of demons in the synagogue at Capernaum. But their several points of view in this matter are as different and characteristic as their respective Gospels. Luke, in harmony with his predominant object (the divine humanity of Christ), has in view pre-eminently the healed man. The demon threw him down, and departed from him, without hurting him at all. To Mark, on the other hand, the supremacy of Christ over the kingdom of the demons is the grand object, even as it declares and approves His doctrine to be a new one. Hence he makes it emphatic, that Christ commanded even the unclean spirits, and that they obeyed Him. This point of view runs through his whole Gospel, down to its concluding words.

2. Here belong the chief records of Christ's victory over the devils in Mark, as generally in the other Evangelists. In John we do not find deliverances of this sort; on the other hand, he gives prominence to moral possession (John vi. 70, viii. 44, xiii. 27),—an idea which is found approximately among the other Evangelists as sevenfold possession. Further, here we must mark the relation of Christ and His kingdom to Satan and his kingdom, according to the New Testament teaching. Dogmatics must, more rigorously than heretofore, distinguish between the devil and this kind of demons, as well as between the children of the devil and these bound ones of Satan.

3. The synagogue cannot hinder a demoniac from entering, nor that Satan should in it declare the victory of the kingdom of order and light. Christ cleanses the synagogue.

HOMILETICAL HINTS.

Christ the Saviour of the synagogue and of the Church.—The adherence of Christ to the sanctuary of His people, legal and yet free.—By the perfect sanctification of the Sabbath and the synagogue, our Lord established the Sunday and the Church.—How the Child of the synagogue became the Prince of the Church.—

Sabbath and synagogue; or, the holy time and the holy place in their symbolical meaning: 1. They signify rest from the toil of sin, and the temple; 2. the Christian Sunday and the Church; 3. the heavenly feast and the heavenly Church.—The demoniac in the synagogue; or, the daring incursion of Satan into the legitimate Church of God to be restrained only by the word of Christ.—How Christ always victoriously confronts the satanic power which insinuates itself into the Church.—Heavenly and hellish powers meet in the Church.—The healing of the possessed in the synagogue a decisive token of the redeeming empire of Christ: 1. Of His victory over the kingdom of Satan; 2. of His saving mercy to the wretched; 3. of His miraculous sealing of the Gospel; 4. of His awakening conquest of the world.—The consciousness of Christ a healing power for the consciousness disturbed by Satan.—The spiritually disturbed consciousness a figure of the curse of sin: 1. In its destruction and contradictions; 2. in its restraint; 3. in its despair; 4. but also in its dim feeling of its misery and of the coming of its Saviour.—The characteristics of the wicked: 1. Knowledge without love; 2. hatred to the Lord, and withal flattering acknowledgment; 3. pride even to madness, and yet impotent fear and flight. Or, 1. Darkness in its lie; 2. murder in its hatred; 3. death in its rending.—Christ immovably opposed to the flattery and hypocrisy, as well as to the threatening and pride, of Satan.—The antithesis of heaven and hell in the conflict of Christ with the demon: 1. Peace of soul and passion (the devil assaults first); 2. collectedness and distraction; 3. the spirit of mercy and the spirit of torment; 4. dignity and degradation; 5. victory and prostration. —Christ scorns the testimony of the demons, and obtains the praise of the people.—The glory of Christ, that He came into the world to destroy the works of the devil, 1 John iii. 8.

Starcke: The public service of God not to be neglected, Heb. x. 25.—Unclean spirits are found even in the Church, Jas. ii. 19.—Christ will have no testimony from the spirit of lies.—*Osiander:* If the devil must give way, yet he rages fearfully: he must, however, give place to the Holy Spirit.—*Gossner:* The devil knew Him as the Holy One of God, but not as the Saviour.—*Braune:* The possessed trembles before Him who is his Deliverer.

3. *Healing among the Disciples; Healings and casting out Demons in Capernaum; the first Return of Christ after He had thus dealt with the prepared in that city.* (VERS. 29–35.)

Parallels: Matt. viii. 14–17; Luke iv. 38–41.

29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. 30 But Simon's wife's mother lay sick of a fever; and anon they tell Him of her. 31 And He came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them. 32 And at even, when the sun did set, they brought unto Him all that were diseased, and them that were possessed with devils. 33 And all the city was gathered together at the door. 34 And He healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew Him. 35 And in the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed.

Ver. 33. Some codd. add, "that He was Christ."

CRITICAL NOTES.

1. See on Matthew.

2. *They entered into.*—Jesus, Peter, and Andrew are meant; the two latter as the ordinary occupants of the house, which Peter or both possessed in Capernaum (see on Matthew). In addition came James and John. Thus the Lord was with the collective four disciples who had been already gathered.

3. *And anon they tell Him of her.*—Here also we have εὐθέως thrice in rapid succession. Immediately into the house, immediately to the matter, immediately healed. Matthew transfers this miracle to a later period (see on Matthew). Starcke for harmony: "It may have been that the mother-in-law of Peter twice had the fever, and that Christ healed her twice." (!)

4. *At even, when the sun did set.*—The full close of the Sabbath. "Judæos religio tenebat, quominus ante exitum Sabbati ægrotos suos afferrent." Wetstein.

5. *Sick of divers diseases, and cast out many devils.*—The physically sick and the demoniacs clearly distinguished (ver. 34; Matt. viii. 16); just as they are in relation to the opposite charisms which were given with respect to them, 1 Cor. xii. 9, 10.

6. *And He healed many.*—Not as opposed to all who were brought to Him, but for the description of the abundance and variety of the healings which took place so late in the evening.

7. *Into a solitary place.*—To a secret place in the wilderness. It is to be noted that Jesus, according to Mark, thrice in quick suc-

cession, withdrew into the wilderness, vers. 12, 35, 45. Here we can understand only a solitude near Capernaum. That He thus took up His abode time after time in the wilderness, declared His supremacy over the demons of the wilderness. He made the desert place a temple of God by His prayers.

DOCTRINAL REFLECTIONS.

1. The succession of events marks the development of Christ's work. 1. The synagogue at home. 2. The house of Peter, as the hearth of the new community of disciples at its outset. 3. The whole town of Capernaum. 4. The entire land of Galilee.—The progression of the influence of our Lord's preaching: 1. His fame goes out through all Galilee. 2. The whole town of Capernaum presses for help at His door, yea, into His doors. 3. All seek Him after He had withdrawn. 4. Even in the wilderness they come to Him from all parts.

2. In order that they may punctiliously guard their own rest on the Sabbath, the people of Capernaum wait till evening with their sufferers, and rob the Lord of His rest in the night.

3. Compare on Matthew.

HOMILETICAL HINTS.

Jesus the Saviour of the new as of the old community (Peter's house, the synagogue).—And they told Him of her: with faith waxes intercession.—Peter, as householder, a type of the ecclesiastic at home: 1. He is not hindered from his calling by domestic trouble (he also went into the synagogue); but, 2. he took his domestic trouble with him into his calling (he prayed the Lord for the sick). —The people at Capernaum seeking help; or, Christ the true Physician: 1. As revealer of human misery; 2. as the marvellous deliverer from it.—An evening and a morning in the life of Jesus; or, His holy day's work: 1. Closed in the blessing of toil; 2. renewed in devotion.—The rapid diffusion of Christ's work and influence: 1. Through the believing house; 2. through the susceptible town; 3. through the amazed land.—New seclusion for new conflicts.—Private prayer the source of Christ's victories.—The Lord's early hours.—His morning devotion.—The significance of morning in the kingdom of God: 1. A festal time in the life of Jesus; 2. an image of His whole life; 3. a blessed time in the life of Christians; 4. figure of their regeneration and their eternity.—How Christ sanctifies all times and all places.

Starcke, Quesnel: The dwelling of a poor fisherman pleases Christ more than a great palace.—*Osiander:* God is oftener in little huts than in rich palaces.—Christianity and household life agree well together.—Marriage unfits no man for the ministry.—Compassionate love suffers not the wretched long to wait, but thinks at once of help.—*Quesnel:* The love of Jesus is never weary.—There are always wretched ones in this vale of tears, who stand in need of the help of the Most High.—Christ the most approved Physician.—It does not become the man spiritually possessed of the devil to reveal Christ.—Early hours must be thought much of.—For prayer even sleep must be abridged.

Gerlach: The gracious love of Christ amidst the household necessities of the poor and neglected.—*Lisco:* Jesus connects together prayer and work, solitude and public life, in order to do good. —*Euth. Zig.:* We must shun the praise of men, and thank God in silent secrecy.

THIRD SECTION.

CHAPTER I. 36–45.

1. *The Preaching and Healing of Jesus.* (CHAP. i. 36–39.)

Parallel: Luke iv. 44.

36 And Simon, and they that were with him, followed after Him. 37 And when they had found Him, they said unto Him, All men seek for Thee. 38 And He said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth. 39 And He preached in their synagogues throughout all Galilee, and cast out devils.

Ver. 36. The Rec. omits ἀλλαχοῦ: it is supported by B.C.L.
Ver. 39. "Into their:" εἰς τὰς in A.B.C. and others.

CRITICAL NOTES.

1. *And Simon, and they that were with him.*—Simon placed first, not on account of any superiority, but as the head of the house and the guide.

2. *Into the next towns.*—The κωμοπόλεις only here in the New Testament. The primary object is to record the travelling through the Galilean hill-country, and its villages and towns.

3. *For therefore am I come.*—The question is, whether the meaning be, "I am come from the Father to preach generally" (Bengel);

or, "I have left the house (or Capernaum) in order to preach in the neighbouring villages" (Meyer). We think that Christ lays stress upon preaching as His great vocation, in opposition to the pressure of individual applicants for help in Capernaum; and this confirms the former of the two interpretations.

4. *In their synagogues* (into).—The Accusative, twice occurring, makes it emphatic that He filled the synagogues and all Judea with a might of preaching that formed a contrast to the synagogue style.

DOCTRINAL REFLECTIONS.

1. Jesus prepared Himself in the desert for His second great expedition. The spiritual awakening and conquest of the land of Galilee was now in question.

2. Here also Mark (like Luke) gives special emphasis to the casting out of devils, and to the command of silence, by which Jesus hindered the devils from uttering His name.

3. It is observed also that Jesus places preaching expressly above miraculous healings; this is seen in the use of the participle, *δαιμόνια ἐκβάλλων*. But the preaching has its root in the secret devotion: His public work sprang from His solitary prayer.

HOMILETICAL HINTS.

How the Lord equipped Himself anew for new labours.—Christ goes with His first four disciples into the land of Galilee: the small beginning of the universal mission.—How the Lord's preaching approves itself as the power of divine life: 1. As the spiritual word of His working; 2. as delivering power for the suffering; 3. as judicial power of victory over the demons.—Christ confronting the increasing pressure of the people: 1. How He restrains it (withdrawal into the wilderness); 2. how He regulates it (preaching on the individual miracles); 3. how He surrenders Himself to it (responding to every demand of help).—Christ does not shut up His activity within the walls of Capernaum, nor within the limits of any one people or any one confession.—The way of Christ among the surrounding villages: 1. Already to as many as possible; 2. one day to all.

Starcke: We must have village preachers.—The Gospel of Jesus must sound out in all places.—Where Christ's kingdom is to be established, the devils must be abolished. So also in thee.—*Schleiermacher:* The preaching of the kingdom of God was Christ's vocation: 1. Concerning Himself, as come to save men; 2. con-

cerning the true righteousness which avails before God; 3. concerning the worship of God in spirit and truth.—Within these limits it was His vocation to spread that kingdom so far as He could.—*Gossner:* To this end am I come (He says) to save men.—Christ did not scorn the little towns and villages.

2. *The Touching of the Leper, and the Return into the Wilderness.* (Vers. 40–45.)

Parallels: Matt. viii. 1–4; Luke v. 12–16.

40 And there came a leper to Him, beseeching Him, and kneeling down to Him, and saying unto Him, If Thou wilt, Thou canst make me clean. 41 And Jesus, moved with compassion, put forth His hand, and touched him, and saith unto him, I will; be thou clean. 42 And as soon as He had spoken, immediately the leprosy departed from him, and he was cleansed. 43 And He straitly charged him, and forthwith sent him away; 44 And saith unto him, See thou say nothing to any man: but go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them. 45 But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to Him from every quarter.

Ver. 40. The omission of καὶ γονυπετῶν αὐτόν in B.D., and Lachm. and Tisch., is not sufficiently supported.

Ver. 41. Ὁ δὲ Ἰησοῦς omitted in B.D., etc. So Lach., Tisch. Meyer explains this omission, as also the dropping out of εἰπόντος αὐτοῦ, ver. 42, from an intention to conform the text with Matt. and Luke. So also with the μηδέν, ver. 44.

CRITICAL NOTES.

1. For this narrative, and the leper, see on Matthew. The occurrence follows the Sermon on the Mount; and this is here intimated by the return of Jesus to Capernaum, ch. ii. 1.

2. *And He straitly charged him.*—The ἐμβριμησάμενος is the opposite of the preceding σπλαγχνισθείς. Probably the leper had overstepped the limits of his discipline (lepers were not suffered to intrude into others' houses) and of the law, and had penetrated to the house where Jesus might have been tarrying in one of the towns. This Meyer reasonably infers from the ἐξέβαλεν—He forthwith sent him away. First of all, Jesus regarded the misery of the case, and, seized with compassion, healed the sick man. But then He proceeded to guard the legal obligation under which the sick man stood, and household rights and general order. Mark gives us a vivid view of the sending away of the healed man, and exhibits the scene in his own lively expressions.

3. *To the priest.*—The Vulgate romanizing: Principi sacerdotum. But it only means the priest whose function concerned the man.—*For a testimony unto them.* The actual cleansing must be confirmed in a Levitically legal manner.

4. *To blaze abroad the matter,* τὸν λόγον.—Fritzsche: The word of Jesus. De Wette: The matter. Meyer: The narrative of what had passed. That is, there is a distinction between his narrative and the embellished report of the event which was spread abroad, and to which it gave occasion.

5. *Could no more openly enter.*—The reason of this withdrawal was not merely to obviate the increase of the crowd, but the fact that Jesus had touched the leper, which, according to the law, made a man unclean for a season. See Leben Jesu ii. 2, 639. Moreover, this solitude imported a new withdrawal for a new advance.

DOCTRINAL REFLECTIONS.

1. See on Matthew.

2. Wherefore does Mark close the delineation of Christ's first manifestation in public with the healing of the leper? This narrative is, first, a witness that Christ entered into the fellowship of sinners' sufferings, in order to suffer for them; and so far was a prelude of the end. Secondly, it marked His relation to traditionalism, the offence and assaults of which now follow.

3. The present withdrawal of Jesus took place under the presentiment of His conflicts with traditionalism, and for a preparation to meet them.

HOMILETICAL HINTS.

The healing of the leper a testimony of the mightily purifying purity of Christ.—Christ even in the influence of His purity the Lion of Judah.—Redemption, like creation, an omnipotent *Let there be!* (He speaks, and it is done: I will, be thou clean.)—The need of deliverance breaking through the law. The leper presses into the house, like the paralytic through the roof, and the sinner into the Pharisee's house.—The leper a pattern of those who seek help, but not of those who give thanks: 1. His perfect trust and humble submission (If Thou wilt, etc.); 2. regardlessness of his friends, lack of the disposition to follow and of discipline.—Christ's interchange with the leper a symbol of His interchange with the sinner: He makes the leper clean, and contracts Levitical defilement. So Christ was made sin for us, that we might be made righteousness in Him.

—The compassion of our Lord the source of our salvation.—The miraculous hand of Christ the instrument of all heavenly healing: 1. As delivering, 2. as distributing, 3. as consummating.—The disobedience of the leper; or, lack of discipline in the reception of healing: 1. Excusable as far as it was the interchange of illegality and freedom; 2. blameable, because he constrained the Lord (even in His Church) to atone for transitory illegality by the legalities of prudence.—Christ in the wilderness and everywhere the centre of a wretched and needy world.—Christ, through His divine compassion, involved with human tradition.—A new retirement of the spirit, a new blessing and victory.

Starcke: The spiritual leper.—*Quesnel:* Prayer, humility, and faith as the source (the organs for the reception) of all righteousness.—We are directed to keep all right ordinances, etc. Abide by the public service of God.—Deliverance from misery demands its right and peculiar offerings of praise.—The more a servant of God withdraws himself from the world, the more highly does the world esteem him.

Gerlach: The healed leper was like those who, out of thankfulness of heart indeed, but yet inconsiderately, neglect the inward commandment of the Holy Spirit, and make too much talk about the grace of God, to their own and others' hurt.—*Schleiermacher:* The Redeemer by His touch took away the ban which sundered the leper from all human intercourse.—Likeness between leprosy and sin.—The one leper and the ten.—*Bauer:* How Jesus respected the ordinances of His people.

FOURTH SECTION.

Chapter ii. 1–iii. 12.

First Conflict.—The Paralytic, and the Power to forgive Sins. (Chap. ii. 1–12.)

Parallels: Matt. ix. 1–8; Luke v. 17–26.

1 And again He entered into Capernaum after some days; and it was noised that He was in the house. 2 And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and He preached the word unto them. 3 And they come unto Him, bringing one sick of the palsy, which was borne of four. 4 And when they could not come nigh unto Him for the press, they uncovered the roof

where He was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. 5 When Jesus saw their faith, He said unto the sick of the palsy, Son, thy sins be forgiven thee. 6 But there were certain of the scribes sitting there, and reasoning in their hearts, 7 Why doth this man thus speak blasphemies? who can forgive sins but God only? 8 And immediately, when Jesus perceived in His spirit that they so reasoned within themselves, He said unto them, Why reason ye these things in your hearts? 9 Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? 10 But that ye may know that the Son of man hath power on earth to forgive sins, (He saith to the sick of the palsy,) 11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house. 12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

Ver. 1. Lachmann: ἐν οἴκῳ, after B.D.L. "Interpretation." Meyer.

Ver. 5. Σου αἱ ἁμαρτίαι is best supported. Lach. after B. ἀφίενται.

Ver. 7. Lachm., Tisch.: οὕτως λαλεῖ, after A.B.D., etc.; βλασφημεῖ, after B.D.

Ver. 8. Αὐτοί before διαλογίζονται, after A.C., etc., and Bengel.

Ver. 10. Various order of the words: The ἐπὶ τῆς γῆς ἀφ. ἁμ. is given by Griesb. and Lach., after C.D.L. and others.

Ver. 12. Tisch.: οὕτως οὐδέποτε, after B. and L., etc.

CRITICAL NOTES.

1. See the exposition on Matthew and on Luke. Mark introduces the conflicts of the law with traditionalism earlier than Matthew; hence the earlier position of this narrative. Matthew, indeed, represents the chronological order, according to which the paralytic was healed after the journey to Gadara. The conclusion in Mark itself intimates that this must have been one of the later miracles.

2. *That He was in the house*, εἰς οἶκόν ἐστι.—This means the house which Jesus occupied with His mother and His brethren, after His settlement there, ch. iii. 21. His adopted sisters probably remained, as married, in Nazareth (see ch. vi. 3), when the family of Joseph passed over with Him to Capernaum.

3. *Brought one sick of the palsy.*—See on Matthew. Κράββατος, a portable bed, used for mid-day sleep, and for the service of the sick.—*Borne of four.* Pictorial definiteness. So also the vivid description of the uncovering of the roof, or the breaking of a large opening through it. Luke tells us how they did it: "*through the tiling;*" thus they must have taken away the tilings themselves. Meyer: We must suppose Jesus to have been in the upper room, ὑπερῷον, where the Rabbis frequently taught: Lightfoot, Vitringa, Syn. 145. Meyer rightly rejects the view of Faber, Jahn, and others, that Jesus was in the court, and that nothing more is meant

than a breaking up of the roof-awning. Certainly it is not improbable that the roof and the upper room were connected by a door; at least, the supposition of steps leading from the street to the roof suits that view. It is not at variance with the text to assume, with Lightfoot and Olshausen, an extension of the door-opening already there. Uncovering the roof can mean nothing else, whether or not by means of an already existing opening. Strauss, after Wetstein, remarks, that the proceeding would have been too dangerous for those below. But see Hug's observations. Moreover, a little danger would better suit the heroism of the act. It takes for granted the Oriental house with a flat roof, to which men might gain access either through the neighbouring house, or by the steps on the outside.

4. *Certain of the scribes.*—According to Meyer, Luke introduces the Pharisees too soon at this place. But why may not the scribes have been mainly of the pharisaic party? These were so manifestly.—*The scribes:* see on Matthew, and the article in Winer.

5. *Why doth this man thus speak? He blasphemeth.*—That is, *such a man* (scornfully), *such things* (such great words as are fit only for God, or for the priests in His name). Meyer rightly: "This man in this wise: emphatic juxtaposition." The idea of blasphemy, expressed by Luke, is thus shown to be indirect blasphemy: they cast that upon Him, because He was thought to have wickedly intruded into the rights of the Divine Majesty.

6. *And immediately, when Jesus perceived in His spirit.*—The Searcher of hearts. In that lay already the proof that He could forgive sins. Matthew here takes as it were the place of Mark: *Jesus seeing their thoughts.*

7. *The Son of man hath power.*—Dan. vii. 13; comp. Leben Jesu ii. 1, 235. Meyer asserts, without reason, against Ritzschl, that Christ by this expression declared undoubtedly, and even technically, His Messiahship. Certainly Daniel's Son of man signified Christ; but the understanding of this expression does not seem to have been current in the Jewish scriptural learning. Hence the choice of the expression here. They should know Him to be the Messiah, not according to their *false* Messiah-notions, but according to His *true* demonstrations of Messiahship; and the expression was meant to lead them to this.

8. *We never saw it on this fashion.*—We must assume in εἴδομεν an object seen; and that can be no other than the essential manifestation which corresponds to essential seeing—the appearance of the

kingdom of God. But it is also included, that the omnipotent working of miracles had never been so manifest in Jesus before.

DOCTRINAL REFLECTIONS.

1. See on Matthew, and the parallel in Luke. Quickly as the glory of Christ was manifested in His first works, so quickly did the contradiction of the pharisaic worldly mind develop itself. It is most significant that the evangelical forgiveness of sins was the first stumblingblock.

2. The healing of the palsied man gives us, in a certain sense, the key to all the miraculous works of our Lord; inasmuch, that is, as the healing of the members is here definitely based upon the healing of the heart, the forgiveness of sins, awakening and regeneration. Because Christ Himself was the new birth of man from heaven, He was the principle of regeneration to sinful man. That is, in other words, because He Himself was the absolute miracle—the new principle of life breaking into and through the old—therefore the miraculous energies for the renewal of life proceeded from Him as sudden and great vivifications, which, proceeding from the heart of the renewed, pervaded their whole life. The quickening of the heart was, therefore, always the soul of light in the miracle; the external miracle was its dawning manifestation, though not all such quickenings resulted in permanent renewal. Therefore also the kernel of the miracle has remained in the Church, and becomes most fully prominent, that is, regeneration. The dawn has retreated and vanished, since this sun of the inner life has come forth. Yet the dynamic unfolding of the heart's renewal in the renewal of the members has in reality remained; only, now that Christianity has been incorporated with human nature, it develops itself only in gradual effect, until its full manifestation in the day of resurrection. The regenerating principle works in the regenerate gradually, and in almost invisible, leaven-like influence and transformation. But, as certainly as the regeneration of the heart is effected, so certainly is the germ of the renewal of the whole life present. Our school notions have too carefully separated the external miracle from the internal, making it almost of itself a higher class of miracle. Luther, however, recognised regeneration as the great and abiding miracle, and had some feeling of its connection with the resurrection, as symbolized in the Supper of the Lord.—The power of Christ over the whole life, a demonstration of His power over the centre of life, the heart.

3. Christ the Searcher, knowing all things. In His vocation, in His concrete sphere of life, He approved His divine omniscience, and that in the personal unity of the God-man. This concrete divine-human knowledge He Himself distinguished from the universal omniscience of the Father. Starcke: "Christ knoweth all things even according to His human nature; not, however, through the human, tanquam per principium quo, but through the divine." In a certain sense, also, through the human; through human sensibility to hostile dispositions, which assuredly had its source in the divine nature.

HOMILETICAL HINTS.

See on the parallels of Matthew and Luke.—How the Lord's redeeming power breaking in, awakens the daring courage of faith.—Christ the restorer of victorious courage on earth.—Man inventive, above all in his faith.—The inventions of faith.—The boldness of faith, which leaps out of the anguish of a believing spirit.—How the miracle of Christ is appended to the word of Christ.—The miracle not without the previous word.—The return of Christ to His town; or, Christ does not willingly leave the place in which He has once settled.—And it was noised abroad that He was in the house. When Christ is in a church, or in a house, it cannot be hid.—The courage of faith by which they uncovered the roof, in connection with the divine courage in which Christ uncovered their hearts.—Great faith discovers and adopts wonderful plans.—Christ the Searcher of hearts: 1. This has a many-sided confirmation, 2. is full of comfort, 3. and full of terror.—The power of the forgiveness of sins a free and legitimate prerogative of Christ's rule: 1. A free exercise of His love; 2. a legitimate administration between free grace and free faith; 3. therefore the free prerogative of Christ.—The divine love will not be restrained by man's narrow-heartedness.—God's grace is not bound to the ordinances of man.—The Gospel makes the Church, not the Church the Gospel.—The ordinance of absolution no monopoly of absolution.—The glorious and boundless blessings for the life which result from the forgiveness of sins.—The paralytic more troubled about his sins than about his bodily suffering.—Christ the *fundamental* Healer.—As the paralytic had a new power of moving, so the witnesses had a new power of seeing.—Only he who has seen Christ has learned rightly to see.—Christ's miracles of grace always preachers of salvation, which prepare for new miracles.—All awakenings in order to regeneration are miracles of Christ, the

subsequent influences of which must be manifest in the bodily life, though, it may be, in a very gradual manner.—The harder and the easier miracle: 1. The internal miracle was, in the Lord's judgment, greater and harder, inasmuch as it was the condition of the external. 2. The external miracle was greater and harder in the judgment of His opponents, as something impossible to the absolving priests. 3. Both were equally hard, in as far as both were impossible to man; and hence the external miracle was Christ's authentication in opposition to His enemies.—The limited gift of healing a witness for the unlimited gift of forgiveness of sins.

Starcke: Moving to the house of God with the crowds.—The sick should come to Christ, the true Physician.—Benevolence, and still more, Christian love, demands that we should serve and help the sick in every possible manner.—He who would be a true Christian must strive to bring to Christ others who are weak and sinful, by prayer and all good offices, Jas. v. 16.—*Canstein:* We must somehow come to Christ, whether through the door or through the roof; that is, either in an ordinary or in an extraordinary way.—True faith, working by love, breaks through all impediments.—Love makes all things good and decorous, though they may not externally seem so.—Those who are troubled we should not trouble more, but comfort, Ps. xxxii. 1; Isa. lxi. 2.—The ungodly change the best medicines into poison, and pervert the holiest truths.—*Majus:* The slanderer's manner is, not to try to seek what meaning the speaker has, but to pervert at once and wrest his words.—That which is visible and before the eyes seems to men harder than the invisible; and they prefer what is bodily to what is spiritual.—*Quesnel:* Christ by His visible miracles taught men to understand His invisible miracles.—The priceless benefit of the forgiveness of sins worthy of all praise and thanksgiving.

Schleiermacher: We have two things to mark in this whole narrative: first, that which passed between the Redeemer and this sufferer; and then, what referred to the thoughts of the scribes congregated around Him.—As sure as we are that the Redeemer knew what was in man, we must assume that the sufferer thought most of the spiritual gift of Christ, and its importance to himself.—The more powerful the might of love is, as being the energy of faith, the sooner vanish all lesser evils, losing their sting, which is the consciousness of sin.—Thus we see in miniature, in this history, the whole history of the kingdom of God upon earth.—*Bauer:* We can thus, by our faith and our intercession, be helpful to the good of others.

Second Conflict.—The Eating with Publicans and Sinners. (Vers. 13–17.)

Parallels: Matt. ix. 9–13; Luke v. 27–32.

13 And He went forth again by the sea-side; and all the multitude resorted unto Him, and He taught them. 14 And as He passed by, he saw Levi the son of Alpheus sitting at the receipt of custom, and said unto him, Follow Me. And he arose and followed Him. 15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and His disciples: for there were many, and they followed Him. 16 And when the scribes and Pharisees saw Him eat with publicans and sinners, they said unto His disciples, How is it that He eateth and drinketh with publicans and sinners? 17 When Jesus heard it, He saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

Ver. 17. The addition εἰς μετάνοιαν only in lesser codd., after Luke v. 32.

CRITICAL NOTES.

1. See on the parallels of Matthew and Luke.—The narrative of Mark has here also its characteristic traits of vividness. A congregation of the people around Christ at the sea-side, and a discourse uttered there, form the introduction to the calling of Matthew. From ver. 15 we learn that many followed the Lord who belonged to the class of publicans and sinners (excommunicated persons; in some codd. vers. 15 and 16 are inverted, the publicans being thus more strongly marked as sinners). Meanwhile Matthew alone has our Lord's appeal to the saying of Hosea (ch. vi. 6).

2. *Forth* (from the town), *again* (ch. i. 16) *by the sea-side.*—Setting plainly before us the position of Capernaum, connected probably with the sea by a suburb of fishers' huts and custom-houses.

3. *Levi* (see the explanation in Matthew) *the son of Alpheus.*—Not to be confounded with Alpheus the father of James the Less. —*In his house.* Not in his own house, as Meyer thinks. See on Matthew. The ἠκολούθησαν must be understood of the spiritual following of the disciples, and not merely of outward accompanying.

4. *When the Pharisees* (see on Matthew) *saw Him.*—Not coming into the house, which is improbable; but as observers of the feast, after which they came forward towards the disciples coming out.

DOCTRINAL REFLECTIONS.

1. See on the parallels of Matthew and Luke.

2. The offence taken at our Lord's table-fellowship with pub-

licans and sinners has significance, first, in respect to Church principles as against Donatism and Novatianism; and, secondly, in relation to the true idea of communion as against Confessionalism; and, thirdly, in favour of Christian and social intercourse in opposition to the narrowness of Pietism.

HOMILETICAL HINTS.

1. See on Matthew.—The multitude of the needy people gave the Lord occasion to summon helpers to Himself.—Levi (Matthew) better than his report: a warning sign against all premature condemnation of our neighbour.—How different is the glance of our Lord's eyes into the world from that of the Pharisees' eyes!—Christ in the house of publicans and sinners an offence to the Pharisee; Christ in the house of the Pharisee was not strange and repulsive to sinners (the woman, Luke vii. 37): 1. Historical; 2. typical.—The feast in which Christ is a guest.—The feasts in which Christ was a guest, all-saving and decisive for souls.—The slavish dread with which our Lord's enemies come to attack His disciples.—The attempt of His enemies to turn away His disciples from the Lord.—The narrative of the gradual boldness of our Lord's opponents: 1. The features of its development; 2. its symbolical character.—The mission of Christ a Gospel for sinners, who are in evil case: 1. For them with full assurance; 2. for these pre-eminently, and before those who think themselves sound; 3. for them in contradistinction to the others.—Jesus come for all, according to the law that He has come only for the sick.—The feast of Christ an expression of His Gospel.—The feast of a Christian an expression of his Christian vocation.—How this history stands in full harmony with Ps. i. 1.

Starcke, Quesnel: Grace draws Matthew from the love of gold, and makes of him an apostle; the love of gold drew Judas away from Christ and his apostleship.—*Hedinger:* As soon as God is revealed in thee, take no long counsel with flesh and blood.—Jesus receiveth sinners.—A converted man should bring all his acquaintance to God, and take care for their salvation.—These are shameful enemies of the truth, who put on the guise of godliness but deny its power.—*Quesnel:* He who has not love cannot understand what another may do in care for his neighbour's salvation.—Be patient, and slow to judgment, 1 Cor. iv. 3.—That in which the children of God find their joy and blessedness is hateful to the wicked.—The more a man thinks himself righteous, the further does he remove

himself from Christ.—Jesus calls to repentance.—We must bring into the pastoral work a heart filled with true sympathy with the wretched, and with Jesus the Physician.

Gerlach: Every invitation to a feast was for Jesus an occasion for issuing His invitation to the heavenly feast.—*Lisco:* Jesus the *one* Physician for *all.*—*Schleiermacher:* The Pharisees a pure counterpart of the publicans.—The calling to repentance (that is, to change of mind) the essence of the work of Christ.—He describes them (the Pharisees) as they described themselves; but in such a manner that they could not but see that He thought quite differently concerning them (irony).—And we should always, in our friendly social life, have spiritual things in view.

Third Conflict.—The Fasting of John's Disciples and of the Pharisees. (Vers. 18–22.)

Parallels: Mark ix. 14–17; Luke v. 33–39.

18 And the disciples of John and of the Pharisees used to fast: and they come and say unto Him, Why do the disciples of John and of the Pharisees fast, but Thy disciples fast not? 19 And Jesus said unto them, Can the children of the bride-chamber fast while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. 20 But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days. 21 No man also seweth a piece of new cloth on an old garment; else the new piece that filled it up taketh away from the old, and the rent is made worse. 22 And no man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

Ver. 18. The reading of the Rec., *οἱ τῶν Φαρισαίων*, is not supported.

Ver. 20. Rec.: *ἐν ἐκείναις ταῖς ἡμέραις*, is an emendation.

Ver. 21. We follow the reading: *αἴρει ἀπ' αὐτοῦ τὸ πλήρωμα τὸ καινὸν τοῦ παλαιοῦ.*

Ver. 22. The Present is more vivid than Lachmann's Future, *ῥήξει*, B.C.D.

Ver. 22. The addition "new," *ὁ νέος*, is from Luke v. 37.

CRITICAL NOTES.

1. See on the parallels of Matt. and Luke.—The offence at Christ's meal with Levi, as it might represent similar meals, was twofold: 1. As an eating with publicans and sinners; 2. as the opposite of fasting. In the former view the Pharisees took umbrage; in the latter, the disciples of John,—the Pharisees also joining them. This offence was a point in which the legal Pharisees and the ascetic disciples of John, as spiritually related, might meet.

2. *Used to fast:* ἦσαν νηστεύοντες.—Meyer: They were then in the act of fasting. It may be easily supposed that the imprisonment of John would give occasion to his disciples, and with them to many of the Pharisees, for an extraordinary fast (see art. "fasten" in Winer). An ordinary legal season of fasting is not meant; for Christ and His disciples would not have neglected or outraged that. But if an extraordinary fast, occasioned by the Baptist's imprisonment or by any other cause, formed the primary reason of this question, yet we think that the participle is to be taken as emphatic, according to the parallels in Matthew (νηστεύουσι πολλά) and Luke (νηστεύουσι πυκνά).

3. *And they come.*—Of course only some, as representing the mind of all (Weisse); not necessarily all, as Meyer thinks. The combination of both parties on this point does not exclude the prominence of John's disciples, according to Matthew.

4. *In those days.*—Emphatically, in those dark days.

5. *Else the new piece that filled it up taketh away from the old, and the rent is made worse.*—The new piece is rent away from the old: the most approved reading is also the most expressive. The inappropriate and disproportionate is again made emphatic by the antithesis.

DOCTRINAL REFLECTIONS.

1. See on the parallels.

2. Compare the word concerning fasting, Matt. vi. 16. We may distinguish: 1. Legal-symbolical fasting (Lev. xvi. 29, xxiii. 27); 2. personal, real fasting—Moses (Ex. xxiv. 18), Elias (1 Kings xix. 8), Christ (Matt. iv.); 3. ascetic, penance fasting (the Baptist); 4. hypocritical fasting (Isa. lviii. 3, 4), which may easily combine with 1 and 3. Fasting generally is the ascetic symbolical exercise of real renunciation of the world, in which all true fasting is fulfilled.

3. Application of the two parables concerning old garments and old bottles to the history of Ebionitism, of the interim in the Reformation age, and of analogous incongruities in the present day.

4. The meal of Christ everywhere a sacred, spiritual feast.

HOMILETICAL HINTS.

How often do sincere legal souls suffer themselves to be led away by traditionalists into an assault upon the freedom of the Gospel!—The greatest danger of the *weak* brethren (Rom. xiv. 1, 15), that they fall under the bondage of *false* brethren (2 Cor. xi. 26; Gal.

ii. 4), and thus become separated from the peace of the Gospel.—*Wrong* alliances of Christians in the Church lead to *wrong* alliances of ecclesiastical things, even in opposition to the *right* alliances of both.—Openness a characteristic of John's disciples as of their master: they apply themselves, as later the Baptist did, with their offence to Christ Himself.—Yet they are infected with the policy of the Pharisees; for they ask, Why fast *Thy disciples* not? (see on Matthew).—Christ at once the Physician and the Bridegroom: 1. The Bridegroom as the Physician; 2. the Physician as the Bridegroom. Or, Christ is the supreme festal end, and the only means of salvation, in the kingdom of God: 1. He is the means of healing, while He calls souls to the participation of His blessedness; 2. He is the Prince of the blessed kingdom in the midst of His redeemed. —We should think, on our feast-day, of our coming fast-day.—Even in the greatness of His fast, Christ with His disciples leaves far behind Him all the severe penitents of the old theocracy.—The secret fasting of Christians; or, the great, silent, and festal renunciation of the world: 1. Its form; 2. its reason, the reconciliation of the world; 3. its goal, the glorification of the world.

Starcke: It is a pharisaic and very common evil, that men are very much more troubled about setting others right in their living than about directing their own.—*Quesnel:* The busybody begins by talking about others, and comes afterwards to himself, but makes the best of his own case, 1 Tim. iv. 8.—*Cramer:* Fasting is good; but to make a merit of it, or even to burden the conscience with it, is opposed to Christian freedom.—It is spiritual pride when, in matters which God has left to our freedom, people desire that others should regulate their piety by their rules.—The fasting of a penitent does not consist only in abstinence from food, but in abstinence also from all the pleasures and all the occasions of sin, Joel ii. 12.—Where Jesus is the Bridegroom of the soul, there is joy and refreshment; where He is not, there is mourning and grief of heart.—*Canstein:* The right measures of pacification in religion are those in which truth and sincerity are consulted.—*Majus:* The nakedness of sin cannot be covered with old traditions.

Gerlach: Jesus terms Himself the Bridegroom of His Church. —Longing for the Bridegroom is the feeling of the Church, when He is away; bridal love and delight, when He is present again.—*Braune:* It is a special temptation to well-meaning souls, not quite reconciled to Christ, His doctrine, His discipline, His life, His Church, when evil-minded cavillers light upon them.—The disciples

of Jesus a wedding company.—In all Christians there is more or less interchange of cheerful joy and gloomy sorrow, although the joyous temper when the Lord is near predominates.—New wine, new bottles.—*Schleiermacher:* How Jesus would have us understand and treat the great new period which He came to bring in.—Thus the Redeemer compares Himself with John, Matt. xi. 18 seq.—That time: the interval of uncertainty concerning the further course of the divine economy for man's salvation.—The old garment: He would thereby intimate that it was by no means lawful to cut up and divide the spiritual power with which He was furnished by God that He might communicate it to men, in order to repair and set in order again that which was obsolete and effete.—In our joyous fellowship with the Lord, let us preserve the happiness which He declares to be the prerogative of His people.—*Gossner:* They have now once more discovered something. Envy looks at and judges only others, without caring about correcting itself. Another failing of the Pharisees was, that they required all pious people to measure according to their standard, and adopt their usages. The third error was, that they began to speak about others, in order that they might come to themselves, and exalt their own reputation at the expense of others.

Fourth Conflict.—The Ears of Corn on the Sabbath; the Son of Man and Lord of the Sabbath. (Vers. 23–28.)

Parallels: Matt. xii. 1–8; Luke vi. 1–5.

23 And it came to pass, that He went through the corn-fields on the Sabbath-day; and His disciples began, as they went, to pluck the ears of corn. 24 And the Pharisees said unto Him, Behold, why do they on the Sabbath-day that which is not lawful? 25 And He said unto them, Have ye never read what David did, when he had need, and was an hungered, he, and they that were with him? 26 How he went into the house of God, in the days of Abiathar the high priest, and did eat the shew-bread, which is not lawful to eat but for the priests, and gave also to them which were with him? 27 And He said unto them, The Sabbath was made for man, and not man for the Sabbath: 28 Therefore the Son of man is Lord also of the Sabbath.

Ver. 26. "Under Abiathar the high priest" is wanting in D.; omitted on account of the historical difficulty.

CRITICAL NOTES.

1. See on the parallels of Matthew and Luke.—In regard to the time, it is to be observed that this event belongs to a later section of the life of Jesus (after He had returned from the Feast of Purim

in 782), when persecution took a decided form against Him. The same holds good of the healing of the man with a withered hand. But the motive of Mark in inserting the matter here, was evidently to connect appropriate facts. The first offence and the first conflict referred to the forgiveness of sins, which Christ uttered, and which was alleged against Him as a blasphemous invasion of the rights of God, meaning especially the rights of the priests; the second offence was the intercourse of Christ with publicans and sinners; the third, the opposition of His festal, social companionship to the ascetic and pharisaic fasts,—on which then follows in our narrative the account of the offence taken at the freer position which He and His disciples assumed towards the Sabbath.

2. *Went through the corn-fields.*—The παραπορεύεσθαι marks the circumstance that He opened His way right and left through the overhanging ears; whereas the disciples began to make their path by plucking and rubbing these ears. Thus does Meyer explain, and doubtless rightly, the ὁδὸν ποιεῖν τίλλοντες τοὺς στάχυας. It is true that Mark says nothing directly about eating; but that is to be taken for granted in any rational rubbing of the ears, and is further manifest from the Lord's justification of them, appealing to the fact of David having eaten the shew-bread. According to Meyer, the allusion to the history of David aimed only to vindicate the rubbing of the ears as an act of necessity; and he thinks that the unessential circumstance of the shew-bread having been eaten, led to the insertion into the other Gospels of the tradition concerning eating the ears. This needs no refutation. It is impossible to make the rubbing corn in their hands, in order to clear the way, into an act of sheer necessity, such as eating the shew-bread was. In fact, Mark takes pleasure in presenting a vivid picture of everything. He here tells us how the disciples attained two objects by one and the same act. The less of the two, making a way, occupied his mind merely as the counterpart of Jesus' πορεύεσθαι in another manner; and the suggestion of plucking the ears was quite enough to denote synecdochically the eating them also.

3. *Why do they on the Sabbath-day that which is not lawful?*—Meyer tries to establish this difference between the other Evangelists and Mark, that he makes the Pharisees ask, Why do they on the Sabbath-day something that is already forbidden in itself? But in that case Jesus would have replied only to the first and less important part of their accusation. But if we regard their words as a question of surprise, abruptly asked, and as it were answered by

themselves, the harmony of the accounts is sufficiently established. For the Sabbath traditions of the Rabbins, consult Braune. "It was not a journey, being only a walk through a bypath; 2800 ells distance from the town were permitted by the law."—"To pluck and rub with the hand ears from the field of a man's neighbour, was allowed; Moses forbade only the sickle (Deut. xxiii. 25). But the matter belonged to the thirty-nine chief classes (fathers), each of which had its subdivisions (daughters), in which the works forbidden on the Sabbath were enumerated. This was their hypocritical way, to make of trifling things matters of sin and vexation to the conscience."

4. *In the days of Abiathar the high priest.*—According to 1 Sam. xxi. 1, Ahimelech was the high priest who gave David the shewbread (Joseph. Antiq. vi. 12, 6). His son Abiathar succeeded him, who was David's friend (1 Sam. xxii. 20; 1 Kings i. 7). Moreover, in 2 Sam. viii. 17 Ahimelech is inversely called the son of Abiathar. So also in 1 Chron. xxiv. 6 and 31. Hence it was early supposed that the father and son had both names (Euth. Zig.), or that the son was the *vicarius* of his father (Grotius); while some have proposed to modify the meaning of the ἐπί (under Abiathar). Later expositors, on the other hand, have assumed that the names have been interchanged; but to insist, with Meyer, upon this view, appears to us hypercritical and arbitrary, when we remember that in Ex. ii. 18 the same father-in-law of Moses is once called Raguel and then Jethro, and especially that Jewish tradition was possessed of many supplements of the holy narrative, as appears from the discourse of Stephen (Acts vii.), and the allusion to the Egyptian magicians, 2 Tim. iii. 8. Here the Old Testament itself gave occasion to supplementary tradition, and the scriptural knowledge of the time incorporated and used it. Moreover, it is to be assumed that the priest's son Abiathar stood in a nearer relation to David, which made the unusual proceeding more explicable. The tabernacle was then at Nob.

5. *Therefore the Son of man is Lord.*—The Son of man, and not merely as man (Grotius); not, however, the Messiah in the official sense, but the Son of man in His inviolable holiness, and in His mysterious dignity (intimated in Daniel) as the Holy Child and Head of humanity appearing in the name of God.—*Lord* over the Sabbath; that is, administrating and ruling over it in its New Testament fulfilment and freedom (comp. Meyer).

6. A clause is found appended to Luke in many codd.: "The

same day Jesus saw one working on the Sabbath, and said unto him, "Man, if thou knowest what thou doest, thou art happy; if thou knowest not, thou art accursed." This historically questionable saying has been placed by some in the same traditional category with the words, "To give is more blessed than to receive," Acts xx. 35. See Meyer and Braune.

DOCTRINAL REFLECTIONS.

1. See on the parallels.—For the Jewish Sabbath and the Sabbath ordinances, consult the article in Winer. First, the opponents of Jesus thought that He sinned against sound doctrine; then they went further, and urged objections against His free treatment of discipline and pious usages; but now, finally, they would allege that He, in the person of His disciples, sinned against the decalogue, and against one of its most sacred commandments, that concerning the Sabbath. And if at first their exasperation against Him was only an internal matter, they now directly attack Himself in the persons of His disciples, as appears without any disguise in the history that follows in the text.

2. Christ, even in the silent corn-field, is not safe from the plots of His enemies.—The different manner in which Jesus and His disciples made their respective ways through the field.

3. Abiathar = Ahimelech; or, the freer relation of the New Testament believers to the Old Testament. For the shew-bread, consult the article in Winer, as well as the various writings of Bähr, Kurtz, Hengstenberg, Sartorius, etc., on Old Testament Symbolism.

4. The Sabbath for man, not man for the Sabbath.—The spirit of traditionalism and fanaticism perfectly inverts the ordinances of the kingdom of God; making the means the end, and the end the means.

5. The Son of man the Lord; or the roots of the supremacy and dignity of Christ which are found in the relation of His sacred human nature to mankind. The Son of man, the Lord in all aspects and on all sides; therefore Lord of the Sabbath.—But the Lord is a ruler, administrator, and fulfiller of His ordinances; not the abolisher of them.

HOMILETICAL HINTS.

The Lord's patience in making His way, and in abstaining, as contrasted with the conduct of His disciples.—Christ in the field among the ears of corn, a noble figure.—The blessing of nature and

the blessing of grace in their unity.—The first tokens of the coming freedom of the disciples in its significance; or, Christian freedom a child of need and justification felt in the spirit of Christ.—The peculiar need of the moment pointing to the means of help for ever: 1. The failing way; the lacking bread; the idea that one need might be removed by the other. 2. The significance of this fact for the spiritual relations of the kingdom of God.—To make a way for the Lord the best means of nourishment for His disciples.—The Pharisees everywhere like a shadow of the free Gospel.—Man himself the oldest divine institution, and what follows from it: 1. Nothing in favour of the arbitrary treatment of divine institutions; 2. but much in favour of free dealing with human traditions.—The kingdom of heaven is pre-eminently a kingdom of personal life or of love.—The Sabbath for man; that is, 1. its law is for the life of the soul, 2. its rest is for devotion, 3. the ordinance for salvation.—The Sabbath for man, and therefore for his eternal Sabbath; and this also was made for man, as man for it.

Starcke, Quesnel: Christ never performed miracles to feed Himself and His disciples in their hunger; in order to teach them that they should never without necessity seek extraordinary ways, and that their neighbours' need should press on their hearts more than their own.—Jesus hungers, while His disciples eat; and thereby shows that a teacher, ruler, and leader should be more perfect than his disciples.—*Osiander:* We should learn to suffer need with Christ, and to abound with Christ.—*Quesnel:* The pride of the Pharisaic nature drives a man to make himself a judge of others, and to demand of them an account of all they do.—*Canstein:* God's will is that we should diligently read the books of the Old Testament, and set them before the people; that we may derive thence teaching and example.—*Majus:* All errors must be refuted out of Holy Writ.—*Quesnel:* The usages and ordinances of religion should have for their object the glory of God and the profit of men.—The true Sabbath festival.—Believers are with Christ and through Christ lords of the Sabbath, that they may use it for their own and their neighbours' necessities.

Lisco: The highest end is man himself. The whole law was only the means for the education of men, whom God keeps thus under external discipline until the law is inwardly and spiritually apprehended and obeyed. But believers adapt themselves, in the spirit of love, to all outward ordinances (although, of course, in the spirit of the Lord).—Gerlach adds: To all outward ordinances that

assist the need of the Christian Church.—Every arbitrary violation of legal discipline, without the justification of the spirit of grace and love in Christ, is a heavy sin.—Only the spirit of adoption makes free from the yoke of the law.—*Braune:* As David was pitilessly persecuted by Saul, so were the disciples by the Pharisees.—Men are to find rest and refreshment in holy days, but not to suffer hunger and distress.—There is no law given to the righteous; and where the Spirit of the Lord is, there is liberty.—*Schleiermacher:* The Redeemer might have more easily vindicated Himself had He referred to the words of the law, Deut. xxiii. 24, etc.; but He aimed at something higher, to show that all such laws were subjected to a higher spiritual law (the example of David).—The Son of man Lord of the Sabbath; the Redeemer is the measure of all; the question must be, whether a thing is according to His mind and of advantage to His kingdom.—*Bauer:* The Lord of the Sabbath has given to every believing mind a Sabbath-law, for its direction and not for its trouble: Thou shalt worship God in spirit and in truth.

Fifth Conflict.—Healing of the Withered Hand on the Sabbath. The Traditionalists hardened into purposes of Murder. Withdrawal of Jesus to the Sea. (CHAP. iii. 1–12.)

Parallels: Matt. xii. 9–21; Luke vi. 6–11, vers. 17–19.

1 And He entered again into the synagogue; and there was a man there
which had a withered hand. 2 And they watched Him, whether He would heal
him on the Sabbath-day; that they might accuse Him. 3 And He saith unto
the man which had the withered hand, Stand forth. 4 And He saith unto
them, Is it lawful to do good on the Sabbath-days, or to do evil? to save life,
or to kill? But they held their peace. 5 And when He had looked round about
on them with anger, being grieved for the hardness of their hearts, He saith unto
the man, Stretch forth thine hand. And he stretched it out: and his hand was
restored whole as the other. 6 And the Pharisees went forth, and straightway
took counsel with the Herodians against Him, how they might destroy Him.
7 But Jesus withdrew Himself with His disciples to the sea: and a great multi-
tude from Galilee followed Him, and from Judea, 8 And from Jerusalem, and
from Idumea, and from beyond Jordan; and they about Tyre and Sidon, a great
multitude, when they had heard what great things He did, came unto Him. 9
And He spake to His disciples, that a small ship should wait on Him because of
the multitude, lest they should throng Him: 10 For He had healed many; in-
somuch that they pressed upon Him for to touch Him, as many as had plagues.
11 And unclean spirits, when they saw Him, fell down before Him, and cried,
saying, Thou art the Son of God. 12 And He straitly charged them that they
should not make Him known.

Ver. 5. "Whole as the other" wanting in the most important codd. Probably brought over from Matt. xii. 13.

Ver. 7. Εἰς, after D.P., Lachm., Tisch.; stronger than the πρός.

CRITICAL NOTES.

1. See on the parallels.—The narrative of Mark is here particularly vivid and pictorial. He places the scene actually before us, giving his relation very much in the Present tense. Like Matthew, he regards the incident in the light of an important turning-point. But he omits the parabolic word concerning the sheep fallen into a pit.

2. *And He entered again.*—According to Luke, this occurred eight days later, on the Sabbath which immediately followed the Sabbath of the previous narrative. By the side of the reading εἰς τὴν συναγωγήν, Cod. D. places the reading εἰς συν., into a synagogue: probably an exegetical hint that it was not the same synagogue as before. But the expression, "*into the* synagogue," does not designate of itself any definite synagogue. It has, however, this advantage, that it marks the fact of Jesus having gone into the synagogue again, in spite of all the machinations of the Pharisees and scribes.

3. *Stand forth.*—Meyer: "Up! into the midst!"

4. *To do good.*—The ἀγαθοποιῆσαι and κακοποιῆσαι may be taken generally, *to do good* and *to do evil;* or, more concretely, *to benefit* and *to injure.* Erasmus, De Wette, and others, take it in the latter sense; Meyer, in the former, and Matthew decides us for this. The question of Jesus, that is, was an answer to their question, May a man heal on the Sabbath? This question Jesus answers by an impregnable principle; as appears also from the words, It is lawful to do good, to perform a good act, on the Sabbath-day (καλῶς ποιεῖν).

5. *To save a life.*—The antithesis of *doing good* and *doing evil* now receives its concrete force, to *benefit* or to *injure,* and thereby its application to the present case.

6. *With anger.*—Mark gives vivid prominence to the indignation of Jesus. With a glance of displeasure and discomposure He looked round upon the assembly of men who were hardening their hearts before His eyes, as they could not refute or resist His vindication of the right of healing by reference to the destination of the Sabbath.

7. *Grieved,* συλλυπούμενος.—The συν establishes Meyer's translation, "feeling compassion for."

8. *With the Herodians.*—Compare on Matthew. De Wette, without reason, thinks that the Herodians have been by error introduced here out of Matt. xxii. 16. Tiberias in Galilee was a place of residence for the Herodians, that is, the Herodian-political party; and the time had come when they began to take part in the persecution of the Lord. But it marks a great advance in the enmity of the Pharisees, that they, who had before leagued themselves with the disciples of John for the sake of gathering weight against Christ, now entered into fellowship with the Herodians, whom in reality they hated, in order to destroy Him whom they hated still more by machinations behind His back.

9. *How they might destroy Him.*—Thus the Galilean conflicts had in rapid process reached their conclusion.

10. *To the sea.*—Not merely to the coast. The life on the sea, in the ship which was now His chief place of instruction in opposition to the synagogue, and which more than once served Him for a transient retreat to the opposite bank, here had its commencement. Matthew also had made this turning-point prominent. But in Mark it is plainly enough characterized as a withdrawal of Christ from His customary work in the synagogue to the ship.

11. *And a great multitude.*—The great crowds who heard the ship-discourses of Jesus were formed of two main masses, who are distinguished by *ἠκολούθησαν* and *ἦλθον πρὸς αὐτόν.* Thus, after the words "followed Him," we must, with Griesbach, and De Wette, and Meyer, place a period. The Jews from Galilee followed Him. The strangers from other parts came to Him. The following does not merely indicate external following; it includes a moral element also. In the conflict between Jesus and the Pharisees, they held with Jesus. It was the beginning of a specific discipleship, from which indeed most afterwards receded, but from which the germ of the Galilean believers was afterwards developed. The remaining multitude testifies the extent of the fame of Jesus; but we must also take into account the Jewish traffic, and the commercial way through Capernaum, which attracted multitudes in that direction. The description of the crowd brings them from all parts.—*They about Tyre and Sidon* are the Jews of that district. We quote the good remark of Meyer: "Observe the different position of *πλῆθος* in ver. 7 and ver. 8. In the one, the *greatness* of the mass of people is prominent; in the other, the idea of the mass itself is presented;" or rather their coming from all distances. With the followers, the most important thing was, that it was a great multitude; with the crowds coming,

it was that they came from all parts, and from all distances. Compare Luke vi. 17; Matt. xii. 15. Moreover, we must remark that the concourse of people round Jesus stood in a reciprocal relation to His excitement and His breach with the Pharisees. The time had now come when the people began to display an inclination to make a political party in His favour, and to exalt Him into a king. And on this account, also, He was constrained to withdraw from the people, now to this and now to the other side of the lake, in the ship that was provided. Comp. Mark iv. 1 seq.; John vi. 15. We must bear in mind the tendency of the vigorous and brave Galilean people to insurrection and uproar, ch. iv. 24, 25.

12. *And from Idumea.*—John Hyrcanus had brought the Idumeans by violence to embrace the Jewish faith. There were possibly some of that people by this time who voluntarily adhered to it, notwithstanding that unholy violence. But the words may refer to Jews who had been dispersed so far as Idumea and Arabia.

13. *A small ship should wait on Him.*—The immediate object was that the people should not throng Him. But this does not exclude the ulterior purpose, of having a freer position in the ship, and retreating often to the other shore.

14. *Insomuch that they pressed upon Him.*—The reason of the thronging before. It was not merely the pressure of a vast listening multitude towards the central speaker; it was rather the intenser earnestness of many who were urged by their desire to touch Him for their cure.

15. *Unclean spirits.*—That is, demons, who identified themselves with these.

16. *That they should not make Him known.*—That is, as the Messiah.

DOCTRINAL REFLECTIONS.

1. See on the parallels.—The Pharisees now seek to involve the Lord Himself in the charge of Sabbath desecration. The present case seemed to differ from the former in this, that the healing of the withered hand was a matter that might have been postponed. And it did not appear to be one of those urgent works of necessity which even the Pharisees permitted themselves to do. On the other hand, the Lord declares the work of compassionate love, or doing good generally, to be of itself always urgent; and the thought is further involved, that sickness does not tarry at a stand, but that there is a continual sinking into deeper danger and need.

2. On the previous Sabbath a work of necessity was justified and established; on the present, the Lord justifies and establishes a work of love. The Christian glorification of the Sabbath into the Lord's day assumes two aspects: 1. The *ethical law* of the day of rest is, with the other laws of the decalogue, transformed into an *ethical principle* for the Christian social world, especially the State. 2. The divine law, and the human tradition, of the festival become now the Incarnate Lord's creation and institution of the Sunday. The Sabbath was the end of the old world,—a figure of its rest in death after its labour under the law. The Sunday was the beginning of the new world,—a figure of the rising to a new life, which began with the resurrection of Christ. The former was the close of a week of labour which had passed in restless activity, like the days' works of creation; the latter was the beginning of a festal week, the works of which should be performed in the joyful light of the Spirit and of love. On the historical and general relations of the day, consult Hengstenberg's treatise (Berlin, 1852). Compare also the writings of Rücker, Liebetrut, Oschwald, Wilhelmi, and others.

3. Christ the personal fulfilment and manifestation of the law in glorified form, and thus also of the Sabbath. The source and the founder of the day; Himself the Sun of the Christian Sunday.

4. The Pharisees and the Herodians. "Hierarchs and despots are necessary to each other." F. v. Bander.

HOMILETICAL HINTS.

See the parallels.—The Lord's Sabbath work: saving life and the soul; the traditionalists' Sabbath work: destroying life (that of the Messiah Himself).—The needy and wretched in the synagogue; or, the school of the law cannot save and heal.—The envious glance of the spy in the sanctuary; or, how carnal zeal does not look up to the Lord, but sideways at what others are doing.—Christ performs the glorious work of heaven in the midst of the dark contentions of those who harden themselves in unbelief: standing alone as Saviour with His faithful few.—The Lord's glance in the world is a looking *around* in indignation, or a looking *upon* in love.—The hardening of His enemies under the very eye of Christ.—Christ is to some a savour of life unto life; to others, a savour of death unto death.—As the paralytic, who could not move, took the boldest course through faith (over the roof); so the man with the withered hand learns by faith to come forward and stretch out his hand in spite of the mightiest enemies of faith.—As it was divinely

great to work wonders in the midst of this envious circle of enemies, so it was humanly great to maintain faith in such a circle.—The old and new connection between need and the boldness of faith.—The leagues between carnal religious zeal and secular power against Christ (Pharisees and Herodians).—The transference of Christ's preaching from the synagogue to the ship, in its significance; or, God's word is not bound.—The thronging of the people round the Lord, in its various aspects: 1. A confused impulse to seek help, confused by a craving for the miraculous in that help; 2. an act of homage to the Prince of life: at Calvary a band of deadly enemies, who cast Him out as if He had been the great enemy of man and destroyer of the people.—How men have ever sought to change the pastoral office, and preaching of the Gospel of Christ for the good of souls, into an office of external acts and helps (changing the spiritual Messiah into a worldly one).—Christ must often withdraw Himself, not only from His enemies, but also from His friends, in order to maintain the spirituality and freedom of His vocation.—It is beyond all important that we should accept Christ as the Physician of souls; for the redemption of the soul is now, the resurrection of the body at the last day.—The earthly mind would fain invert this order.—The ship of the Church must save Christianity from intermingling with the politics of the world.—How often did Jesus retreat before the disposition of the people to proclaim Him as a Messiah in the carnal sense!—The crying demons mislead the people.—The infinitely discordant mixture of dispositions and characters in an excited mass of people.—The test of right coming to Jesus: 1. A coming to Him alone, not only with, but also in spite of, the multitude; 2. a being alone with Him, whether among many or few; 3. a remaining alone with Him, and entering through Him into the fellowship of the saved.—The confession of the demons: how the Lord estimated its ambiguity and recoiled from it.—The demons first in the confession that Jesus was the Messiah, but their confession was a slavish one.—The Lord had here to do not merely with the words of truth, but with the truth of the words.—The glance of Christ's anger a prelude of the judgment; yet it was qualified by compassion.—Christ, the gentlest friend of men, will one day be a most terrible personage to many.

Starcke, Majus: The contradiction and slander of enemies should not restrain us from avowing the truth, but make us more courageous and joyful in our confession.—*Quesnel:* A miser, an unfruit-

ful Christian, a negligent ruler, a strong man that will not help, are all mere withered hands.—O avarice, how withered is thy hand!—To suck poison out of what is good, or to slander, is devilish. —Hypocrites are very urgent about ceremonies; but as it regards true discipline, they know nothing about it.—When we do what is right, we need not fear secret slanderers.—True love is not afraid of wicked men when it would do good to others.—*Canstein:* The enemies of Christ are not sincere; they have seared consciences, and backbite in secret.—*Quesnel:* There is much silence that comes from the Spirit of God, but there is also a devilish silence.—Here anger and love meet together; but the Socinians cannot, and will not, reconcile these.—The passions of Christ are a great mystery. —*Majus:* Divine zeal against sin must be connected with love, with tender compassion towards the sinner.—*Quesnel:* What is an envious heart? It poisons everything, and extracts poison from everything.—When Jesus is persecuted or forsaken of all, there is yet a little company of the faithful who follow Him.—*Osiander:* The more fiercely the Gospel of Christ is persecuted, the more surely and widely it is diffused.—The hearing about Christ is not saving of itself; it must lead the soul to Himself.—*Quesnel:* True love makes no difference among men, but does good to all, even to those who come with excitement and at an unseasonable time.—Christ would receive no testimony from lying spirits.

Gerlach: The Sabbath was to remind us of, and introduce us into, that rest which God enjoyed when He contemplated the creatures happy in Himself after creation was finished, that into which redeemed men shall again enter at the finishing of the new creation.—This rest is not the rest of death, but the highest life; and to spread abroad life and blessedness in the spirit of love, is the proper business of the Sabbath.—*Lisco:* Herod's servants are his dependants. (This is true; for the dependants of an absolute despot can only be his servants.)—*Braune:* That the Sabbath would not tolerate what might be postponed, was a law to them: he that had the withered hand was not in deadly danger, and his cure might as well take place the next day. Jesus penetrated their thoughts.—Jesus established, that the not doing good was equivalent to the doing of evil; the sin of omission as bad as the sin of commission.—Their mouth was stopped, but their heart was not emptied of envy and malice.—Jesus' glance: the enemy of sin, the friend of the sinner.—The withered hand, 1 Kings xiii. 4.—Instead of joining the tempted Saviour, they made a compact with

their deadliest enemies, the dependants of Herod; and instead of sanctifying the Sabbath by doing good and preserving life, they engaged in plans to put to death the Lord of the Sabbath and of life.—The hatred which Jesus encountered was already an earnest of His death; and the multitude of the people coming to Him from Gentile lands was already an earnest of the blessing of His death.—The praise of the Holy One cannot issue from unholy lips and an unclean spirit.—*Beda:* Jesus had victoriously defended His disciples from the charge of violating the Sabbath; but the Pharisees were all the more vehement in involving Him, the Master Himself, in the same condemnation.—*Chrysostom:* Jesus places the unhappy man in the midst of the assembly, that his appearance might excite compassion, and his healing shame the wickedness of the enemies.—*Schleiermacher:* What good thing we have to do, we must set about doing at once.—These (the Pharisees) confederated with the officials of Herod against Him; those in Jerusalem brought the affairs of the Redeemer before the Roman governor.—We see how one party stood in need of the other in order to accomplish that which was in each party a foul wrong, though there was something at the bottom like a dependence upon what they thought was the law of God.—How many examples of a similar kind in the history of the Christian Church!—(The withdrawal to the sea.) Here also He remained in the way of His vocation, and retreated from them without neglecting His mission.—(The cry of the demons.) The Redeemer would not that any faith in Him should arise which had not the right foundation.—*Gossner:* The Saviour can be severe; but He is grieved that He must be angry.—*Bauer:* The Pharisees were silent. The eye of the Lord rested upon them, but none of the Pharisees could stand that glance.—They kept angry silence, like that which precedes the storm.

FIFTH SECTION.

Chapter iii. 13–vi. 6.

Beginning of the conflict. The Lord providing helpers in the calling of the Apostles. (Vers. 13–19.)

Parallels: Matt. x. 1–8; Luke vi. 12–16.

13 And He goeth up into a mountain, and calleth unto Him whom He would: and they came unto Him. 14 And He ordained twelve, that they should be

with Him, and that He might send them forth to preach, 15 And to have power to heal sicknesses, and to cast out devils. 16 And Simon He surnamed Peter; 17 And James the son of Zebedee, and John the brother of James, (and He surnamed them Boanerges, which is, The sons of thunder;) 18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alpheus, and Thaddeus, and Simon the Canaanite, 19 And Judas Iscariot, which also betrayed Him: and they went into an house.

Ver. 15. "To heal" sicknesses, wanting in B.L.Δ. and others. It is omitted by Tisch., and seems a supplement from Matt. x. The omission of this makes all the more prominent the casting out of the demons, in Mark the main point.

Ver. 19. The reading καναναῖος here, as in Matt., is safe.

CRITICAL NOTES.

1. See on the parallels.—*Into a mountain.* Not "up into the mountain of that place," for the locality was the margin of the sea; but it is used in accordance with the relations of the land in Palestine, and of the phraseology concerning it: going up into a mountain, in contradistinction to abiding in the narrow vales or low strips of land. And it is to be observed that the expression is used to signify a withdrawal of the Lord, especially for solitary devotion.

2. *And calleth unto Him.*—The manner of the call is not defined, whether sending for them, or otherwise. The main point is the free choice of the Twelve out of the rest of the discipleship. Meyer supposes that Jesus made first a larger selection, and then in ver. 14 the narrower choice. But there is nothing to hinder our regarding ver. 14 as expressing the more specific end of the call, that is, the appointment and mission.

3. *And Simon He surnamed Peter.*—Some MSS. put first πρῶτον Σίμωνα; and, according to De Wette, Mark passed over the statement of Peter's call, because the change of name was to him of special moment. But we may regard the statement of Peter's call as included in the ἐπέθηκε. Thus He added, not merely to his name, but rather to his general vocation, the distinguishing name of Peter. On account of these distinguishing names, Andrew follows in the fourth rank, after the two sons of Zebedee. The solemn appendage of the name in this place does not contradict the preliminary naming of Simon, which had taken place before, John i. 42.

4. *Boanerges:* בְּנֵי רֶגֶשׁ; in Aramæan, the schwa being equivalent to *oa.* The רֶגֶשׁ, in Hebrew meaning a threatening people (Ps. lv. 15), in Syriac meant *thunder.*—That the name refers to the event mentioned in Luke ix. 54 (Calmet, Heumann, etc.), is not contra-

dicted by the supposition that it must have been a surname significant of praise, and not of blame: compare on this point the notes on Matthew. According to the ancients, the sons of Zebedee were so termed as *μεγαλοκήρυκες καὶ θεολογικώτατοι* (Theophylact, and others), because thunder is the ordinary symbol of solemn and profound utterances. We understand the expression to refer to the fiery, grand, sublime spirit, which found its utterance in correspondingly high, strong, and pregnant words. That the name was not habitually used, like the name Peter, may be explained by the fact that it was a collective one. It was distributed later, or merged in the several dignities of the first apostolical martyr, and the disciple who lay on the Lord's bosom, the last great Evangelist.

5. *Canaanite.*—Though the form of the surname has in it something startling, yet it is easily explicable by the term *ζηλωτής* in Luke, and the accompanying reading *κανανίτης*.

DOCTRINAL REFLECTIONS.

1. Compare on the parallels.—It is characteristic of Mark, that he gives prominence here to the sons of thunder. On the fiery zeal of John, compare Gerlach, S. 118. "The peculiarity of John was, as pure simplicity, so also glowing and fiery zeal; this having been at first disturbed by impure passion (ch. ix. 38; Luke ix. 54), but sanctified afterwards by inward love to Christ. His epistles contain some of the strongest passages in the New Testament. See 1 John ii. 22, 23, iii. 8; 2 John 7–11. Compare also the Seven Epistles in the Apocalypse. Church history also records many things of his sacred zeal." And then he introduces the narrative of John's hastily leaving the bath in which the heretic was found.

2. As it respects the calling of the Twelve, it must be observed that it falls into two separate crises, according to Mark, ch. iii. 13–19, and ch. vi. 7 seq. Only it is evident that the more precise characterisation of the mission in ch. vi. 7 is identical with the mission in Matt. x. 1 seq., and Luke vi. 12 seq. Hence, we assume that Mark here describes a selection of the Apostles preliminary to that mission, one that was a continuation and enlargement of the call of the four most select disciples at the Sea of Galilee, and intended primarily as a vocation to more decided discipleship and engagement in helping the Redeemer's work. Yet the more express apostolical vocation is kept in view even here, as is manifest from the very solemn account of Mark, in which he anticipates some features of the later vocation. It would appear, indeed, that the

point of time to which Mark here carries us, was even later than the proper historical epoch of the more express vocation. The motive for placing it in this connection was the fact of the commencement of the great conflict of our Lord with the unbelief of the world, as it is exhibited in this section.

3. The names of the Apostles, or their call, introduced with respect to Christ by the appointment of the Father: mediate, and yet immediate.

4. Judas specially endowed; and the doubtfulness of such special endowments in the affairs of Church and State; inasmuch as the superficial ability may easily outweigh the central character.

HOMILETICAL HINTS.

See on the parallels.—The call of Christ's servants a call from the mountain: 1. Christ stands on the mountain; 2. those called go up the mountain to Him; 3. they come down from the mountain into the world of men. See Isa. lii. 7.—The place of Jesus' prayer the birth-place of apostolical and evangelical vocation.—Fellowships and collegiate bodies in the kingdom of God: 1. In their meaning: union of the divine and the human, even here. 2. Their design: mutual supplementing and strengthening, lessening of human one-sidedness, and increase of divine power.—Casting out of devils a main branch of ecclesiastical vocation.—The variety and differences of the disciples of Jesus: an unfolding of the riches of Christ and of His kingdom.—Judas Iscariot among the Twelve an eternal sign, 1. Of the all-endeavouring love of Christ, 2. of the greatness of human depravity, 3. of the dangers of the spiritual office (or of a mere external connection with the Lord) without perfect fidelity in the spiritual life (an internal union with Him), 4. of the end of the Church (not a community of perfect saints, but of redeemed men).—Degrees in the apostolical circle, notwithstanding their unity and equality.—Even the dark power which was displayed by the last of the Twelve testified of the spiritual abilities of this company, over which Jesus reigned in kingly majesty.—"Who betrayed Him:" the called Apostle a denounced traitor.

Starcke: The choice of a pastor should be entered upon with prayer, Acts i. 24.—He who would be fit for the work of the Lord must first be much with the Lord.—*Quesnel:* Spiritual pastors make up, with Christ the chief Pastor, only one Priest; His priesthood in the preaching of the Gospel being continued, diffused, and perfected, 1 Pet. ii. 9.—The Lord gives the word to the great host of

the Evangelists.—They who take their ease when they are placed in office, often become brethren of Judas.—It is a miserable delusion to repose in a legitimate call, while negligent of fidelity and diligence in discharging its functions.—Not all the names of Christians are written in heaven, though they may stand recorded in the books of the Church below.

Gossner: He who would be a witness for Christ and His Gospel, must be much with Him, and by constant communion have learned to know Him.—How will they stand before Him, who learn what they have to say by heart, stand up, and only declaim, or read it off! —*Bauer:* The death-roll of the Twelve Apostles itself a sermon.

1. *Conflict of Jesus with the blaspheming Unbelief of His Enemies, and His Triumph over Human Wisdom.* (CHAP. iii. 20–30.)—2. *His Conflict with the well-meaning Unbelief of His Friends; Triumph over Devilish Malice and Human Policy.* (VERS. 20, 21, and VERS. 31–35.)

Parallels: Matt. xii. 22–50; Luke viii. 19–21, xi. 14–26.

20 And the multitude cometh together again, so that they could not so much as eat bread. 21 And when His friends heard of it, they went out to lay hold on Him: for they said, He is beside Himself. 22 And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth He out devils. 23 And He called them unto Him, and said unto them in parables, How can Satan cast out Satan? 24 And if a kingdom be divided against itself, that kingdom cannot stand. 25 And if a house be divided against itself, that house cannot stand. 26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. 27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house. 28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: 29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: 30 Because they said, He hath an unclean spirit. 31 There came then His brethren, and His mother, and, standing without, sent unto Him, calling Him. 32 And the multitude sat about Him; and they said unto Him, Behold, Thy mother and Thy brethren without seek for Thee. 33 And He answered them, saying, Who is My mother, or My brethren? 34 And He looked round about on them which sat about Him, and said, Behold My mother and My brethren! 35 For whosoever shall do the will of God, the same is My brother, and My sister, and mother.

Ver. 28. The words τοῖς υἱοῖς come first in the best codd.; and so they are placed in Griesb., Lach., Tisch. The ὅσα, instead of ὅσας, after preponderating authorities.

Ver. 29. The reading ἔνοχός ἐστιν αἰωνίου ἁμαρτήματος, B.L.Δ., and others, is accepted by Griesb., Lachm., and Tisch. The readings κρίσεως and κολάσεως

seem to have been explanatory paraphrases of this strong and pregnant expression.

Ver. 32. His mother and His brethren. More firm than the order in the Rec., His brethren and His mother. Meyer holds to this last, thinking that the mother was afterwards put first on account of her rank, and the parallels in Matthew and Luke. It may have been the purpose to make the mother less prominent, in a case of seeming error.—The order is περὶ αὐτὸν ὄχλος.—An additional clause, "and Thy sisters," has A.D.G., etc., for it; B.C.L. and many against it. Griesb., Lachm., Tisch. accept it; so De Wette and Meyer. We think the omission harder to account for than the insertion would be,—which probably had reference to ch. vi. 3.

Ver. 34. And. The καὶ is firmer than ἤ.

Ver. 35. The μου after ἀδελφή is omitted by Lachm. and Tisch., following preponderating authorities.

CRITICAL NOTES.

1. See on the parallels.

2. *And they went into an house.*—For the chronology, compare the notes on Matthew. The Evangelist's arrangement here is not according to time, but regulated by a classification of the facts. For the circumstance described, does not, as Meyer thinks, fall into the period after the return from the Sermon on the Mount, but into a later period, when Christ's work in Galilee was drawing to its close. According to Ewald, an original form of Mark might have introduced before this section the Sermon on the Mount, and the narrative of the nobleman in Capernaum. These and similar suppositions of Hilgenfeld, we have sufficiently dealt with in our introductory account of this Evangelist. Finally, it does not follow from their coming into an house, that the ensuing scene took place in that house.

3. *When His* (*friends*).—This very important trait in the evangelical narrative is peculiar to Mark. According to Bauer, Mark here represents the mother of Jesus, with His brethren, as confederate with the Pharisees. Meyer, on the contrary, shows that their opinion, ὅτι ἐξέστι, was honest error (not wickedness), and that their design was to provide for Christ's safety. But if they really had thought Him beside Himself, their care for His safety would have taken the form of an attempt forcibly to seize and detain Him. We regard the step as having been the result of fearful policy. At the crisis when Christ's breach with the powerful party of the Pharisees was decided, they sought by a fiction to remove Him from publicity and a supposed extreme danger. We may regard the adoptive brethren of Jesus as the representatives of this idea; but

it is evident that Mary also was drawn into this error of worldly policy (see the Notes on Matthew). It is quite in keeping with the character of such a policy, that these brethren soon afterwards sought to thrust Him forward, John vii. 1 seq.—The household of Jesus did not come from Nazareth to Capernaum, as Meyer supposes, but from the house of their abode in Capernaum to the place where the crowds were thronging Him. That the Pharisees would here come against Him with a public accusation, they would know very well in Capernaum.

4. *For they said.*—Themselves of course, the household of Jesus; and not, as Olshausen thinks, "it was said" by the malicious Pharisees, or, by others generally (Ewald), or by messengers (Bengel).

5. *He is beside Himself.*—Not, as Luther says, "He will be beside Himself;" but not, with Meyer, "He is mad." It is designedly ambiguous, inasmuch as the ἐξέστη may mean, in a good sense, the being for a season rapt into ecstasy by religious enthusiasm (2 Cor. v. 13), as well as, in a bad sense, the being permanently insane. In His ecstasy, He is no longer master of Himself. The involuntary, religious μαίνεσθαι is, indeed, not an Old Testament idea, but a Greek one: it was, however, current in the Jewish popular notion; and the more ambiguous it was, the better it would suit the aim of their policy. It must not be confounded, as Theophylact confounds it, with the allegation of the opponents. On the contrary, if they knew that the adversaries would say that He was raging in demoniacal possession, the politic answer was at hand, "He is indeed beside Himself, but it is in a good demoniac ecstasy." According to Meyer, this cannot be reconciled with the previous history of Mary in Matthew and Luke. The supposition of Olshausen (and Lange), that this was a moment of weakness in her life, he thinks very precarious. And Pius IX. would agree with him, though for a different reason. For the various interpretations of the passage, see Meyer. Euthym. Zigab.: Some envious ones said so. Schöttgen and Wolf: The disciples said that the people were mad. Grotius: Report said that he had fainted. Kuinoel: It was the message to come home to eat, for *maxime defatigatus est;* and so forth.

6. *An unclean spirit.*—Characterisation of Beelzebub, in opposition to the Holy Spirit.

7. *And He looked round about.*—Mark often gives prominence to the Lord's glance around. Here it is in contrast with the angry look round of ch. iii. 5.

DOCTRINAL REFLECTIONS.

1. See on the parallels.—Mark omits, among other things, to give us the immediate occasion of the main matter of the section—the healing of the demoniac. The reason that His people came out to Him as they did, seems now to have lain in the thronging of the crowds, and in the fact that there was no room to eat. However, these only furnished them with a pretext for rescuing Him from the hands of His enemies, whose designs and power they well knew. John came not eating and drinking, and they said, *He hath a devil.* Spirit-like oblivion of the body and of its nourishment, they interpreted as involuntary demoniac enthusiasm. Thus did it seem to be with the Lord at this time; and using this representation, His family went out to gain their object.

2. The choice of the Twelve was soon followed by this erring conduct of His own people towards Him, several of the Twelve being among them. These, therefore, mistook their vocation, in the same manner as Peter and the sons of Zebedee mistook theirs on another occasion. The new impulse given to the Lord's cause, and the new step it had taken, is followed by a new defeat and counter-stroke. As soon as He takes assistants to Himself, they aim to infuse earthly policy into His plans.

3. The worst manifestation of the kingdom of evil is the blasphemy with which hypocrites, unconsciously standing in the service of darkness, interpret the most glorious manifestations of the kingdom of heaven as works from below. The blasphemy against the Son of God as approximating to the blasphemy against the Holy Ghost: the most fearful display of the power of the arch-blasphemer.

4. While the pictorial vividness of the Evangelist is observable throughout the whole of the conflict which he depicts, he, however, omits the sign of Jonas, the word concerning possession by seven devils, and the like.

5. *And looking round.*—Jesus, in His conflict with His enemies and the dark kingdom which they serve, does not trust to men, but does trust to His own influence on mankind; that is, He does not confide in His own people, so far as they would dictate to Him with carnal policy as His natural family; but to His people as they trustingly hang upon His lips as His spiritual family.

6. Christ's defence becomes immediately an attack. Earnest apologetics pass over into polemics.

HOMILETICAL HINTS.

See on the parallels.—*No room to eat.* How often did the Lord, in the zeal of His vocation, forget eating and drinking and sleep!—The highest freedom of spirit and self-government are interpreted even by His people as bondage and being beside self.—How much to be reprobated is an ambiguous and feigned adoption of the notions of the enemies of truth, on the part of those who would represent the truth!—The concessions of carnal ecclesiastical policy to the unfriendly world always spring from evil.—The sound concession: the infinite forbearance with which Christ enters into the notions of His opponents to refute their assertions.—Christ exalted equally above the protection of His friends and the attacks of His foes.—Contrast between the Lord's great conflict with His opponents and His disciples' little help: 1. Contrast in temper: heroic reliance in divine truth; petty trust in human cunning. 2. Contrast in the conflict itself: simple defence and simple attack; ambiguous apology and mediation. 3. Contrast in the result: high victory; deep humiliation.—The false and the true family of Jesus: 1. The one would watch over Him and His cause, the other will be watched over by Him; 2. the one would lead Him, the other will be led by Him; 3. the one would save Him, the other will be saved by Him; 4. the one would restrain and bring Him into danger, the other will be restrained and bound by His word and Spirit.—The Lord detects and cuts asunder the bands of perilous fellowship between His people and His enemies: 1. He detects them: worldliness in religion, fear, cunning and policy; 2. He cuts them asunder by the word of severance, by warning, and by blessing.—The divine dignity of our Lord in the decisive conflicts of His kingdom: 1. As opposed to His enemies, the instruments of darkness; 2. as opposed to His family, as they are confused by the apparent danger of His cause; 3. as opposed to His Church, which hangs upon His lips with childlike simplicity, not suspecting its danger.—Christ says to His people, in the days of apparent peril to religion: My thoughts are not your thoughts; neither are My ways your ways.—Christ's defence is, in its own nature, also a victorious attack.—Blasphemy against the Spirit, eternal guilt, and therefore exposed to eternal condemnation.—The peaceful declaration of Christ that He wrought in the power of the Holy Ghost, in opposition to His blaspheming enemies, who charged Him with being possessed by a spirit of darkness and working under his influence.—Maintenance of this opposi-

tion: 1. Divine repose against devilish excitement; 2. divine forbearance against devilish hatred; 3. divine illumination against devilish self-confusion.

Starcke, Canstein: If Christ endures, the Christian Church endures.—*Zeisius:* The devil never gives up the work that his name imports,—slandering the good; nor do those who are on his side, John viii. 44.—*Quesnel:* We must strive to preserve our honourable name, so long as it is possible.—It is awful to ascribe to the devil that which comes from God. Thus God is made into Satan. —The Creator endures this blasphemy, in His patience and long-suffering, and men will endure nothing. We should be imitators of God.—Wolf does not eat wolf, nor does Satan drive out Satan. —Satan does not persecute Satan, yet Christians persecute Christians. O fearful wickedness!—Rebellion and insurrection are destructive and ruinous.—*Quesnel:* When once the devil is master of any heart, none but Jesus Christ can drive him out.—*Cramer:* Children must honour their parents; but in matters that pertain to office, and the things of God and conscience, they should not be overruled by any.—There is no carnal prerogative in the kingdom of God.—*Quesnel:* He who doeth the will of God to the end, enters into an eternal alliance with God as his Father, with Jesus Christ as his Brother, with the angels and saints as his sisters, and with the heavenly Jerusalem as his mother.—*Gerlach:* According to Mark, Jesus distinguishes general blasphemy against God from the particular blasphemy against the Holy Ghost; according to Matthew and Luke, He distinguishes from it also the blasphemy against the Son of man: in both cases there is the contrast between a revelation which has always been more external, and one which has seized the inner man with more convincing divine power.—He that doeth the will of God: He means thereby faith, which is the fount and beginning of all holy obedience.—*Braune:* We must watch over zeal, as over fire in a house. But that cold moderation which the world loves so well, is most offensive to Christ, who will spue the lukewarm out of His mouth, Rev. iii. 16. This is our Lord's official fidelity: in the presence of this blaspheming malignity, the Redeemer exhibits a simplicity, a security, a freedom from all bitterness, which must have produced a sacred impression upon all who beheld, even as upon us now.—It is in the Spirit of God that Jesus overcomes Satan.—*Schleiermacher* (on the words, *He is beside Himself*): So those have always been accounted whom God in hard times has chosen for His special instruments: it was so in the time

of the Church's Reformation, and it will always be so again when times of darkness shall return.—There have never been wanting such enemies of the truth, who have similarly sought to put another character upon that one only institute for human salvation, which can never find a substitute. But, as in the text, their efforts are always vain.—How far blind and rash zeal may lead men!—"He that gathereth not with Me, scattereth."—"He that for My sake forsaketh not father and mother, is not worthy of Me."—Christ on the cross: Behold thy son! Behold thy mother!—There will be then no conflict between our natural and spiritual relationships.—All the household must be members of the one same family.

3. *Our Lord's Conflict with the carnal Unbelief of the People by Parables, and His triumph over Human Narrowness.* (CHAP. iv. 1–34.)

Parallels: Matt. xiii. 1–23, vers. 31–35; Luke viii. 4–18.

1 And He began again to teach by the sea-side: and there was gathered unto Him a great multitude, so that He entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land. 2 And He taught them many things by parables, and said unto them in His doctrine, 3 Hearken; behold, there went out a sower to sow: 4 And it came to pass, as he sowed, some fell by the way-side, and the fowls of the air came and devoured it up. 5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: 6 But when the sun was up, it was scorched; and, because it had no root, it withered away. 7 And some fell among thorns, and the thorns grew up and choked it, and it yielded no fruit. 8 And other fell on good ground, and did yield fruit that sprang up, and increased, and brought forth, some thirty, and some sixty, and some an hundred. 9 And He said unto them, He that hath ears to hear, let him hear. 10 And when He was alone, they that were about Him with the twelve asked of Him the parable. 11 And He said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: 12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them. 13 And He said unto them, Know ye not this parable? and how then will ye know all parables? 14 The sower soweth the word. 15 And these are they by the way-side, where the word is sown; but, when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. 16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; 17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. 18 And these are they which are sown among thorns; such as hear the word, 19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word,

and it becometh unfruitful. 20 And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirty-fold, some sixty, and some an hundred. 21 And He said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? 22 For there is nothing hid, which shall not be manifested; neither was anything kept secret, but that it should come abroad. 23 If any man have ears to hear, let him hear. 24 And He saith unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you; and unto you that hear shall more be given. 25 For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath. 26 And He said, So is the kingdom of God, as if a man should cast seed into the ground; 27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. 28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. 29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come. 30 And He said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? 31 It is like a grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: 32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it. 33 And with many such parables spake He the word unto them, as they were able to hear it. 34 But without a parable spake He not unto them: and when they were alone, He expounded all things to His disciples.

Ver. 1. Συνάγεται, Lachm., Tisch., after B.C.L.

Ver. 4. "Fowls of heaven." Τοῦ οὐρανοῦ only has D. and others for it. Probably added from Luke.

Ver. 5. Καὶ ἄλλο, Lachm. and Tisch., after the best documents.

Ver. 6. Ἀνέτειλεν, after B.C.D., etc.

Ver. 10. The parables. Τὰς παραβολάς, Tisch., after B.C.L.Δ. The parable just delivered gave them occasion to ask about the design of parables generally.

Ver. 11. The γνῶναι is wanting in A.B.C. So Lachm., Tisch.

Ver. 18. Καὶ ἄλλοι εἰσί, Lachm., Tisch., after B.C.D., etc. Τούτου is wanting in decisive codd.

Ver. 20. Ἐκεῖνοι, Tisch., after B.C.L.Δ.

Ver. 22. "If not revealed." Ἐὰν μή, the hardest and best authenticated reading (A.B.C., Tisch.). The seeming contradiction occasioned the variations.

Ver. 24. Τοῖς ἀκούουσιν, omitted in Lach. and Tisch., after B.C.D.G.L.

Ver. 28. The γὰρ must be given up. Πλήρης σῖτος, B.

Ver. 30. Πῶς, Tisch., after B.C.L.Δ. Ἐν τίνι αὐτὴν παραβολῇ θῶμεν; Tisch., Lach., after B.C.L.Δ.

Ver. 31. Lach.: ὡς, after A.B., etc.

CRITICAL NOTES.

1. See on the parallels.

2. Matthew gives us a collection of seven parables; Mark, of three. Thus it is a round holy number in both. Here also the individual parables are combined into one collective view of the

kingdom of God. In Matthew we see the chronological development of the kingdom of God in its historical periods; here we have a picture of its development in space (statistically) according to its immanent principles of gradual expansion. The first parable depicts the kingdom of God in its everywhere difficult foundation; the second (a precious addition to the treasury of parables, in Mark alone), its certain and natural development; the third, its wonderful and glorious spread and consummation. It is probable that these three parables formed originally one single connected discourse; furnishing the basis of a later historical representation of the kingdom in the seven parables. The beginning of the parabolic discourses, however, had an earlier position than Mark indicates. His purpose is to connect them with the transference of Jesus' teaching to the sea-side; but he has also an interest, arising out of the nature of the events, for placing these parables here. They form a crisis in the conflict of Christ with unbelief in Galilee, and mark His conflict with the specially sensuous unbelief of the people. Hence, in ver. 12, he has the well-known strong *ἵνα* (*βλέποντες βλέπωσι καὶ μὴ ἴδωσι*); while Matthew has the *ὅτι*. He also quotes in a very suggestive manner, vers. 21–23, the words of Christ which we find in Matthew's Sermon on the Mount, ch. v. 15, and in the instructions to the Apostles, ch. x. 26, and which in Luke, ch. viii. 16, are connected with the parable of the sower. There is nothing improbable in the supposition that our Lord used these figures in various relations. Here the figure of the candle is designed to teach that the parables have it for their positive purpose to enlighten, that is, that the disciples should at the right season discover the spiritual meaning of the parables; and the figure of the measure, that the disciples were to measure out instruction liberally in hope.

3. *And He began again to teach by the sea-side.*—Another emphatic reference to the contrast of this with the customary order of things; and as an expression of His decided breach with the Pharisees.

4. *In His doctrine.*—In His doctrinal instructions. "Of much else Mark makes some things prominent." Meyer.

5. *Fruit that sprang up and increased.*—We understand the former of strong and vigorous upward growth; but the latter, the *αὐξανόμενον*, of the seed-corn's spreading out into a number of stalks, as is the case with prosperous increase. Meyer also understands the *καρπός* as meaning the stalks in contradistinction to the grains,

these not being mentioned till later: "some," etc. But the idea of the fruit is thus artificially weakened. The actual and excellent growth is described; but under the point of view of its fruit, this and the luxuriant stalk being embraced in one. It is better to understand the springing up and increasing of the fruit as meaning the springing up of the ears of grain with the stems.

6. *They that were about Him, with the Twelve.*—The specific company of Christ's disciples, independent of and with the Twelve. Euthym. Zig.: The Seventy. But these were not distinguished from the rest until later.

7. *Unto you is given the mystery.*—Significant; and to be explained in accordance with Matthew and Luke. The mystery is given through the knowledge of it.—*But unto them that are without,* *οἱ ἔξω*: in later phraseology, all not Christians; with the Talmudists, all who were not Jews; but also the uninstructed and uninitiated Jews. Here, however, it is doubtless a hint of the germ of the opposition between the old and the new community, which in the word *ἐκκλησία* (Matt. xvi. 18) came somewhat later into full use.

8. *They may see.*—The *ἵνα* is not to be softened, as if *ita ut,* as Rosenmüller and others assert. We must maintain that this hard utterance was based upon Isa. vi. 9 seq., and therefore that it must be interpreted in the meaning of that passage: not as an absolute sentence, but as a *deserved, economical,* and *pedagogical* visitation. See on Matthew.

9. *Ye know not this parable?*—The first parable of the kingdom is the basis of all the rest. If they understood not this, they could not understand any that followed. If they had the explanation of this, they had the key for the understanding of all others. According to De Wette, these are rebuking words; according to Meyer, they are a mere recurrence to the question of ver. 10. But it is certainly, at the same time, an intimation of the connection of all the parables in the idea of the kingdom of heaven; so that with the explanation of this one, all were explained.

10. *These are they by the way-side, where the word is sown.*—Through the whole parable we must embrace in one view the field with the seed on it. In Luke, the idea of seed predominates; in Mark, the idea of ground sown over; in Matthew, there is a change. In the first two, the view of the ground sown predominates; in the last two, the view of the seed scattered.

11. *Which are sown.*—Mark the change of tense in Mark: *σπειρόμενοι,* vers. 16 and 18, and *σπαρέντες* in ver. 20.

12. *They have heard the word*, ver. 18.—Hearers pre-eminently. Diligent hearers, but not doers; ἀκούσαντες, B.C.D.L.Δ., Tischendorf. Mark gives the most vivid picture of them.

13. *Is a candle brought to be put?*—Not an exhortation to virtue, as Theophylact and others thought, but a statement of the end for which He confided to them the mystery of the kingdom in parables. According to Erasmus: "Do not suppose that what I now commit to you in secret, I would have concealed for ever; the light is kindled by Me in you, that by your ministry it may disperse the darkness of the whole world."

14. *For there is nothing hidden.*—The concealed is in its very nature destined to be revealed in its time. A thing only concealed, would not be concealed; it would as such have no meaning. There is this design in all the concealments of the kingdom of God. Thus the clause forms the complement of the ἵνα above, ver. 12.

15. *With what measure ye mete.*—De Wette (after Euthym. Zig.): "According to the measure of your ability and diligence (as hearers, see the preceding verse), ye will receive instruction." But it seems more obvious, in the process of the thought, to say, According to the measure of your diligence in teaching will your Master add to your knowledge (*docendo discimus*, especially in the kingdom of God). For the mere hearing and receiving cannot well be described as a measuring out.

16. *For he that hath.*—The word has here a more plain reference to zeal in the teaching function. The living treasure of knowledge will always, by its own nature, go on increasing. We may compare the words concerning the spiritual life springing up within, John iv. 14, vii. 38; for living knowledge is never separable from internal spiritual life.

17. Vers. 26–29. Continuation of the parabolic instruction, addressed to the people. Meyer: Observe the Aorist βάλῃ, and then the following Presents: *has cast*, and then *does sleep*.

18. *When the fruit is brought forth*, ver. 29.—But the παραδῷ is not intransitive: When the fruit shall have yielded itself. This relative spontaneousness of the fruit is as if it did not suffer premature cutting before its full ripeness.

19. Vers. 30–32. *Or with what comparison.*—Meyer: The hearers are formally included in the act of consideration.

20. *And with many such parables.*—Manifestly Mark knew of other parables of our Lord, which he passes over.

21. *As they were able*, ver. 33.—This does not refer to their

worthiness (Grotius), but to their ability to apprehend (Theophylact, De Wette). It also includes, however, their being able to bear without being offended. Thus it is not a mere literal ἀκούειν in the sense of being able to receive, as Meyer thinks.

DOCTRINAL REFLECTIONS.

1. See on the parallels.

2. On the ἵνα, ver. 12, see the notes above.

3. The parable of vers. 26–29 teaches, in the figure of the *relative* independence of nature in the regular development of the seed through an internal energy of growth (αὐτομάτη), the higher *relative* independence and regular development of the growth of the kingdom of God, or the establishment of Christianity and the Church in the world down to its consummation for the final manifestation of the kingdom of God. (The reapers: the angels, Matt. xiii. 39.) The proper point of comparison is the seed's impulse of growth from within outwardly, as if by an internal energy of its own, whence follow the apparent spontaneousness, regularity, gradualness, progressiveness, security, and perfection of the development. Thus the naturalness of nature, so to speak, the "metamorphosis of plants," becomes a symbol of the development of the divine life from the seed of the divine word or regeneration. The germinant energy of growth is here the actual freedom of the new divine-human (not abstractly human, but also not abstractly divine) energy of life in humanity; whether in the regeneration and sanctification of the believing community, or in that of the individual Christian. Here also the development proceeds from within, from the conscious internal being: independent or free (not from God, but in God), naturally and regularly legitimate, gradual, progressive down to certain and decisive consummation. But it is assumed that human nature in its essence bears the same relation to the word of God, and has as much in common with it, as the ground to the seed-corn. And as this ground only by culture, and tillage, and sowing overcomes its tendency to wildness, and the bringing forth of thorns and thistles, so also the human heart is set free from its wicked bias, and its thorns and thistles, only by the culture of grace and the seed of the word of God. Meyer: The spontaneousness here set forth does not deny the divine energies of grace; but the end of the parable is not to make the latter prominent, but the former. De Wette: The parable teaches patience, as that of the tares forbearance.—The period of the New Testament Church presents

the natural development of the kingdom of God, yet not without the Lord's overruling, and not without the constant energy of His Spirit. The miraculous seed has become a new nature, from which at the Lord's appearance new fruits will grow.

HOMILETICAL HINTS.

See on the parallels.—Christ teaching in the ship a parable itself of the kingdom of heaven: 1. A figure of the form of that kingdom: *a.* of the evangelical ministry, *b.* of the Church, *c.* of missions. 2. A figure of its condition: *a.* small beginnings, *b.* poverty, *c.* mobility, freedom.—Christ in conflict with the *sensuous* unbelief of the world.—Christ the deliverer of the people from the bonds of ignorance, of carnal notions, and sensuous narrowness.—The teaching wisdom of Christ, as it speaks in parables, a seal of His divine power (of His love as of His wisdom).—He that hath ears to hear, let him hear!—The parables of Jesus as signs of the divine judgments: 1. Figuring the judicial concealments and symbols of truth in the spiritual life of mankind, *a.* in the Gentile world, *b.* in the people of Israel, *c.* in the Christian, specially the medieval Church; 2. figuring their scope and purpose, *a.* to spare, *b.* to instruct, and *c.* to discipline and educate the soul.—The interpretation of the parable of the sower a key to the interpretation of all the rest.—The three parables of our chapter combined, present a figure of the unfolding of the kingdom of heaven, as to its foundation, progress, and completion.—The parable of vers. 26–29. Nature, in its normal development from within, a representation of human freedom, and its development in the kingdom of grace.—The word of life in the figure of a grain of wheat: 1. Its internal energy of life; 2. its growth according to laws; 3. its gradualness; 4. its progressive stages; 5. the certainty of its development.—The work of grace, its normal unfolding, in the Church and in individuals.—In the kingdom of grace we must learn not to misapprehend even the immature forms of development (not counting the green stalk as common grass, etc.).—The seed of divine grace requires patient waiting for its maturity.—The human heart may become one with the word of God (in consequence of its original relation to it) through faith; and then there is unfolded in it a divine energy of new life.—For him who rightly cares for the seed, the fruit gradually ripens, although he himself may not know it.—Even in unconscious life the divine word goes on maturing. (Narratives of the feeble-minded, in whom it gradually was developed. The working goes on in the

sleeper.)—The influences of weather: sunshine and rain in the kingdom of grace, mysterious influence and government of the divine nature.—The seed, with all its certainty of development, under the necessary condition of sunshine and rain. Application of this to the work of divine grace in the soul of the believer.

Starcke, Quesnel: An imperfect church, an unworthy pulpit, and poor hearers, may nevertheless form a true church, accepted of God.—*Cramer:* Jesus makes the little ship His pulpit; if we do not diligently hear and obey, He removes Himself with His little ship and pulpit.—*Canstein:* Tilling the land is the oldest work of men's hands, and the most pleasing to God; therefore Christ took His parables so willingly from that occupation.—God's word is a living seed, by which the spiritually dead hearts of men are made living and fruitful.—*Hedinger:* Unchanging seed, variable hearts.—*Osiander:* If men did not harden themselves, they would not fall into the danger of reprobation.—*Hedinger:* We must not look at the mere shell, but at the kernel of Holy Scripture (on ver. 13).—*Quesnel:* The knowledge of divine mysteries is of God, and not of man.—The wisdom of God has not always remained secret, but at the right season has been made manifest to men, 1 Cor. ii. 7. —All things must come to light, whether after a longer or a shorter time.—Faithful pastors and diligent hearers obtain from day to day a larger measure of light and grace.—A faithful and diligent soul has a great treasure—its riches extend to eternity; but an idle soul becomes every day poorer, until at last it loses all.—O how far should we have advanced in the way of salvation, if we had only always used aright the means of grace!—By the sleeping is signified an expectation of blessing, which leaves all care to God; as one may say, I sleep, but my heart wakes.—*Majus:* God's servants should not be impatient when they do not at once see the fruits of their labours.—We must do our work sincerely, and commit to God the result; He will make His true servants rejoice in the day of harvest.—God conceals from His ministers some of the fruits of their diligence, to keep them in humility.—Hope in God, who will not neglect His work in thee.—Christians must aim high, and strive after perfection.—Where God's word is rightly sown and received, it is never long without fruits of salvation.—*Osiander:* We must not expect at once perfect trees of righteousness in the paradise of the Christian Church; time is required for rooting, growing, and bringing forth fruit.

Gerlach: The longer man retains and studies any one divine

truth, the more manifest it becomes, and itself brings all others to light.—*Braune:* The unostentatious development of the divine word and the kingdom of God in the heart of man.—As the husbandman hardly distinguishes seeds, so is it with the results of the seed of the word. Learn patience.—*Schleiermacher:* (He observes that Christ was not misled by the flocking of multitudes around Himself, but perfectly penetrated His whole auditory—four kinds of soils; but that at the same time He was not angered by this character of His auditory.) If the divine word is received and retained, it is changed into the life of the man; and then in a natural manner his acts are like his words, and become more and more the expression of the divine word.—The fruit is that which is to be detached again from the plant, itself to be again sown, and from which new life is to arise.—The Redeemer says truly, that there is no other power by which the kingdom of God prospers than this power of the seed, this power of the divine word; that is, in relation to the office and work of the human sower.—The preparatory work, the tilling of the land, must be distinguished from the sowing.—*Gossner:* On ver. 22. Him who made the ear, man will not hear.—If we mete out with the measure of Christ, it shall be meted to us again with the same.

4. *Conflict of Jesus with the* feeble-minded *Unbelief of the Disciples; the Stilling of the Storm; and His Triumph over Human Seafarers in their vocation.* (Vers. 35–41.)

Parallels: Matt. viii. 18–23, 27; Luke viii. 22–25.

35 And the same day, when the even was come, He saith unto them, Let us pass over unto the other side. 36 And when they had sent away the multitude, they took Him even as He was in the ship. And there were also with Him other little ships. 37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. 38 And He was in the hinder part of the ship, asleep on a pillow: and they awake Him, and say unto Him, Master, carest Thou not that we perish? 39 And He arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. 40 And He said unto them, Why are ye so fearful? how is it that ye have no faith? 41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey Him?

Ver. 37. Lach., Tisch., following B.C.D.L., etc.: ἤδη γεμίζεσθαι τὸ πλοῖον.

Ver. 40. The οὔτω is contested by Lachm., after B.D.L.Δ. Tischendorf defends it by important codd. The insertion, indeed, is more easily explained than the omission. Griesb., Lach., οὔπω, B.D., etc.

CRITICAL NOTES.

1. See on the parallels.—Pictorial vividness in the narrative of the voyage: evening, the sudden departure, the convoy of ships, the violence of the storm, the ship all but sinking, the image of Him who slept on the pillow, the reproach of the distressed men that Jesus cared not, the words of rebuke to the wind, the strong reproof of the disciples, their great fear, and its effect.

2. Besides the arrangement according to matter, there is here a definite historical sequence to the preceding section.—*And the same day, He saith unto them.* Thus it was before the stormy voyage that our Lord uttered the first parables concerning the kingdom of heaven.

3. *Even as He was in the ship.*—That is, they proceeded at once, before they could make specific preparation for the voyage. The evening voyage over the sea to the south-east coast was extended to several hours, and became a night voyage.

4. Meyer: The disciples' weakness in knowledge and faith (ver. 40) is made more prominent by Mark than by the other Synoptics: comp. ch. vi. 52, vii. 18, viii. 17, 18, 33, ix. 6, 19, 32, 34, x. 24, 32, 35, xiv. 40.

5. *The waves beat into the ship.*—The ἐπέβαλλεν intransitive, referring to the waves.

DOCTRINAL REFLECTIONS.

1. See on the parallels.

2. Significance of the crisis of deep excitement: mutual reproaches. The disciples allege against the Lord, groundlessly and irreverently, the reproach of not caring for them; He on His side inflicts the well-grounded reproof of despondency and lack of faith. They uttered their charge prematurely, before they had waited to see the Lord's manner of action; Christ did not utter His reproof (fully, comp. Matthew) until He had brought relief in the danger. This often recurs in the history of the Church's great tribulations, as well as in the private difficulties of the Christian life.

3. The personification of the wind and sea in Christ's address is most emphatic in the rebuking words of Christ, as found in Mark. But at the base of this personification there is a dogmatic element, to wit, that nature has acquired a character of apparently wild independence and anarchy since man became unfaithful to his destiny: Rule over it, and make it subject to you. But in this seeming

anarchy, which is under the power of God, and is used by Him as means of discipline and judgment, is reflected that real anarchy, that lack of obedience and faith in the human breast, which is at the same time felt as a lack of self-government and rule over the creature. Therefore we see confronting the unbelief of the disciples Jesus' confidence; His peace is opposed to their excitement, His self-possession to their distraction; His majestic supremacy over the winds and waves is opposed to their subjection to natural terrors. And the effect is, that His own disciples experience towards Him the same awe of reverence and fear which they had experienced before towards the frightful sublimity of nature. But now they are the subjects of a fear which passes over into the utterances of a rising and blessed faith.

HOMILETICAL HINTS.

See on the parallels.—The voyage of the disciples of Jesus (according to Mark; see the notes).—A nightpiece in the life of the disciples: 1. the history; 2. its significance.—The victory of the Lord over feeble-minded unbelief: 1. He leads little faith into danger; 2. He lets it wrestle with the peril to the utmost point; 3. He convicts, humbles, and heals it.—The fear of man before the terrors of nature, a sign that he is not consecrated through the terrors of the spirit.—The Lord's supremacy over human vocations (seafaring, fishing, government, learning).—Test of the disciples in the danger of death.—The pride of the little apostolical crew, and its humiliation: a sign.—Jesus' sleeping and awaking: 1. His sleeping, the repose of His divine power, an exercise and test of the human; 2. His awaking, a new glorification of the saving divinity in humanity needing salvation.—Jesus the star of the sea (the anchor, the rudder, the lighthouse, the rescuer of the wrecked).—Danger to life always danger to the soul.—Divine help in our human life should be to us a sign for quickening and salvation.—How all fear of the creature should be changed by the awe of Christ's presence into peace.—To reverence the Son of God, and to obtain kingly power over the creaturely world, are one and the same.—Perfect love casts out fear.—The wide wild world glorified by the Spirit of Christ into a blessed house of God.—Jesus Christ, the commander of wind and sea: 1. in nature; 2. in history; 3. in the fates of the Church.—What follows from His being obeyed by the winds and the waves,—as to Himself, as to the world, as to us?—Christ as the Ruler of nature, and Restorer of its paradisaical peace.

Starcke: The evening may be very different from the early morning.—Faithful servants of God may have some seasons of rest permitted them, lest they sink under their burden.—Going forth with Christ into a sea of tribulation.—If He be with us, we shall not sink and perish.—The little ship of the Church is often so beaten by the storms of tribulation and persecution, that it seems as if it must go down.—Distress teaches man to pray, although faith is never without prayer.—It is the error of men, that they take at once danger to be a mark that God takes no heed of them.—*Canstein:* A great storm followed by a great calm: so is it ever with God's consolations after trial.—*Quesnel:* God is so gracious and gentle, that He does not despise a slender faith, or reject an imperfect prayer, or cast out a fearful heart.—How profitable would Christians find it, if they would discourse in their social meetings about the wonders of God and the glory of Jesus Christ!

Gerlach: It is always a blameable unbelief, when we fear to enter the ship with Christ.—*Braune:* The difference between Jonah's sleeping in the ship and that of Jesus.—He that is in us is greater than he that is in the world.—*Schleiermacher:* That was their unbelief, He meant, that they thought He could go down at a time when He had not yet given them any commission; that they thought God could take so little care of His work, as that it should go down with them.—There is no one among us who can assure himself that the old man, however entirely he may seem to be buried into the death of Christ, will not rise up with his giant lusts, and involve the soul into storm and tempest.—But if we are members of His body, we should maintain the sure confidence, that in all times of severe test and temptation, the bond of union between Him and us will not be severed.—As certainly as He could not go down with His people on that day, He will not suffer His people to go down in this.—*Gössner:* When the help of man ceases, God's help begins; or, faith in the sure word.—When there is storm in the soul, and when thou art in great peril, thou knowest what it is for, and whither to fly.—What calmness in the soul, when the Lord arises and utters His voice!

5. *Conflict of Jesus with the* despairing *Unbelief of the Demoniac, and the* selfish *Unbelief of the Gadarenes; Healing of the Demoniac, and Triumph over Human Devices for Security.* (CHAP. v. 1–20.)

Parallels: Matt. viii. 28–34; Luke viii. 26–39.

1 And they came over unto the other side of the sea, into the country of the Gadarenes. 2 And when He was come out of the ship, immediately there met Him out of the tombs a man with an unclean spirit, 3 Who had his dwelling among the tombs; and no man could bind him, no, not with chains: 4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. 5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. 6 But when he saw Jesus afar off, he ran and worshipped Him, 7 And cried with a loud voice, and said, What have I to do with Thee, Jesus, Thou Son of the most high God? I adjure Thee by God, that Thou torment me not. 8 (For He said unto him, Come out of the man, thou unclean spirit.) 9 And He asked him, What is thy name? And he answered, saying, My name is Legion: for we are many. 10 And he besought Him much that He would not send them away out of the country. 11 Now there was there, nigh unto the mountains, a great herd of swine feeding. 12 And all the devils besought Him, saying, Send us into the swine, that we may enter into them. 13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine; and the herd ran violently down a steep place into the sea (they were about two thousand), and were choked in the sea. 14 And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done. 15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind; and they were afraid. 16 And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine. 17 And they began to pray Him to depart out of their coasts. 18 And when He was come into the ship, he that had been possessed with the devil prayed Him that he might be with Him. 19 Howbeit Jesus suffered him not; but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. 20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

Ver. 1. Many codd. read ἦλθεν. But this is not sufficiently authenticated: "probably from Matt. viii. 28." Lach. and Tisch. read Γερασηνῶν; L.Δ., etc., Γεργεσηνῶν; Cod. A., Rec., Vulgate, Scholz, Meyer, Γαδαρηνῶν. Comp. the parallel in Matt.

Ver. 3. ἁλυσει, Lach., Tisch., after B.C.L. Οὐκέτι οὐδείς, after B.C.D.: strong negation.

Ver. 5. In the tombs and upon the mountains, is the best attested order.

Ver. 9. Instead of ἀπεκρίθη λέγων, the better reading is λέγει αὐτῷ.

Ver. 12. Πάντες is wanting in many codd.; so οἱ δαίμονες.

Ver. 13. The ἦσαν δὲ is wanting in B.C.D., etc. So Griesb. and Tisch.
Ver. 18. A.B., etc., ἐμβαίνοντος.
Ver. 19. Καὶ οὐκ, A.B.C.

CRITICAL NOTES.

1. Compare on the parallels.—Mark's vividness of realization here again appears in many characteristics: the untameableness of the demon, whom no man could bind, even with chains; his crying in the mountains, and the self-tormenting fury of his cutting himself with stones; his seeing Jesus afar off, running to Him, and crying with a loud voice at the first sight of the Lord; the adjuration of Jesus by God; the vehemence of his anxiety that He should not send him away out of that country (Luke: into the abyss); the number of the wretched swine, two thousand; the contrast of the demoniac who was possessed by the legion, sitting clothed and in his right mind; the observation, that the healed man spread the report of the miracle through all Decapolis; and other similar traits. Luke, in his representation of the event, approximates to Mark. Matthew alone makes mention of two demoniacs, on which we may consult the parallels. As it respects the chronology, Mark goes back in the history, manifestly because his order is that of things and not of time. The voyage to Gadara fell in the first year of Christ's work, and preceded the healing of the paralytic and the controversies touching the Sabbath.

2. *Fetters and chains.*—This distinction has been explained by referring the former fetters to the hands, which Meyer rejects. Fetters are fetters, to whatever part of the body applied. However, these chains were ordinarily used for the hands.

3. *Crying and cutting himself with stones.*—Fearful picture of a demoniac terror; having reached the extreme point of madness, down to rending his own flesh.

4. *When he saw Jesus afar off.*—Vivid description of the wonderful influence of Christ upon the demoniac. Probably some intelligence concerning Jesus had reached his ears; but that he knew Him at once in this His appearance, can be explained only by an intensified spiritual presentiment. It is not probable that he was a heathen.

5. *I adjure Thee by God.*—The daring misuse of the name of God in the mouth of the demoniac has nothing in it inconsistent, as Strauss and others have thought. The intermixture of praying and adjuring is characteristic of the demoniac, as under the influence of Christ.

6. *That Thou torment me not.*—Meyer: "The possessed man, identifying himself with his demon, dreads the pains and convulsions of the casting out." But if that had been meant, the possessed man would have distinguished himself from his demon, and not identified himself with him. In that identification he felt the nearness and the supremacy of Jesus itself a torment, and still more banishment into the abyss.

7. *For He said* (already).—Compare Luke: παρήγγειλε γάρ, etc.—"If we rely on the exactitude of the sequence of the particulars in the narrative of Mark and Luke, we find here the remarkable circumstance, that the demoniac was not at once healed when the Lord spoke the decisive word. Christ had said to him, Come out of the man, thou unclean spirit! Now by this the demoniac consciousness in this man was shaken to its depths; but as he then felt himself to be possessed of a legion of evil spirits, the demoniac in him was not reached altogether by an address in the singular. Christ saw at once how the healing was to be perfected, and He asked him his name, etc." Leben Jesu i. 296.

8. *Legion.*—"The word occurs also in the rabbinical writings." Description of a psychical victim of all possible demoniac influences and possessions. At the same time, it gives a frightful picture of the unclean country in which so many impure spirits were congregated. At this crisis, however, it was partly a word of resisting pride, which sought by boasting to resist the influence; partly a word of silent complaint, in as far as the suffering consciousness of the possessed man co-operated. He does not give his own name, because he still identified his consciousness with that of the unclean spirits, and spoke through them. But when in this sense one calls himself Legion, he describes himself as their leader: as it were, as the head of a whole regiment of demons. But the indistinctness and the error of the reply is characteristic of the condition of the man.

9. *Not send them away out of the country,*—where they found themselves so much at home; especially, as Luke adds, into the hateful abyss of hell. The lawless nature of the country (where Jews lived mingled with Gentiles), which pleased the demons well, Mark denotes by the circumstance of the two thousand swine, emphasizing the greatness of the herd. If their owners were only in part Jews, who merely trafficked in these animals, still they were not justified before the law. Certainly we cannot regard this as exclusively a Gentile territory.

10. *And in the country.*—In the villages and peasants' huts, where the swine-feeders partly lived. The whole scene derives from this circumstance a colouring in harmony with the country and the then state of things.

11. *Him that was possessed, sitting.*—Beautiful and moving contrast.

12. *They began to pray Him to depart.*—Gradually, after they had received intelligence of their loss, they took heart to desire Christ's departure, in the conflict of fear and anger, fawning and obstinacy.

13. *That he might be with Him.*—According to Euthym. Zig., and others, fear of the demons conspired with other feelings in this request. Meyer thinks this could not have been the case, as the engulphing of the animals had already taken place; as if the man believed that, with the swine, the devils also had perished. But, doubtless, his present fearlessness stood on a surer foundation.

14. *Jesus suffered him not.*—Wherefore? The healed man had friends at home. Probably he was now in danger of despising his own people. But Jesus appointed him to be a living memorial of His own saving manifestation for that entire dark district.

15. *In Decapolis.*—See on Matthew. "That Jesus did not forbid, but command the promulgation of the matter, is explained by the locality (Peræa), where He was less known, and where there was not the same danger as in Galilee from uproar concerning His person." Meyer. We must also observe that Christ gave him notice of the things that he was to say. He was to announce to his friends how great things the Lord (the covenant God of Israel, the God of revelation) had done for him. This commission was enlarged by the man in two ways: he preached not only to his friends, but to the whole of Decapolis; and not only what the Lord had done to him (Perfect), but also what Jesus (as the revelation of the Lord) had done to him, in that He had had mercy upon him (Aorist: ἠλέησεν).

DOCTRINAL REFLECTIONS.

1. See on the parallels, and also the heading.—Christ the victor over despairing, as also over selfish, unbelief; and His elevation above human policy for safety, and care of the sick.

2. Demoniac faith, or the faith of fear (Jas. ii. 19), in all its characteristics: 1. Exalted presentiment without the true spirit. 2. Contradiction and internal distraction: running, deprecating,

confessing, denying, praying, adjuring. 3. Slavery: deliverance described as torment, and abandonment to a state of torment as deliverance. 4. Impure and hurtful to the last breath (entering the swine and injuring the people).

3. Christ can change the demoniac faith of fear into a blessed and spiritual faith.

4. The entrance of Christ into the land of the Gadarenes a type of His victorious entrance into the kingdom of the dead: 1 Pet. iii. 20, iv. 6.

5. To a stupid and carnal people, under the power of demons without being fully aware of it, Christ discloses the terrors of the world of spirits, to give them a warning and arousing sign.

HOMILETICAL HINTS.

See on Matthew and Luke.—The majestic entrance of our Lord upon the district of Gadara: 1. The terror of the evil spirits in the land; 2. the deliverer of those who were bound by Satan; 3. the avenger of the law without legal judgment; 4. a living condemnation of the earthly-minded in His going as in His coming; 5. the rejected one, who, after His rejection, leaves behind Him the preaching of the Gospel.—Christ annihilates, by the divine, awe-inspiring presence of His person, the horrors of darkness, even as the gentle light of day disperses the blackness of night.—Christ's stepping over the threshold, and its importance: 1. Over the border of a land, 2. over the threshold of a house, 3. and entrance into the heart.—The land of the Gadarenes a figure, 1. of sunk and darkened Judaism (lawlessness), 2. of degraded Christendom (estranged from the law of the Spirit, externalized), 3. degenerate Protestantism (indifferentism).—Image of a corrupt state of things in Church or State: 1. Perverted morals—swine cared for, men abandoned; 2. perverse policy—trade unlawful, the ways given up to madmen; 3. perverted legislation—demons tolerated legionfold, Christ rejected; 4. perverted religiousness—driving away Christ by prayers.—The true demons in the land mock at fetters and chains, but Christ rules them with a word.—The demons enter gladly into the swine; the devilish nature into the animal nature (the old serpent; half serpent, half swine).—Spiritual rebellion against God passes into the unbridled, animal nature.—To a besotted people the Lord preaches by grievous and terrific signs.—The towns and peasant villages of the Gadarenes; or, the hindrances which the kingdom of God meets with in the land.—Christ

passes a milder judgment upon the common ignorance of spiritual sloth, than upon the false knowledge of the hardened; He leaves a preacher of salvation for the Gadarenes in the person of the healed demoniac.—The compassion of Christ in His final glance upon the land of Gadara.—Christ uttered no word concerning His rejection; His only answer was the appointment of this preacher.—The greatest demoniac of the New Testament narrative becomes a preacher of salvation to ten cities.—In the dark land of Gadara Christ leaves for a while a representative of Himself, since they cannot bear His personal presence.—All things in the kingdom of Christ have their time: He sometimes silences, and He sometimes stimulates the witnesses of His miracles.—The rejections of Christ in their several and yet single character: 1. From Nazareth (through envy); 2. from Gadara (through selfishness and base fear); 3. from Samaria (through fanaticism); 4. from Galilee (through fanaticism and policy); 5. from Jerusalem (through obduracy).

Starcke, Majus: Christ, the true light, shines in all places, and sends forth His beams even into the Gentile country.—Unrestrained rebellion.—*Quesnel:* Hell is a tomb out of which the spirit of impurity proceeds, until God's judgment binds him in it for ever.—*Cramer:* As the devil raged mightily at the time of Christ's first coming, so also will he at the time of Christ's second coming, knowing that his time is short, Rev. xii. 12.—*Hedinger:* The delight of worldlings and slaves of sin, corruption and the grave.—How tyrannically the devil deals with his slaves.—*Canstein:* The devil has special delight in tombs.—The devil's love for mischief.—*Bibl. Würt.:* The ungodly do not love to consort with the godly.—It is a fiendish spirit to take it as torment when men receive benefits from Christ and His people.—O how many are in a spiritual sense possessed by a devil! so many ruling sins, so many unclean spirits.—That He desired to abide in that country, was, doubtless, because there were many Jews there who had fallen from their Judaism. (For, as Josephus tells us, this district was full ἑλληνιζόντων.) Eph. vi. 12; 1 Pet. v. 8.—The devil is in truth a poor spirit; he has nothing of his own, and is driven hither and thither by the glorious power of God.—*Majus:* The children of God should have no fear of the devil, or of wizards, or of any other creatures of Satan.—If God be for us, who can be against us? Rom. viii. 31.—It is better that earthly creatures should perish, than that a child of God should be kept from salvation.—God's goodness may be discerned not only in manifest kindnesses, but also in misfortunes.

—In rude and earthly hearts God's wonders excite only fear and flight.—*Quesnel:* He who loves this world's goods will not have Christ long in his heart.—The converted soul longs to be with Jesus.—*Canstein:* God uses every one as His wisdom sees will best subserve the interests of His kingdom.—*Quesnel:* The grace of conversion is a talent which must be put out to interest, partly in spreading abroad God's grace and mercy, partly in edifying others in salvation.—*Osiander:* God sends preachers for a season even to the unthankful.—Wonder the first step to faith in Jesus.

Gerlach: The manifold misuse of the name of God among wicked men, shows the falseness of the early notion that the devil could not utter it. (Yet this notion contains, in a mythical form, a secret truth, which appears in the declaration that no man can call Jesus Lord but by the Holy Ghost.)—*Braune:* We see the same thing now in a certain sense: many there are who reject Christ or repel Him, in the secret consciousness or fear that if they obtain His help they will have to suffer much interruption of their ordinary habits of life, have to submit to many things unpalatable, and endure many severe sacrifices.—When the Christian spirit revives, there are many who would have it shut up in the minds of others, or who would bind it in a dead letter, because they are concerned to save their unrighteous possessions, or their abused rights, or their licentious wickedness, or their cowardly idleness; not remembering the destruction which came upon those towns forty years after the rejection of Christ, and which always surely comes upon the same sin, and often in a much shorter time.—We must frankly and freely acknowledge the salvation of God and His grace in Christ.—*Schleiermacher:* For all the perverse anxiety of men, who set not before them that goal of union with God which Jesus presents to us,—who indeed live under rule, but not that of the kingdom of God,—there is much of the same recoil from Christ as that of the demoniac; they are not in the way to reach the right end, any more than the miserable man in our Gospel. That which holds us firm to Him and His great design, is the immediate influence of the nearness of Christ the Redeemer, which holds fast our minds in a firm and established order, makes our steps sure in this changeable world, and surely guides our steps to that ultimate goal, to guide men to which He came into the world.

Gossner: He (the devil) marked that he was going to be hunted out, and therefore he cried. So is it with all hypocrites.—They saw Jesus, they saw the man, they saw the miracle on the man; but

their swine they saw no longer, and that was their grief.—*Bauer:* When the Lord comes to demand a sacrifice from them, how many are there in our own day who rather, that being the case, would send Him away altogether!

6. *Conflict of Jesus with* desponding *Unbelief on the Sick-bed and Bed of Death; Healing of the Woman with the Issue of Blood; Restoration of Jairus' Daughter; and Triumph of Jesus over the Healing Art, and the World's Lamentations for the Dead.* (Vers. 21–43.)

Parallels: Matt. ix. 1, 18–26; Luke viii. 40–56.

21 And when Jesus was passed over again by ship unto the other side, much people gathered unto Him; and He was nigh unto the sea. 22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw Him, he fell at His feet, 23 And besought Him greatly, saying, My little daughter lieth at the point of death: I pray Thee, come and lay Thy hands on her, that she may be healed; and she shall live. 24 And Jesus went with him; and much people followed Him, and thronged Him. 25 And a certain woman, which had an issue of blood twelve years, 26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, 27 When she had heard of Jesus, came in the press behind, and touched His garment: 28 For she said, If I may touch but His clothes, I shall be whole. 29 And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. 30 And Jesus, immediately knowing in Himself that virtue had gone out of Him, turned Him about in the press, and said, Who touched My clothes? 31 And His disciples said unto Him, Thou seest the multitude thronging Thee, and sayest Thou, Who touched Me? 32 And He looked round about to see her that had done this thing. 33 But the woman, fearing and trembling, knowing what was done in her, came and fell down before Him, and told Him all the truth. 34 And He said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague. 35 While He yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead; why troublest thou the Master any further? 36 As soon as Jesus heard the word that was spoken, He saith unto the ruler of the synagogue, Be not afraid, only believe. 37 And He suffered no man to follow Him, save Peter, and James, and John the brother of James. 38 And He cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. 39 And when He was come in, He saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth. 40 And they laughed Him to scorn. But when He had put them all out, He taketh the father and the mother of the damsel, and them that were with Him, and entereth in where the damsel was lying. 41 And He took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, (I say unto thee,) arise. 42 And straightway the damsel arose, and walked; for she was

of the age of twelve years. And they were astonished with a great astonishment. 43 And He charged them straitly that no man should know it; and commanded that something should be given her to eat.

Ver. 22. The ἰδού not in B.D.L., etc.
Ver. 23. The Present παρακαλεῖ, Tisch., after A.C.L.
Ver. 25. Τὶς wanting in A.B.C.
Ver. 36. Παρακούσας, Tisch., after B.L.Δ.
Ver. 38. The Plural ἔρχονται has most support.
Ver. 40. The ἀνακείμενον is set aside by Tisch., after B.D.L.

CRITICAL NOTES.

1. See on the parallels.—Mark connects the return from Gadara with the narrative of the first raising of the dead, in accordance with his own principle of arrangement. According to the more exact account of Matthew, we must place in the interval the healing of the paralytic, the calling of Matthew, and the offence taken by the Pharisees and John's disciples at Jesus' eating in the house of the publican. In his presentation of the events that now follow, we once more observe the exact delineation of Mark. Concerning his little daughter (θυγάτριον), the father here says ἐσχάτως ἔχει, and in an appeal which announces itself at once by an ὅτι. In the account of the woman with an issue, Mark makes it very prominent that she had suffered much from many physicians, which Luke, the physician, much more gently intimates. And the woman's healing is emphatically expressed: The fountain of her blood was dried up; she felt in her body (in her feeling of bodily vigour) that she was delivered from her plague (scourge). He does not (like Luke) expressly mention Peter as the one who replied to the Lord's question as to who touched Him, "Thou seest the multitude, etc.;" but he records once more that Jesus turned and looked round this time to find out who had done this. We see how the woman comes forward trembling with fear, falls down before the Lord, and confesses all. We see Jesus separating Himself, with Jairus and the three elect disciples, from the multitude, in order to go into the house of death. The tumult of the lamentation for the dead is here vividly depicted. He defines accurately the group of those who enter; we hear the original Talitha cumi; we see the damsel at once, after her restoration, arising and walking, as she was able, being twelve years old; and hear how rigorously Jesus charged the people not to make much rumour about the miracle (which in itself could not be concealed); and finally, how He commanded that they should give the maiden

food. Here and there Luke, and here and there Matthew, approximate to Mark's description.

2. *He was nigh unto the sea.*—Meyer: "Here there is a discrepance with Matthew's account, in which Jairus entered the house of Jesus in Capernaum." But it was neither in Jesus' house, nor in that of the publican Matthew; for the transaction with the Pharisees and the disciples of John doubtless took place after the meal in an open scene. Hence there is no difference in the narratives.

3. *For my little daughter.*—(Tender expression of the troubled father.)

4. *That Thou mayest come.*—The ὅτι and the ἵνα give vivid reality to his urgent words; they are to be referred to the kneeling and cry for help (παρακαλεῖ). Hence there is nothing to be supplied in the text.

5. *Had suffered many things from many physicians.*—"How various were the prescriptions of Jewish physicians for women in that case, and what experiments they were in the habit of making, see in Lightfoot, p. 614." Meyer. Compare also the article *Krankheiten* in Winer. "She probably suffered from a chronic hæmorrhage in the womb, and its long continuance endangered life." See also the article *Reinigkeit.* "Such a woman was, according to Lev. xv. 25, through the whole time unclean, and was required, after the evil had passed, to bring on the eighth day an offering for purification." On the strong Oriental abhorrence of such persons, see the same article.

6. *For she said*—thinking in audible words.—*Touch but His clothes.* That the more precise "hem of His garment," occurring in Matthew and Luke, is wanting in Mark, gives no warrant for conjectural emendation.

7. *The fountain of her blood.*—Not euphemistic description of the womb, but vivid description of the cause of the evil; the blood being represented as flowing from a fountain.

8. *She felt in her body.*—Euth. Zig.: As her body was no longer, etc. But here there is something greater signified: she experienced the healthy feeling of new life.

9. *Virtue had gone out of Him.*—Meyer maintains that Jesus perceived the flowing of His virtue after it took place; a simultaneous knowledge of it being thought at variance with the words. But, on the contrary, it must be observed that the simultaneousness of the knowledge is declared in the ἐπιγνούς; first by the

ἐπι, and then by the Aorist. The opposite explanation might be made to favour a magical interpretation of the event, and Strauss' criticism upon it. Yet Meyer himself refers with an emphatic note of exclamation to Calovius: "Calovius quoted the passage against the Calvinists: *vim divinam carni Christi derogantes.*"

10. *Them that wept.*—A scene of Jewish ceremonial lamentation over the dead, in which Mark omits the minstrels (see Matthew), and lays less stress than Luke upon the weeping and bewailing, but only to give more prominence to the tumult and mechanical liturgical cries (by ἀλαλάζειν). On the Jewish lament for the dead, see Grotius on Matthew, and Winer's article *Trauer.*

11. *Talitha cumi,* טָלִיתָא קוּמִי.—Similar original Aramaic words occur in Mark, ch. iii. 17, vii. 11, 34, xiv. 36.

12. *She was of the age of twelve years.*—Reason for the statement that she arose and walked at once. Bengel: Rediit ad statum ætati congruentem.

13. *That no man should know it.*—That is, should know the occurrence in its precise characteristics, as a restoration of the dead. On the motive of this prohibition, see Meyer.

14. *That something should be given her to eat.*—Theophylact: That the raising might not be regarded as only an appearance. Meyer: In order to show that the child was not merely delivered from death, but from sickness also. Chiefly, however, because she was in need of strengthening by food.

DOCTRINAL REFLECTIONS.

1. See on the parallels.—The touching of Christ's garment, and the conscious issuing of a divine virtue from Him as the result, are a testimony to the living unity and reciprocal influence of the divine and human natures in His personal consciousness; in which the human nature was not (as the old dogmatic taught) merely in a passive relation.

2. Two miracles of healing were wrought on diseased women. Otherwise, they are mainly male sufferers who are adduced as examples of His healing acts. Not that other instances were wanting; for the very first healing recorded by the Evangelists took place on a woman, Peter's wife's mother. Luke mentions some women who were dispossessed of devils, ch. viii. 2. But the deliverance of Mary Magdalene from seven devils we regard, after the analogy of Matt. xii. 45, as a symbolical expression of an essentially great conversion.—The woman with an issue of blood, the

dead maiden: progression in the manifestation of suffering in the female sex. That the former had been afflicted twelve years, and the latter was twelve years old, was a coincidence from which rash criticism has vainly sought to extract ground of suspicion.

3. We term this narrative a history of victory over *despairing* unbelief. This appears in the comfortless wail of the Jewish lament over the dead; in the circumstance that the people around the dead maiden laughed at the Lord, when He declared that she was not dead, but slept; but especially in the message which they sent to the ruler of the synagogue, Why troublest thou the Master any further? wherein there is an evident tone of bitter and almost ironical unbelief. The faith of Jairus itself appears, at first, as only a fruit of distress. Hence it was subjected to a severe test, that period of deep anxiety during Christ's delay while He cured the woman with the issue of blood. The weak germ of Jairus' faith was encompassed by desponding unbelief. Even the faith of the sick woman struggles with the despondency into which a long series of disappointed acts of trust in physicians had thrown her. She does not venture to bring her distress publicly before the Lord's notice; the rather as, being ceremonially unclean, she had in a forbidden manner mingled with the crowd, and as her malady was of such a kind as shame would not allow her to speak of. Hence her faith must be brought to maturity by a public confession, even as that of Jairus by a season of delay.

4. As Christ's work of salvation assumed a specific form in many acts of benediction in favour of the male sex, so also Christianity has wrought immeasurable specific benefits for the female. Here we see, first, a wretched sick woman, lost in the crowd; and Christ delivers her not only from her sickness, but also from the morbid dread and fear of her feminine consciousness. Even shame required redemption and sanctification by the Spirit of truth. And so the female sex has been redeemed from the reproach of inferiority, impurity, the rude contempt of man's prejudice, and the ban of self-depreciation.

5. Reischl: "The woman was afraid; partly ashamed on account of the nature of her malady, partly disturbed by the consciousness of impropriety, as having, while Levitically unclean, mingled with the people, and even touched the great Teacher Himself." In the last point she forms a contrast to the leper, whom the Lord Himself touched. Under the veil of diffidence, however, there was a touch of womanly boldness, which was excused by the faith that the touching of Christ would heal her.

6. "Daughter, be of good courage, thy faith hath saved thee: go in peace. Thus He blessed her in the same manner as He had blessed that palsied man. And in fact we must connect together these two petitioners for help, in order that we may see two characteristic forms of faith in the male and in the female contrasted. Both applicants pressed through with confidence, and seized their deliverance almost by force: the man did it in man's fashion, entering through the roof like a robber; the woman in woman's fashion, as it were, like a female thief. But both were recognised by the Lord, as showing the pure spirit of confidence." (Leben Jesu ii. 682.) But the faith of this woman had a superadded conflict to maintain with her timorous natural feeling confronting the fearful power of prejudice.

HOMILETICAL HINTS.

See on the parallels.—The miracles of Christ a wonderful connected chain.—New life added to new life in the way of Christ, until the great word is fulfilled, Behold, I make all things new!—Christ at once ready to help the man who comes from the powerful party of His opponents.—The ruler of the synagogue at the feet of Jesus; or, the victory of the Gospel over party spirit.—The triumph of Christ over the whole domain of sickness and death, a sign also of His supremacy over all natural means of help and human skill in healing.—Christ the Physician of physicians (as the Preacher of preachers, the Teacher of teachers, the Judge of judges, the Prince of kings).—Christ's divine power the sign of salvation to all the despondency, little faith, and unbelief of man.—Christ in our history the conqueror of all hindrances to His own work and man's faith.—The woman with the issue, and the dead maiden; or, Christ the Helper in all suffering, whether secret or public.—Christ the Prince of salvation in the domain of secret sorrows and silent sighs.—Hearing and answering all the sighings of faith.—The test to which the faith of the ruler and of the woman was subjected: 1. The element common to both: they were wanting in the full surrender of trust. Both must be set free from fear and despondency. 2. The difference: the spiritual ruler must retire, wait, submit, despair of all signs for hope, and then in his despair learn to believe. He scarcely believed in the invigorator of the sick, and now He must believe in the awakener of the dead. He must, at the same time, in humility yield precedence to a poor unclean woman, and in the case of a seeming religious impropriety.—The woman must

come forward and confess.—Even amidst the pressure of thousands the Lord perceives the silent and gentle touch of a single believer. —Internal union with Jesus high above the external.—The hastening and the delaying of Jesus sublime above the haste and delay of the world.—Christ purposed here to effect, not the healing of the sick, but the raising of the dead.—Twice (in the history of Lazarus too) He first yielded the point to death, that He might approve Himself afterwards his conqueror.—With the Lord the spiritual is everything, and the edification of the inner life the great concern. —The gradually progressive manifestation of Christ's power in raising the dead, a sign and symbol of the great and universal resurrection.

Starcke, Quesnel: God has His own times and seasons; He delays and yet helps. Have patience, and walk in the way He marks. —*Hedinger:* Daring wins.—*Quesnel:* Men are slow to do for the healing of the soul what they are ready enough to do for the cure of the body.—*Cramer:* Medicines are not to be despised, Ecclus. xxxviii. 1; but God does not always see fit to prosper them.—To use them is not displeasing to God, but ungodly trusting in them is. —The humility of the woman.—*Canstein:* Shame and fear would keep us back from Christ, but faith presses near to Him with a sound and laudable shamelessness.—*Osiander:* In our sickness we should put our trust, not in medicine, but in God.—Faith is stronger than all earthly medicaments.—The Lord is not ignorant what benefits we have received from Him, and He will demand an account of all the good deeds He has done to us.—*Bibl. Würt.:* Tempted souls think that God takes no care of them, but He faithfully remembers their case; the deeper they are in misery, the more graciously does His compassionate eye rest upon them.—*Canstein:* To acknowledge our own weakness and God's power, is to speak the truth indeed.—What God has done for us in secret we should publicly speak of to His glory.—Go in peace.—*Hedinger:* Reason despairs at sight of death.—In perfect faith there is no fear.—*Quesnel:* Let us learn from Christ to confide only to a few elect ones the works of God which we have to do, that those works may not be thwarted.—To sorrow in secret over our dead is Christian, but to howl and cry is heathenish.—*Hedinger:* God's wonderful works must have devout and attentive witnesses: away with tumult! —*Nova Bibl. Tub.:* Why do ye mourn, ye parents, over the departure of your children? Jesus will one day lay His mighty hand upon them, raise them, and give them back to you.

Lisco: The question of our Lord was designed to free the woman from her false fear of man.—The delay of help, and the message, were severe tests of Jairus' faith; but the healing of the woman strengthened his faith again, as did the word of Jesus, ver. 36.—*Braune:* The urgency and continuance of her malady, the vanity of all human help, the lack of substance, were three steps which brought the sick woman to faith; and the feeblest cries of the believing heart were understood by her Lord.—The Jews received this custom of lamentation from the Romans [Qy.: see Jer. ix. 17]. This purchased grief was intended to make the occasion of death important, to distribute the impressions of sorrow over many, and lighten the grief of the friends. Thus it was mere heathenish vanity.—*Schleiermacher:* The more mighty love is in those who can help others, and, on the other hand, the more longing and trust there is in those who need help, the more good will be the result in the particular case, though we may not be able to show how, and the beginnings of cause and effect may be concealed from us.—It is always the case that from those whom God has called to do good, many influences proceed which they themselves do not in the special cases know of. But how much more efficacious would charity be, if those from whom the influences proceed did not think so much about those which they receive!—How important it is for the general order of the community that we should not neglect our own individual personal relations!—Christendom has now still to press through the world violently with its blessings.—Although the power of Christ is continually entering more and more into the order of nature, yet that which Christianity has wrought in the world from its beginning is the greatest miracle that we know; but we must be careful to distinguish from it the internal miracle, which only those see who live in internal fellowship with the Redeemer.—*Bauer:* Mark how He does not break the bruised reed, or quench the smoking flax!

7. *The Lord's Conflict with the* envious *Unbelief of His own City; His triumph over Human Prejudice; His Return to the Mountain Villages.* (CHAP. vi. 1–6.)

Parallels: Matt. xiii. 54–58; Luke iv. 14–30.

1 And He went out from thence, and came into His own country; and His disciples follow Him. 2 And when the Sabbath-day was come, He began to teach in the synagogue: and many hearing Him were astonished, saying, From

whence hath this man these things? and what wisdom is this which is given unto Him, that even such mighty works are wrought by His hands? 3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not His sisters here with us? And they were offended at Him. 4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house. 5 And He could there do no mighty work, save that He laid His hands upon a few sick folk, and healed them. 6 And He marvelled because of their unbelief. And He went round about the villages, teaching.

Ver. 1. Tisch., ἔρχεται. B.C.L.Δ.

Ver. 2. Codd. C*.D.K., ἵνα γίνωνται. See other readings in Tisch.

Ver. 3. The carpenter, after A.B.D., etc. The reading Ἰωσήφ occurs in lesser codd.

CRITICAL NOTES.

See the parallels on Matthew and Luke.—As to Nazareth, consult Robinson iii. 419; Winer, Reallex.; my Leben Jesu ii. 550. Our narrative is not only identical with Matt. xiii. 54 seq., but also in its leading features with Luke iv. 16, as is manifest from the recurrence of the question, "Is not this Joseph's son?" and the saying, "A prophet, etc." Notwithstanding, the points of time are so diverse, and have such an interval between them, that we must, following Matthew and Mark, assume a second and later appearance in Nazareth; one, however, which was only transitional and brief, inasmuch as the unbelief of the people of Nazareth remained the same. The specific features of the narrative seem to belong mainly to the former of the two occasions. But how can a second visit of our Lord to Nazareth be conceivable, after He had been once rejected there? The first rejection had been no better than a tumult. This time He visits His own city in quietness, and for His own repose, after the decree to kill Him had gone forth from the Galilean Pharisees. But, experiencing the same utter lack of sympathy and regard on the part of His former fellow-citizens, He retreated back into the surrounding mountain villages. It was the time (in the first year of His ministry) when He had accomplished the itineration of the mountains in the first Galilean journey, as also the second Galilean voyage over the sea to the farther bank; and when He was on the point of travelling over the towns of the valley of Southern Galilee, in the direction of Jerusalem. As He would confirm and corroborate this third and last Galilean preaching journey by sending out the Twelve, a retreat into the mountains, and especially to a particular mountain, was fixed upon to precede. And He most probably took this occasion of visiting the district of Nazareth.

2. *And He went out from thence.*—Not merely, that is, "from the house of Jairus." From this time forward, He ceased to have His abiding residence in Capernaum, although He still assembled His disciples around Him there on passing occasions. After the first conflict in Nazareth, He went down to Capernaum; He now designedly abandons again His permanent abode in Capernaum, without formally giving up His residence there.

3. *He began to teach.*—This does not mean His first entrance and its result; it rather refers to the interruption that soon followed.

4. *That even such mighty works are wrought by His hands.*—The *ἵνα* is characteristic. They regard the doctrine of Christ merely as a secret doctrine, which was intended to be the medium or instrument for the ultimate end of working miracles. And they enviously assume that this mysterious doctrine must have been entrusted to him by some one in a suspicious manner. Hence the emphasis laid upon *the hands* (laying on of hands, touching, etc.), as the method of performing the miracle. The working hands of the carpenter, they would say; as appears from what comes next.

5. *Is not this the carpenter?*—According to the custom of the Jewish people, even the Rabbis learned some handicraft. We have the example of the Apostle Paul: see Lightfoot, Schöttgen. But Justin Martyr (contr. Tryph.) has the tradition, that Jesus made ploughs and the like. "Whether with an ideal allusion, so that they became in His hands symbols, as Lange (Leben Jesu ii. p. 154) thinks, may very properly be left to fancy." Meyer. That Jesus regarded with a symbolizing mind and interpretation the toil of the fisherman, the fall of the sparrow from the housetop, the play of the children in the market-place—all this is not matter of mere fancy. But there is a kind of fancy, which men call inductive proof. It is represented, further, as a mere airy and baseless notion, to suppose that the brethren of Jesus would hardly have suffered Him to work much, because they saw in Him the glory of Israel. And yet it is not an airy and baseless notion, that His brethren early sought to deliver Him from the machinations of His enemies. What really deserves to be called fancy in the theological domain, is that aggregation of myth and anecdote which the scholastic learning of the present day so much abounds in.

No dogmatic importance can be attached (with Baur and others) to the omission of "the carpenter's *son*," which Matthew has; since the expression; "the carpenter," is only a stronger declaration of the same thing. But the former expression would not occur to the

people of Nazareth, since they spoke from recent observation or past remembrances. In this way, the position of Jesus was referred back to, or identified with, Joseph's. And it is obvious to suppose that Joseph had long (between the twelfth year and the thirtieth of the Lord's life) gone off the scene. As τέκτων has primarily a general meaning, and signifies any artisan, some, following Justin, have thought it signified here a maker of carriages, etc.; while others have interpreted it into "smith." But smith in the New Testament is ὁ χαλκεύς, and τέκτων is specifically a *faber lignarius*. Whether workmanship in wood was distributed into various kinds of handiwork, is a question not settled.

6. *The brother of James.*—As to the brethren of the Lord, compare on Matthew. The apocryphal tradition adds to the four brethren, two sisters of our Lord: Esther and Tamar or Martha. Romanist expositors have, without reason, or for reasons well known, made these the sisters of His mother. These sisters seem to have been married in Nazareth; and therefore did not accompany the migration of Mary's family to Capernaum.

7. *Among His own kin.*—Naturally, the immediate dependants and followers of Jesus stood related in manifold ways to the people of Nazareth. Christ does not say that His own house remained unbelieving, in the common sense of the term. But that there were restrictions of faith to be overcome even in this circle, springing from too great familiarity, is proved not only by the history of the Lord's brethren, but also by that of His mother.

DOCTRINAL REFLECTIONS.

1. See on Matthew.—This narrative exhibits to us the narrow, petty, bigoted, envious unbelief, which was unable to apprehend and understand the Divinely great in its human nearness and familiarity; and this makes the section a most striking example of unbelief, as it confronts and embarrasses the Lord. It is the unconscious self-condemnation and self-contempt of the spirit which, alienated from God, and sunk into the lowest level, cannot appreciate the prophet that has arisen in its own city. In our Lord's experience of this kind of unbelief,—to which a prophet is nowhere less esteemed than in his own country, and among his own kin,—we have forewritten for us a long chapter of the history of the world and of the Church. The history of Monophysitism, on the one hand, and of Nestorianism and Rationalism, on the other, may be referred to this principle. The prejudice of the base nature, that out of Nazareth, in the im-

mediate neighbourhood, from our own home, and finally out of humanity itself, nothing good can come, led to all those systems in succession which, on the one hand, *dehumanize* the God-man, and, on the other, *undeify* Him. But when we say that Christ celebrated His triumph over this unbelief of envious prejudice, of human self-depreciation, we do not thereby assert that He removed that unbelief in anything like a magical manner. He triumphed over it rather by leaving it alone, by going on His way, and by performing His miracles in the neighbourhood around. He drew round the pestilent prejudice a circle of divine manifestations, like a besieger. The honour paid to the Divine, which from all sides works back upon this centre of prejudice, which leads back the homeborn, with acclamation and celebrity on all hands, to his home again—that is His final triumph over Nazareth, over Judaism, over humanity.

2. *And He could there.*—This does not express inability in itself; but, as Theophylact rightly observed, it indicates the absence of the ethical conditions on which the miracles of Jesus depended. His miraculous power was not magical; but an ethical influence which required and presupposed faith. It is true that Christ also creates faith; but then that presupposes the felt need of faith. It is true that He excites that feeling also; but then that presupposes susceptibility, and the capacity of reception. And if this likewise is awakened by Him, it further presupposes sincerity, and a certain devotion which could not become hardened through evil motives into the always evil act of the heart of unbelief. The Evangelist further shows us that Jesus wrought miracles, even in this circle, according to the slender measure of faith there was; for he adds the observation, that He laid His hands upon a few sick folk, and healed them. Thus, he distinguishes from these lower miraculous works, the great manifestations of His wonder-working power; this last could have and should have no demonstration under such circumstances. The condition on which the miraculous power of Christ was suspended, was the reflection and copy of the conditions of the divine omnipotence in love, wisdom, and righteousness, as dealing with the freedom of the world of spirits.

3. *And He marvelled.*—Fritzsche: "*ἐθαύμαζον* (they wondered at Him, on account of their unbelief), following only two minuscula: manifest error of copyist." Meyer: Stress has with great propriety been laid upon the contrast between the wondering of our Lord at the faith of the Gentile centurion, and His wondering

at the unbelief of His own countrymen, who had so long been witnesses of His divine life. Jesus does not marvel at other human things generally; but He does marvel, on the one hand, at faith, when it overcomes in its grandeur all human traditional hindrances, and, on the other, at unbelief, when it can, in the face of multitudes of divine manifestations, and under the daily view of the opened heavens, harden itself into the pitiful acceptance of dead traditional prejudices. The former wondering might, humanly speaking, elevate and strengthen Himself; the latter, on the other hand, grieve and restrain His divine Spirit. He hastens away from the sphere of such spiritual evils, that He may in the distance unloose those spiritual breezes that shall dissipate them all. The Accusative (διὰ τὴν), "on account of their unbelief," makes His astonishment all the more emphatic. It was hard for Him to reconcile Himself to this seemingly unconquerable dulness and limitation.

4. The history of Nazareth has been repeated on a large scale in the history of Israel. Israel, as a whole, also made the nearness of Jesus, His external "not being afar off," an occasion of unbelief and fall. This temptation, resulting from the constant beholding the Holy One with common eyes, was pointed to in Deut. xxx. 14, according to Paul's interpretation of it in Rom. x. 8. It is the temptation which besets the dependants and fellow-citizens of chosen spirits —theologians in the daily study and service of the truths of revelation, ministers in their commerce with the ordinances of grace, and all the lesser officers of the house of God in their habitual contact with the externals of divine things. It is the temptation also of ancient towns and churches, which have enjoyed exalted privileges, and indeed of the whole Church itself. "When the Son of man cometh, shall He find faith on the earth?"

HOMILETICAL HINTS.

See on the parallel passages of Matthew and Luke.—Jesus was renounced by His own city, both at the beginning and at the end of His Galilean labours: or, the stiffneckedness of prejudice, which is bound to the lower and earthly sense by a thousand bonds (envy, cowardice, softness, self-delusion, dissipation, slavish sympathies and antipathies, etc.).—How far was Jesus actually of Nazareth, how far not?—No man is altogether of the place where he was born or brought up: 1. He is so in his derivation, but not in his individuality; 2. he is so in his outward lot, but not in his personal endowments; 3. he is so in his external training, but not in his

internal education; 4. he is so in his human relationship and acquaintance, but not in his highest relations; 5. he is so in the petty events of life, but not in his greater fates; 6. he is so in his immediate calling, not in his highest vocation and destiny.—Christ an alien, and yet at home in His own city; both in an infinite measure: every man the same in his own degree.—The error of the men of Nazareth concerning the coming of Christ: 1. They forgot that He was of Bethlehem; 2. they did not know that He was from heaven.—The double origin and the double home of Christ: 1. An original contrast in Him; 2. an imitative contrast in every man's life below.—How Christ victoriously contends with the unbelief of prejudice among His own countrymen: 1. Prejudice everywhere opposes Him; and that, *a.* in an impure and gross apprehension of His dignity, as of a magical secret doctrine and art; *b.* in the reckoning up of all His earthly relationships, in order to urge them to the disparagement of His heavenly dignity; *c.* in a slavish community of envious and low judgment upon His life. 2. How the Lord lays hold of and overcomes this prejudice: *a.* He refers it all to a universal fact, which they might afterwards reflect upon (a prophet is not without honour, etc.); *b.* He does not forget, but heals, the few who needed and were susceptible of help among His scorners; *c.* He gathers up His influences, and withdraws; *d.* and He causes the light of His presence to shine brightly throughout the whole district around.—How the Lord surrounds the places which exhibit a corrupted prejudice against Him with the fiery circles of His divine deeds, in order to subdue them.—The Lord's not being able in Nazareth, an expression of the divine freedom as over against the abuse of human freedom.—The Lord's impotence a testimony to His perfect power and ability: 1. Of the divine power of His love (patience); 2. of the divine skill of His love (wisdom).—The sacred conditionality and free self-limiting power of Christ.—The omnipotence of God is not lessened, but glorified as spiritual power, by the fact that it conditions itself in love, wisdom, and righteousness.—To the man who had lost himself, and become to himself an object of contempt, the Lord brings back again his life.—Christ is far off and nigh at hand, in order to overcome the stolid, careless minds of those who are bent on this world. —Christ's retirement among the villages; or, the loftiness of the Gospel in its humility.—Christ's own city, the old and the new: 1. Poor Nazareth, which rejects Him; 2. the great city of God in heaven and upon earth, in ten thousand places, which glorifies Him.

—Nazareth a symbol of multitudes of streets and places rendered desolate by spiritual guilt.—How the Lord's love with holy tenderness encircles His poor land and people.

Starcke, Majus: The unreasonableness and wickedness of our countrymen should never restrain us in the performance of our duty, or cause us to forget any of our obligations to them.—*Nov. Bibl. Tub.:* Birth, lineage, and descent are far from making a man a Christian; they often rather, on account of prejudices, are the greatest hindrances to Christianity.—*Quesnel:* Wicked men often admire and magnify gifted preachers; but they are never without some excuse or other for not obeying their instructions.—It is common enough for those who would defeat the force of a sermon, to exalt themselves above the preacher.—When we entertain ourselves with a thousand strange matters that have no connection with profit, the power of the divine word is lost.—*Canstein:* He who built heaven and earth became, in His humbled condition upon earth, a carpenter.—Christ honoured and sanctified all honourable human employments and handiwork.—*Quesnel:* Christ's humiliation has been to many a stone of stumbling and an occasion of falling; while it was most essentially necessary to our eternal exaltation.—*Hedinger:* What is there that can grieve the Christian teacher beyond contempt and evil fruits?—Christ's example is a most mighty consolation.—*Nov. Bibl. Tub.:* Thou complainest that God saves thee not, and dost not reflect that thou thyself hast bound His hands.—*Quesnel:* The unbelief of a whole people does not hinder the mercy of God from extending to the small number of the righteous who are found amongst them.—*Braune:* Faith, which in its nature is *receptive* love, alone makes us partakers of the grace of God, which is *imparting* love.

Schleiermacher: We find this (that a prophet is without honour in his own country) true among men, even as we sometimes find the contrary of it true. When any one is distinguished beyond others in any particular, his fellow-townsmen take pride in him, their vanity being flattered. Yet the contrary is not arbitrary, but usually dependent on the earlier or later period, and various spiritual or worldly influences. (The prophets killed, and the sepulchres of the prophets garnished.)—Much impressive truth is lost upon men, because they do not so much regard the matter as the source from which it comes.—Christ has as much cause to marvel at the unbelief of the present time, as He had to marvel in His own time. —*Gossner*, on ver. 4: A warning to all preachers who do not like

to leave their own home, kin, and country.—Nothing more outrages God's goodness than unbelief or rejection of it.

SIXTH SECTION.

CONFLICT OF JESUS WITH HEROD. THE CALL AND MISSION OF THE TWELVE APOSTLES. THE BEHEADING OF JOHN THE BAPTIST.

1. *The Calling and Mission of the Twelve.* (VERS. 7–13.)

7 And He called unto Him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; 8 And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse: 9 But be shod with sandals; and not put on two coats. 10 And He said unto them, In what place soever ye enter into an house, there abide till ye depart from that place. 11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment than for that city. 12 And they went out, and preached that men should repent. 13 And they cast out many devils, and anointed with oil many that were sick, and healed them.

Ver. 9. The best reading is ἐνδυσήσθε (A.C.D.E., etc.), which Griesb., Lach., Tisch., and others adopt. The change in the construction, or the direct quotation of this command, makes it more emphatic.

Ver. 11. Tisch., after B.L.Δ., etc.: ὅς ἂν τόπος μὴ δέξηται μηδὲ ἀκούσωσιν ὑμῶν. Preferable in importance of codd., and is the harder reading. "Verily, etc.," wanting in B.C.D.L.Δ. Probably taken from Matt. x. 15.

CRITICAL NOTES.

1. Compare on the parallel passages of Matt. x. and Luke ix.—It has been already observed, on Matt. iii. 13–19, that he distinguishes the separation of the Twelve from their first mission: Luke does the same, but Matthew combines their call and mission in one. The two events are indeed one, as Matthew records them, in this, that the separation took place with reference to an appointment of duty which then immediately impended. But they are distinguished by this, that the election occurred in the solitude of the mountain range (hence Mark and Luke place them on a mountain, the latter connecting with the event the Sermon on the Mount); while the mission, on the other hand, occurred at the beginning of the third preaching journey, on which our Lord passed through the sea-towns of Galilee, as we are told by Matthew. But, since the

calling of the Twelve was, between the Sermon on the Mount and the passage to Gadara (the second Galilean journey), only as yet a preparatory vocation, we must make a distinction between a general separation of the narrower circle of disciples and that calling of the Twelve on the mountain which briefly preceded their sending forth in the valley, during the first year of Christ's ministry. Now it is peculiar to Mark, that he gives prominence only to the most essential points of the mission; that he records it as the beginning of the apostolical missions (ver. 7), and as a mission in pairs; that he lays emphasis exclusively upon the power given over unclean spirits (not that of healing the sick), in harmony with his fundamental point of view, and that to him this involved at the same time the preaching of the kingdom; that he most precisely gives the Lord's injunctions touching their staff, their shoes, and their clothing; and that he finally makes allusion to the anointing the sick with oil, in its relation to the work of the Apostles—here mentioning the sick, who had been previously omitted. His more limited account of the instructions given to the Apostles, as recorded by Matthew, is to be explained by the fact, that he has this first mission exclusively in view; while Matthew combines it with all subsequent missions, and consequently presents it in its ideal meaning.

2. *Save a staff only.*—Meyer insists that there is here a difference between Mark, on the one hand, and Matthew and Luke, on the other—to be explained, as it regards the two latter, by exaggeration. (Comp., on the contrary, Ebrard, S. 382; Lange, Leben Jesu ii. 2, S. 712.) They were to go forth with their staff, as they had it at the time; but they were not to seek one carefully, or make it a condition of their travelling. And thus it becomes no more in Mark than a rather more precise statement of the meaning of Matthew and Luke. The same may be said of the permission to take sandals, in opposition to the prohibition of the *ὑποδήματα*, or travelling shoes proper, in Matthew. So the injunction not to put on two coats (in change), is only another form of the injunction not to have two garments. The fundamental idea is this, that they were to go forth with the slightest provision, and in dependence upon being provided for by the way. Gfrörer and Baur see in Mark's expressions only intentional qualifications and softenings. We find in them no other than a more express view of their pilgrim-state, burdened with the least possible incumbrance, and as free as might be from all care.

3. *For a testimony against them.*—As a symbolical, but to an

Israelite perfectly intelligible declaration, that they were excommunicated,—"no better than heathen."

4. *Preached, that men should repent* (ἵνα).—They not only preached the doctrine of repentance, amongst other articles of doctrine; but their whole preaching had for its end the awakening of penitence, and change of mind.

5. *And anointed with oil.*—Oil was generally a very important medicament among the Orientals, according to Lightfoot and others. Here it is simply a symbolical medium of the miraculous work; just as the application of the spittle was (ch. viii. 23; John ix. 6), on the part of the Lord Himself. Meyer does well to contend against the supposition that the oil was applied as a natural means of cure (Baur, Weisse), or that it was used as a mere symbol (Theophylact, Beza, etc.),—not to mention other still less tenable notions. He is not right, however, in altogether detaching the symbolical significance from the medium. It is fact, that the Old Testament anointing with oil preceded, as the symbol of the New Testament bestowment of the Spirit. It is also true that the Romanists have introduced it again, where the real impartation of the Spirit retreats or becomes subordinate. And it may be assumed that for the disciples, who could not, like the Lord Himself, awaken faith, it was appropriate to appoint such a medium for their miraculous power as would be at the same time a symbolical sign of the impartation of the Spirit, and the energy that awakens faith. Thus the anointing was a symbol of the bestowment of the Spirit as the preliminary condition of healing; consequently, not of the divine mercy (Theophylact), the healing virtue of which was symbolized by balsam, or of the divine regeneration (Euthym. Zigabenus), the symbol of which was water. The anointing with oil, which James prescribed to the elders in their ministry for the sick (ch. v. 14), appears, on the other hand, to have been a blending of the natural means of health with the saving energy of prayer as symbolized by it.

DOCTRINAL REFLECTIONS.

1. See on the parallel passages of Matthew and Luke.

2. *The sending of the Apostles by two and two.*—According to Grotius, with allusion to the Old Testament law concerning witnesses *ad plenam testimonii fidem.* But also for mutual complement, and encouragement, and strengthening. We have, accordingly, six special embassages: six was the number of labour and toil. The

twelve sendings of the individual Apostles was only as yet in the prospect.

3. We need only suggest here, that the New Testament anointing with oil—even that later one which James prescribed to the elders in their care of the sick—forms a perfect contrast to the idea of the extreme unction of the Romish Church. To us, this ecclesiastical anointing seems no other than an unconscious admission, on the part of the ceremonial church, that it had yet to bestow on its dying member the real communication of the Holy Spirit, whose type the oil was.

HOMILETICAL HINTS.

The sending of the Apostles first abroad into the world, may also be likened to the little seed-corn.—He began to send: the end of His sending is the end of the world.—The mission of the Apostles by two and two, in its significance for the Church: 1. As to ecclesiastical office, 2. as to the people.—The blessing of the mutual help of labourers in the kingdom of God.—The embarrassments, dangers, and disgraces which so often follow a too early isolation in office, and in the religious life generally.—Christianity in life and office is a discipline of unenvying brotherly love.—The messengers and pilgrims of Christ not without need, but without careful need.—The world loses, amidst its external equipments and means of resource, the internal end of life: the servants of the Gospel obtain, while they supremely regard the end, all the other equipments and resources.—The destruction of the kingdom of Satan, and the abolition of his power, is the great task of Christ's servants, after the example and in the strength of their Lord.—The shaking the dust from their feet is in its kind a Christian martyrdom to the disciples of Jesus (a testimony in suffering).—The anointing with oil; or, how the miracles of the kingdom of Christ have rested upon the marvellous powers of the kingdom of nature. —The kingdom of the Son attaches itself to the kingdom of the Father in the great whole as well as in individual things.—Those bound by Satan, and the sick, everlasting tokens of the need of Christ and His messengers.

Starcke: This authorisation a demonstration of the divinity of Christ.—The ministers of the Gospel should be one and united.—*Quesnel:* Ambition and avarice perilous things to the preacher and his work.—*Osiander:* Ministers should be satisfied, though they do not at once have all advantages they could desire, and things at their will.—*Gerlach:* On account of their weakness, the Lord does

not send His disciples alone. Labourers in the Lord's harvest should look round for helpers in their work.—*Schleiermacher:* The Lord's direction in regard to the equipments of the Apostles no literal rule [he refers to the cloak of Paul, 2 Tim. iv. 13], but a rule of wisdom.—If the provision of all these external things is so great as to rob us of a portion of our true strength, they are no real advantage, but tend rather to impair our usefulness and peace.—*Bauer:* They were not to act as if they thought they might force men to hear.

2. *Beheading of John the Baptist.* (Vers. 14–29.)

Parallels: Matt. xiv. 1–12; Luke ix. 7–9.

14 And king Herod heard of Him; (for His name was spread abroad;) and he said, That John the Baptist was risen from the dead, and therefore mighty works do show forth themselves in him. 15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets. 16 But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead. 17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife; for he had married her. 18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife. 19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not: 20 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly. 21 And when a convenient day was come, that Herod, on his birth-day, made a supper to his lords, high captains, and chief estates of Galilee; 22 And when the daughter of the said Herodias came in, and danced, and pleased Herod, and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. 23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. 24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. 25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me, by and by in a charger, the head of John the Baptist. 26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. 27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, 28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother. 29 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

Ver. 16. The reading which drops ἐστιν, αὐτός (B.D.L.Δ., etc.), is strongly authenticated; but the omission is explained here by the similarity of οὗτος and αὐτός.—The omission of ἐκ νεκρῶν (Tisch., after B.L.Δ.) is not sufficiently supported.

Ver. 20. The reading πολλὰ ἠπόρει has B.L. in its favour. So Ewald and Meyer. But it is probably a modification of the strong πολλὰ ἐποίει.

Ver. 22. Instead of the part. καὶ ἀρεσάσης, the Codd. B.C*.L. and others read ἤρεσεν, and afterwards εἶπε δὲ ὁ βασ. This construction loses the emphatic preparation of the words, "Then the king said unto the maiden." But the Greek construction of the Rec. may seem to be simply a softening of the text.

CRITICAL NOTES.

1. See on the parallel passages of Matthew and Luke.—The time of this occurrence was the return of Jesus from the Feast of Purim at Jerusalem, in the year 781; that is, in the second year of His ministry. On His return from this feast, the disciples were once more gathered round Him at the Sea of Galilee. It is peculiar to Mark, that he connects the watching observation of Herod Antipas (see Matthew) with the work of Christ as extended by the twelve Apostles. And this is quite natural; since the fame of Jesus was not only extraordinarily increased by their means, but also invested with the semblance of a political import. With regard to Herod's judgment of Jesus, Mark is more distinct than Luke; in exhibiting the relation in which He stood to the Baptist, he is more distinct than Matthew. He is moreover very circumstantial in detailing the binding of John, the favourable crisis for Herodias, Herod's promise to the dancer, the scheme concerted between mother and daughter, the daring urgency of the latter, and other similar traits. But he omits the circumstance, that the disciples of John carried intelligence of the event to the Lord.

2. *King Herod.*—The βασιλεύς in the ancient and wide sense. Matthew and Luke say more precisely, the tetrarch (here equivalent to prince). Starcke: "Luke calls him, after the manner of the Romans, a tetrarch; Mark, after the manner of the Jews, a king." *Heard:* that is, that the disciples of Jesus preached and performed such miracles (Meyer), and that Jesus sent them forth. Hence what follows: *for His name was spread abroad.* Thus, not, according to Grotius and others, he heard the name of Jesus.

3. *John the Baptist:* ὁ βαπτίζων, substantively. Yet probably hinting a paraphrastic acknowledgment of his authority. According to Luke, others declared that John was risen from the dead, and Herod was troubled at it. But the apparent contradiction is solved by our assuming that the idea was introduced by the courtiers, and that Herod, after slight hesitation, entered into their views with hypocritical superstitious policy (Leben Jesu ii. 2). The expression might then be regarded as blending in itself a political secret meaning and a more popular one. According to the former it says, This new movement proceeds from the execution of John

the Baptist; and if John was politically dangerous, the appearance of Jesus with His twelve Apostles is tenfold more so.

4. *Therefore mighty works do show forth themselves in him.*—John had wrought no miracle; and the prince seems to have made this his excuse, the high legitimation of a prophet having been wanting to the Baptist. Now, in his new form, said the theologising king, it is seen that he is actually a prophet; the miraculous powers at length manifest themselves in him.

5. *As one of the prophets.*—That is, of the old prophets, even if not so great as Elias. It is manifest that the opinions which then were predominant concerning the Person of Jesus, coincided, first, in a certain acknowledgment of His higher mission; secondly, they deviated in the more specific definition of His dignity; thirdly, they presented a descending scale of lessening honour paid to Him, starting from a point below the original recognition that He was the Messiah. And thus they mark the time when the persecution of Jesus was beginning, although the people generally were, in a narrower sense, entirely absorbed with His works and words. Matthew introduces the notes of public opinion in connection with another event, which, however, falls within the same year of persecutions, ch. xvi. 14; and now this wavering judgment has become the popular cry.

6. *Whom I beheaded.*—Meyer: "ἐγώ has the emphasis of a guilty conscience." "Mark the urgent expression of confident assurance which the terrified man utters: This is he; he is risen."

7. *For Herod feared John.*—Seeming discrepancy when compared with Matthew, as Meyer here and always urges. Compare, on the contrary, Ebrard, S. 384; Lange, Leben Jesu ii. 2, S. 783. The θέλειν often indicates, in the New Testament, the natural willing in its weakness, the *fain would*, which, however, does not involve necessarily the full and perfect purpose of the will. Matthew, in his exhibition of the feeble, vacillating Herod, at the same time has in view his position on the side of Herodias as in opposition to the people; while Mark has in view his position on the side of the people in opposition to the thoroughly decided and resolute Herodias (see Macbeth).

8. *And observed him*, or *kept him.*—Not, *esteemed him highly* (as Erasmus and others, with De Wette, contend), but he kept him a long time safe against the attempts of Herodias (as Grotius and Meyer). And this at the same time reveals the vacillation of the man, since, as prince, Herod might have set John free. "Herodias

was instigated partly by revenge, but partly by fear, that her present husband might, in consequence of the exhortations of the Baptist, repent of his evil, and separate from her." Beda.

9. *And when a convenient day was come;* that is, favourable for Herodias.—Grotius: Opportuna insidiatrici, quæ vino, amore et adulatorum conspiratione facile sperabat impelli posse nutantem mariti animum."

10. *Lords, high captains, and chief estates.*—The first two classes are servants of the state, civil and military officials; the third includes the great men of the land generally.

11. *The king said unto the damsel.*—The antithesis between "king and damsel" gives emphasis to his blasphemous folly.—*To the half of my kingdom.* Starcke: "This was a grand imitation of the great Ahasuerus; but in one without the supreme power it was idle and boastful enough."

12. *I will that thou give me, by and by.*—Strong emphasis, in the θέλω ἵνα.

13. *Would not reject her.*—The ἀθετεῖν, to make any one an ἄθετον, lawless and improper. It is to make invalid, or abolish, a decree, ordinance, covenant, or oath; and, in reference to persons, means to deprive of a legal claim, or declare one unjustified: hence it involves the notion of humiliating, the *repudiare.* But the translation to "suffer her to ask in vain," is much too weak.

14. *An executioner,* σπεκουλάτορα: one of his body-guard.—"To them was committed the execution of capital sentences (Seneca, de Ira i. 16, Wetstein)." Meyer.

15. *And the damsel gave it to her mother.*—Salome, the dancer, afterwards married her father's brother, the tetrarch Philip.

DOCTRINAL REFLECTIONS.

1. See on the parallel passages in Matthew and Luke.

2. The institution of the apostolate, and the mission of the Apostles, like a revelation of spirits to worldly policy and despotism, cowardly and superstitious, from the beginning suspicious and fearful.

3. Herod a forerunner and confederate of Pilate in this, that he acknowledged the innocence and dignity of John, and yet had not the courage to set him free. He is also like Pilate in the vacillation of his weak character.

4. The opinions of those who surrounded Herod: the verdicts of the great world concerning Christianity.

5. Herodias a typical character: woman in the demoniac grandeur

of wickedness—the opposite of Mary. The New Testament Jezebel, as Herod is the New Testament Ahab. Herodias, the murderess of the greatest prophet, with whom the old covenant ended; Mary, the mother of the Lord, in whom the new covenant is sealed.

6. The intriguing woman, the courtezan in the royal court, an historical symbol. So also the dancer, and the vain festivity, and the sympathies of pride and presumption.

7. One sample of the influences of Grecian habits, as introduced into Palestine and spread there by the Herodians. Doubtless this influence could not but serve to efface the limits between Judaism and heathenism; but the true reconciliation between Greece and the theocracy could be effected only by Christianity.

8. The oath, and the word of honour, and the honourable deeds of the worldly-minded great, as they often clash with the eternal laws of God. In the godless oath there is a real and essential nullity; for God cannot be the avenger of a broken vow which was in itself impious. "But the breach of an ungodly oath demands an open confession." Gerlach. "Herod should have said, *Thou askest of me more than my kingdom, for what shall it profit a man*, etc.?"

9. Fearful contrasts, in which are reflected the satanic powers of wickedness: the head of the greatest preacher of repentance in the ancient world made a fee by an Israelite prince to a little Greek dancer at the court (a Jewess, who dances after the Greek fashion at the Israelite court); Christ, the Messiah of the Jews, betrayed by the kiss of a disciple to the hierarchy, condemned and given over to the Gentiles by the high priests and the priesthood in Zion.

HOMILETICAL HINTS.

See on the parallel passages in Matthew and Luke, and also the Reflections above.—Christ, with His twelve Apostles, described as John the Baptist risen from the dead: 1. How far this was a gross error, composed of a mixture of guilty conscience, superstition, policy, cunning, ignorance, and blindness; 2. how far, in another sense, a great truth, in which the living law of the kingdom of God found expression (ineffaceableness, growth, progress, consummation, "the blood of the martyrs, the seed of the Church").—The internal conflict of Herod and Pilate: 1. Similarities: impotent striving, long delay, critical suspense, shameful surrender. 2. Differences: a Jew, a Gentile; Herodias in the one case, the warning devout woman in the other; the people against the evil deed, the people in

favour of it.—John the Baptist dignified and self-consistent as the great, heroic preacher of repentance: 1. Confronting the prince of the land, Herod; 2. in prison, and with the fear of death before his eyes.—The good impressions, which even Herod had lost: therefore, 1. He continued in the sin; 2. in vacillation between the right and wrong; 3. in self-deception; 4. under the power of temptation.—The conflict between good living and living good.—The convenient season; or, the feasts and banquets of the world, and those of the kingdom of God.—The world's estimate of the value of things: the head of a prophet of less importance than a dance; a blasphemous, drunken oath more sacred than the eternal law of God.—How the weak and wavering characters are, whilst they delay, overcome by the bold and daring conduct of those who are resolute in their wickedness.—The judgment which followed the beheading of the Baptist: pierced conscience, further guilt touching Jesus, a death of misery.—The frightful abandonment by the Spirit, which, in the great world, may cloke itself under the disguise of brilliance and vigour of spirit.—The fidelity and troubles of the disciples of John figurative of the troubles of faith as held bound in legality: 1. The heroic courage with which they buried their master; 2. the lack of believing courage to attach themselves to Jesus.

Starcke: Even the great of this world have always been excited and moved by the Gospel of Christ.—*Quesnel:* The sinner has no peace when he would seek it; because he rejected it when it was offered him by God.—*Hedinger:* The judgments of this world are always out of square when they deal with spiritual things; therefore, dear fellow-Christian, inquire not about them.—Public teachers should without fear rebuke the sins and blasphemies even of the great; they may rely, in doing so, on the divine help.—*Lange:* O ye court preachers, learn of John what your duty is: he was no court preacher, and yet he bore fearless testimony to the truth.—*Hedinger:* Devotion is always honourable, even in the eyes of the most frenzied children of the world.—Carnality befouls the best thoughts.—*Quesnel:* The festivities of the world are the best appointed tables of sin.—*Zeisius:* The poor have to give the rich their sweat and blood, and they riot in the proceeds, etc.—Vain swearing.—Promises made over the wine-cup.—*Osiander:* At the court there are often heavy payments for ridiculous trifles.—A foolish promise brings repentance after it.—*Quesnel:* The oath is sinful, and therefore null, when it cannot be carried out but with sin and injustice.—*Lange:* No servant or official should let himself be made

an instrument of injustice; rather should he let everything go.—Christians pay honour to the pious on their death, and carry them reverently to their tombs.—*Gerlach:* Close connection between debauchery and cruelty.—*Gossner:* Thus does the world deal with God's ambassadors.—*Bauer:* See, what a marriage this was!

3. *Return of Jesus into the Wilderness on the other side of the Sea of Galilee, and the miraculous Feeding of the Five Thousand.* (Vers. 30–44.)

30 And the apostles gathered themselves together unto Jesus, and told Him all things, both what they had done, and what they had taught. 31 And He said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat. 32 And they departed into a desert place by ship privately. 33 And the people saw them departing, and many knew Him, and ran a-foot thither out of all cities, and outwent them, and came together unto Him. 34 And Jesus, when He came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and He began to teach them many things. 35 And when the day was now far spent, His disciples came unto Him, and said, This is a desert place, and now the time is far passed; 36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat. 37 He answered and said unto them, Give ye them to eat. And they say unto Him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? 38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes. 39 And He commanded them to make all sit down by companies upon the green grass. 40 And they sat down in ranks, by hundreds, and by fifties. 41 And when He had taken the five loaves and the two fishes, He looked up to heaven, and blessed, and brake the loaves, and gave them to His disciples to set before them; and the two fishes divided He among them all. 42 And they did all eat, and were filled. 43 And they took up twelve baskets full of the fragments, and of the fishes. 44 And they that did eat of the loaves were about five thousand men.

Ver. 30. The καὶ of the Rec. has the strength of the codd. against it.

Ver. 33. The οἱ ὄχλοι is an addition (from Matt.), and is wanting in A.B.D., etc. Lachm. and Tisch. have συνέδραμον ἐκεῖ καὶ προῆλθον αὐτούς. The many variations are essentially the same in meaning.

Ver. 36. Ἀγοράσωσιν ἑαυτοῖς, τί φάγωσι. Tischendorf, after B.L.Δ., etc.

Ver. 38. "And" see. Wanting in B.D.L.

Ver. 43. Tischend., following B. and the lesser codd., reads κοφίνων πληρώματα.

CRITICAL NOTES.

1. See on the parallel passages of Matthew, Luke, and John.—The essence of the whole is given most strikingly by John. Jesus

has returned from the Feast of Purim (in the second year of His ministry) to Galilee; and the journey sets out probably from the district of Tiberias. The time is evidently just before the Passover; as it is manifest, from Mark's mention of the green grass, that the spring was just beginning. According to Luke, it was, at the same time, the period when the Apostles once more assembled around their Master, and when Herod began to take an interest in Him and in His doings. According to Matthew, finally, this crisis coincided with the time immediately after the execution of the Baptist, and the report brought concerning it. The peculiarities of Mark in this section are as follows:—The disciples tell the Lord also what they had taught. They were to take a little rest in the desert place. As elsewhere there was no time for either the Lord or His disciples to eat, on account of the press of the people, so it was here. The fact also is mentioned, that the Lord's departure was made known to many, and that the crowds hastened to anticipate Him. We must add the allusion to these as sheep without a shepherd, and the vivid description of the people's dejected state under several heads.

2. *When He came out.*—The crowds of people might seem to have rendered abortive the design of Jesus to retreat for a season with His disciples; for, according to the most obvious connection, we should suppose that ἐξελθών must mean, "When He came forth from the ship." But as the Evangelist has mentioned the fixed purpose of Jesus to go into a desert place apart, we must hold fast the declaration, and assume that the "coming out" refers to His leaving the wilderness again.

3. *And He began to teach them many things.*—This certainly confirms the previous view. Since a large portion of the day was gone, the time must have been drawing too near to the decline of day; and hence His discourse was interrupted by the remembrance of the disciples.

4. *Two hundred pennyworth.*—See for the details in John. "By which this part of the scene, not recorded by Matthew and Luke, obtains the confirmation of primitive originality." Grotius: The amount that happened to be in the chest was two hundred denarii. Meyer: "This does not follow; it was the estimate made by the disciples of what the provision would cost." But they would doubtless make their estimate according to the condition of their treasury. The denarius, δηνάριον, was a Roman silver coin; it was used also at a later period among the Jews; somewhat lighter than the Attic

drachma, but current at about the same value, being the customary hire of a day's labour, about sevenpence halfpenny. See particulars in Winer.

5. *By companies*, *συμπόσια συμπόσια*.—A Hebraism, like the subsequent *πρασιαὶ πρασιαί*. Starcke: "So that there was on each side 50, and 100 everywhere together. Fifty such tables full made them about 5000. Or, there were 50 seats in breadth, and 100 in length." But, why not simply companies of 100 and 50, through which they might freely pass? A living town in the wilderness. Gerlach: Two longer rows of 100, a shorter one of 50 persons. The fourth side remained, after the manner of the ancients' tables, empty and open.

6. *And of the fishes*.—Reckoned among the relics which filled the twelve baskets. According to the account, these relics are distinguished from the *κλάσματα*, or broken pieces of bread.

DOCTRINAL REFLECTIONS.

See on the parallel passages in Matthew, Luke, and John.

HOMILETICAL HINTS.

See on the parallel passage of Matthew.—The return of the Apostles, and the first resting-place provided for them by their Lord.—Come into a desert place apart, and rest a while: Christ's call to His overwrought, excited, and restless labourers.—This word of Christ perverted by many of His servants into a toleration of idleness: He says, *a while!*—Christ's rest, and His disciples' solemnity of prayer, in solitude.—The retreats of the world, the retreats of Christ's disciples.—Into solitude, but with Christ.—How the Lord sacrificed for men both His solitude and His retreats.—How He turned the seeming failure of His plan (touching solitude) into a higher realisation of the same object.—How we should fashion the web of our life—our plans and the conjunctures of circumstances—into higher unity of godly action and suffering.—The miraculous festival which our Lord prepared for His disciples after their labours and journeys in the world.—How He continually comes forth in His mercy: 1. from the bosom of heaven; 2. from the darkness of Nazareth; 3. from the solemn season of prayer in the wilderness; 4. from the glory of the new life in the resurrection; 5. from the throne of heaven.—The school of Christ a free school in the highest sense.—With Christ, all that we have we have freely.—Christ was already King when they wanted to make Him

king; but King, 1. in the kingdom of the Spirit; 2. in the kingdom of love; 3. and in the kingdom of divine benediction.—His earthly exaltation would have been the translation of His throne from the realm of the infinite into the realm of the finite and transitory.—Christ was constrained to repel the people with as much earnestness as that with which the mercy of His Shepherd-heart sought them.—Christ the breaker of bread, because He Himself is the Bread of life.—The riches of His kingdom.—Enough with Christ is lavish abundance.

Starcke, Osiander: We should in such manner wait on our ministering as preachers of the Gospel, that we may be able to give in our account to the supreme Shepherd with joy.—It is good to rest after labour.—When we can separate ourselves from the tumult of the world, and send our spirits upwards to God, rest both of body and of soul is the result.—*Hedinger:* He who is in earnest to go to Christ, will let no trouble, labour, or expense hinder him.—*Osiander:* Although we may have a certain amount of rest in this world, yet that is soon disturbed again by business. Here all is unrest; yonder is perfect repose.—The Church of God has indeed many shepherds; but since many of them are shamefully given to negligence, and many are busy with vain labour, it is reasonable to lament that the poor sheep have, after all, but few true shepherds.—*Quesnel:* The love of devout souls is indeed prudent, but God's love is better in this than all.—Poor people cannot do better than hang upon God, etc.—*Hedinger:* Piety and faith never die of hunger.—What in men's eyes is impossible, may become possible through God's power.—As to the fragments, order and economy are in all things well-pleasing to God.—God is a God of order.—Take your food with prayer and thanksgiving, 1 Tim. iv. 4.—*Schleiermacher:* Thus they came back with minds excited, and perhaps disturbed, by all these various opinions concerning Christ; and therefore it was very important that they should become composed, and readjust all their views in their original relation to the truth.—We should never find a contradiction between that which is our duty and the internal bias of our hearts.—Christ found between this will (to be alone with His disciples) and the great pressure of the people no contradiction: He knew how to reconcile one with the other, and by the other.—There is nothing more essential in the kingdom of God than what is incumbent upon us as duty; and what is the object of our wishes should coalesce and coincide, the one upholding and preserving the other.—There is one vast and simple wisdom.—To

this nothing is so absolutely essential as simplicity of spirit.—The disciples were to be convinced (by the miraculous feeding), that if they applied themselves to the duties and obligations of the spiritual kingdom, their outward life would take no harm; whilst, on the other hand, everything would be interrupted if He should always act as they might think best.

SEVENTH SECTION.

CONTEST OF JESUS WITH THE ENMITY OF THE PHARISEES AND SCRIBES FROM JERUSALEM; HIS WITHDRAWAL INTO THE GENTILE BORDERS OF TYRE AND SIDON, AND INTO THE DISTRICT OF DECAPOLIS.

CHAPTER VI. 45–VIII. 9.

1. *The Return to Gennesaret; the Contrary Wind; Christ's Walking on the Sea; New Miracles on the Western Coast.* (VERS. 45–56.)

45 And straightway He constrained His disciples to get into the ship, and to go to the other side before unto Bethsaida, while He sent away the people. 46 And when He had sent them away, He departed into a mountain to pray. 47 And when even was come, the ship was in the midst of the sea, and He alone on the land. 48 And He saw them toiling in rowing: (for the wind was contrary unto them:) and about the fourth watch of the night He cometh unto them, walking upon the sea, and would have passed by them. 49 But when they saw Him walking upon the sea, they supposed it had been a spirit, and cried out: 50 (For they all saw Him, and were troubled:) and immediately He talked with them, and saith unto them, Be of good cheer: it is I; be not afraid. 51 And He went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. 52 For they considered not the miracle of the loaves: for their heart was hardened. 53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore. 54 And when they were come out of the ship, straightway they knew Him, 55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard He was. 56 And whithersoever He entered, into villages, or cities, or country, they laid the sick in the streets, and besought Him that they might touch if it were but the border of His garment: and as many as touched Him were made whole.

Ver. 45. Ἀπολύει, after B.D.L.Δ. Tisch., Lachm.

CRITICAL NOTES.

1. See on the parallel passages of Matthew and John.—We owe to Mark the very important record, which sheds light upon the

whole narrative, that the disciples were sent forward before the Lord in the direction of Bethsaida;—that Bethsaida, namely, which lay on the eastern side of the sea. (See on Matthew.) Thus it was a passage across. Then his expression, ἀποταξάμενος, is an important parallel to the ἀνεχώρησε in John: it gave Him trouble to release Himself from the excited and enthusiastic people. Also, in the expression, ἤθελε παρελθεῖν, he coincides, in the meaning at least, with John, ver. 21, ἤθελον οὖν λαβεῖν αὐτὸν, κ.τ.λ. But while Mark omits the intervening incident connected with Peter—which that Apostle, whose Evangelist he was, would modestly pass over, as making himself prominent—he lays stress upon the fact that the disciples had not been brought to a true and living faith, even by the miracle of the feeding. But he has painted most copiously and vividly the tumultuous excitement of the people, as it was occasioned by the Lord's landing, and how they immediately knew Him and followed Him with their sick from place to place.

2. *Unto, or over against, Bethsaida.*—Meyer's notion, that this was the western Bethsaida, and not the eastern, appears entirely groundless.

3. *Sent them away,* ἀποταξάμενος.—Not merely, "bade them farewell," for which there would have been no necessity to send the disciples away first.

4. *Would have passed by them.*—They were to follow Him in a westerly direction: no longer fruitlessly rowing eastwards against the wind (see on Matthew). He went before them, as it were, to show the way. They had wished to take Him up on the eastern coast (John); He would go before them to the western coast (Mark): something intermediate was the result in the end.

5. *Were sore amazed in themselves beyond measure, and wondered.*—The latter found expression in exclamations; the whole strength of their internal amazement they did not express.

6. *They considered not.*—They had not yet come to an understanding, οὐ συνῆκαν. They had not attained that living, self-developing apprehension of spirit, which would know how to draw the right consequences. Bengel: debuerant a pane ad mare concludere.

7. *The land of Gennesaret.*—See on Matthew.

8. *Began to carry about.*—Not merely in summary: some hither and others thither. Nor is it meant to say that they went with a sick man after Jesus from one place to another, when He had left the former.

DOCTRINAL REFLECTIONS.

1. See on the parallel passages of Matthew and John.

2. The first miraculous feeding marks precisely the crisis when our Lord had most expressly to contend with the people's design to challenge Him as the Messiah, and make Him a king. In contrast with this design of the people, we must here take notice of the expression of Jesus' pity for the wretched multitude: so little can the attempt of a people to exalt Him prematurely, and, in a worldly sense, exert any influence upon Him. In that very circumstance the misery of the people presented itself to His view most plainly. But even this earnest effort of our Lord to withdraw Himself from the people was successful only for a short period. Very soon afterwards He was obliged, in the synagogue at Capernaum (according to John vi.), to declare Himself most emphatically; and from that time onwards, that enthusiastic fanaticism among the people, which had before been prepared to take side with Him, even against Pharisaism, the hierarchy, and Herod, declined. From this time treachery began to germinate in the soul of Judas.

3. The miracle of Christ's walking upon the sea was a manifestation of His divine power, not only over external objective nature, but also over His subjective nature, in the medium of His human equanimity. The mystery of this equanimity is the manifestation of the paradisaical, holy man in the midst of the nature subjected by the fall to vanity. (Meyer does not understand this: see Note on Mark.)

4. It is observable that the Evangelist Mark most expressly, and in the plainest manner, describes the state of the Apostles, down to the revelation of the Risen Lord among them, as a condition of dulness, hardness, and unbelief. He does not thereby deny their fidelity as disciples. But the true and perfect faith did not, in his conception, exist until the new evangelical Spirit of life was given, that life which could approve itself in a personal spontaneous development. And the disciple of Peter approaches John in this, as in many other traits of his evangelical presentation.

HOMILETICAL HINTS.

See on the parallel passages in Matthew and John.—The temptability of the disciples of Jesus as over against the fanatical excitement of the people.—How Christ constrained them to take ship and go over the sea, in order to separate them from the people;

and what significance this has for the Church and the ministers of Christ.—Christ (and Christianity) the guide on the sea.—The walking of Christ upon the waters.—How the phantoms and scarecrows of vain fear vanish before the glory of Christ, in sacred reverence of His divine power.—The climax of the enthusiasm of the Galilean people on behalf of Christ was also a turning-point.

Starcke, Quesnel: Man is in the world like a little ship upon the stormy sea in the night; since he can neither counsel nor save himself. He who does not know danger, and does not pray, may soon perish.—Jesus sometimes leaves us alone, that we may know ourselves and our own weakness, and feel how deeply we are in need of Him; but He never leaves us out of His sight.—The wind of persecution is a useful wind; for it brings Christ to us, and us to land.—Christ is Lord also over all nature.—*Luther:* By such an example (the feeding) they should have been made so strong in faith as not to have been terrified at an apparition.—*Schleiermacher:* Thus, as the living consciousness of the Redeemer is awakened within us, our temper must be calmed into the true equanimity; and this will smooth and regulate all things external.—All the powers which God has given us we should put in motion to glorify the kingdom of God.—*Gossner:* We are all still upon the sea of life.—But He never loses us out of His sight.—*Bauer:* When they have rightly heard the Master's word, phantoms and night and storm are all forgotten.

2. *Contest with the Pharisees and Scribes from Jerusalem concerning Traditions of Eating.* (Chap. vii. 1–23.)

1 Then came together unto Him the Pharisees, and certain of the scribes, which came from Jerusalem. 2 And when they saw some of His disciples eat bread with defiled (that is to say, with unwashen) hands, they found fault. 3 For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. 4 And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables. 5 Then the Pharisees and scribes asked Him, Why walk not Thy disciples according to the tradition of the elders, but eat bread with unwashen hands? 6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth Me with their lips, but their heart is far from Me. 7 Howbeit, in vain do they worship Me, teaching for doctrines the commandments of men. 8 For, laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. 9 And He said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: 11 But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. 12 And ye suffer him no more to do ought for his father or his mother; 13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye. 14 And when He had called all the people unto Him, He said unto them, Hearken unto Me every one of you, and understand: 15 There is nothing from without a man, that entering into him, can defile him: but the things which come out of him, those are they that defile the man. 16 If any man have ears to hear, let him hear. 17 And when He was entered into the house from the people, His disciples asked Him concerning the parable. 18 And He saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; 19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? 20 And He said, That which cometh out of the man, that defileth the man. 21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, 22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: 23 All these evil things come from within, and defile the man.

Ver. 1. The addition ἐμέμψαντο has slight support; and the κατέγνωσαν of Cod. D. is equally weak. The former arose from undervaluing the emphatic συνάγονται, which itself suggests an act of the synagogue. Hence we cannot, with Tischendorf, take vers. 3 and 4 as a parenthesis, and ver. 5 as the conclusion.

Ver. 5. The ἔπειτα is a continuation of the former misunderstanding: Codd. B.D.L., etc., read καί.—The κοιναῖς, instead of ἀνίπτοις, is sanctioned by B.D.

Ver. 8. Washing of pots, etc. This is wanting in B.L.Δ., etc. It is bracketed by Lachm., struck out by Tisch. See Meyer.

Ver. 12. The καί is omitted by Lachm., after B.D.

Ver. 14. The reading πάλιν, resumed by Lachm. and Tisch., following B.D.L.Δ., is important. It shows, that is, that the previous incident must be regarded as an examination by the synagogue, in which Christ was separated from the people.

Ver. 15. Τὰ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενα, according to B.D.L.Δ., etc.

Ver. 16. This verse is wanting in B.L. Omitted by Tisch., it is retained by Lachm. and Meyer. An interpolation here is not probable. The connection requires this point.

Ver. 19. Most codd. read καθαρίζων, not καθαρίζον.

CRITICAL NOTES.

1. Compare the parallel place in Matthew.

2. The occurrence before us took place in the summer of the year 782: in the midst of the year of persecutions. The combination of the Pharisees of Galilee and the Pharisees of Judea in their opposition to Jesus, had already been concerted and entered upon. They had begun to institute against Him ecclesiastical proceedings

in Galilee, and to watch His every step. The basis of our history is formed of the preceding Galilean crises, ch. ii. and iii., and the confederacy against Jesus at the Feast of Purim in Jerusalem, 782 (John v.). The progress and the conclusion of that scheme appear in ch. viii. 11. From the time of the Feast of Purim a common action and combination of the Sanhedrim in Jerusalem and the Galilean synagogue was inaugurated. The Sanhedrim were in constant connection and correspondence with the synagogues of the provinces, and even with those of foreign lands (see Acts ix. 2). Some, therefore, appointed by them, diligently visited the provinces; and watched especially those teachers whose doctrines declined from the principles of Pharisaism, at the head of which stood that of tradition (Ammon, Leben Jesu ii. 264). There were two official transactions or interferences. And there were two retreats on the part of Jesus: the first time, so far as the borders of the Gentile territory; the second time, into the solitude of the mountain beyond the sea, and even to the borders of the other world (transfiguration); —and all for the preparation of the new Church. (See Leben Jesu ii. 2, 858.)—Between the narrative of the first feeding, with the walking of Christ upon the sea, and our present narrative, there are many things to be interposed, which Mark has already communicated. Among these are the assault upon Jesus in the cornfield; the healing the man with a withered hand; the allegation of the Galilean Pharisees, that the works of Christ were done in the power of Beelzebub, etc. (See the Table of Contents, Leben Jesu ii. 2, 14.)—Peculiar to Mark is the expression, *συνάγονται πρὸς αὐτόν*, in which we cannot fail to see reference to an official interference of the Sanhedrim with our Lord. Also the exact account of the religious washings of the Jews; the detailed characterisation of the conflict between the pharisaic traditions and the commandment of God, including the Corban; the striking and profound sentence concerning the purging all meats; and the perfect description of those evil things which proceed out of the heart. Also, in the following section, which we see here already shadowed out, he has the design of Christ to remain hidden, in a house (belonging to a friend) on the borders of Phœnicia, during the time of His sojourn there; and the Lord's return to the Sea of Galilee through the Sidonian territory and that of Decapolis. It is observable that Peter must have communicated the account of these remarkable travels, having faithfully preserved the individual details. On the other hand, the Evangelist omits the intercession of the disciples

on behalf of the woman of Canaan, and the declaration of Christ that He was sent only to the lost sheep of the house of Israel.

3. *And when they saw.*—Probably on the appearance of the disciples in Jerusalem at the Passover, which He did not attend in the year 782. The spiritual impulse of freedom which actuated the disciples might at that time have led them into the commission of certain acts of thoughtlessness.

4. *With common*, that is, *unwashen hands.*—So Mark explains for Roman readers. We must particularly define the idea of unwashen hands by that of unwashen in the sense of a religious ceremony prescribed by tradition; and the idea of common by that of ecclesiastically profane, unclean, and defiling. Those who persisted in this uncleanness, which had for its result excommunication, must at last draw down upon themselves the decisive ban.

5. *With the fist; oft.* *Πυγμῇ.*—Among the many explanatory translations which have missed the meaning of the difficult expression are these: Vulgate, crebro; Gothic, ufta (oft); Syriac, diligenter. See in De Wette and Meyer the various exegetical methods adopted. "Probably it was part of the rite, that the washing hand was shut; because it might have been thought that the open hand engaged in washing might make the other unclean, or be made unclean by it, after having itself been washed" (Leben Jesu ii. 2, 858). The expression may, however, have meant only a vigorous and thorough washing.

6. *And from the market.*—Codex D. has the addition, *ἐὰν ἔλθωσιν, when they come;* which Meyer, De Wette, and others regard as a sound interpretation. The progression would be this: 1. Before every meal the washing of hands; 2. but, after the return from market, where there was so much danger of coming into contact with unclean men, the bath was used as a washing of the whole man: hence *ἐὰν μὴ βαπτ.* But that which follows—the *βαπτισμοὶ ποτηρίων*—requires another degree in the progression, and proves that *βαπτισμός* here must be understood in the widest sense. Thus we interpret it, with Paulus, Kuinoel, and Olshausen, of that which came from the market. De Wette, on the contrary, observes that this was everywhere customary. But it was not customary as a religious ceremony of washing, or as a kind of baptism, like that of the pots and cups, or the Romish baptism of bells. And the same held good of the washing of hands; for the washing of hands before eating was generally customary amongst the Persians, Greeks, and Romans. Thus there was a triple washing at

meals: 1. That of the persons; 2. that of the victuals; 3. that of the vessels.

7. *Pots and vessels.*—Made of wood, in contrast with those of brass, which follow; or, it may be, considered as earthen. Meyer says, indeed, "Earthen vessels, when they were Levitically unclean, were broken to pieces, according to Lev. xv. 12." But the case supposed there was that of positive desecrations; and it is not to be supposed that the Jews, after or before every meal, broke all the earthen vessels which they used.

8. *Full well* (ver. 9), καλῶς.—Ironically, as among ourselves.

9. *Your tradition*, ἵνα.—Very strong and deep. At the bottom of all rigorous enforcement of traditional observances there is an unconscious or half-conscious repugnance to submit perfectly to the law of God. Bengel: Vere accusantur, hanc suam esse intentionem. "Not only unconsciously, but with the fullest purpose, the Rabbis exalted their precepts above the law of Moses." In the Talmud we read: "The words of the scribes are more noble than the words of the law; for the words of the law are both hard and easy, but the words of the scribes are all easy (to be understood)."—"He who deals with Scripture, it is said in the Bava Mezia, does a thing indifferent; he who reads the Mishna has a reward; but he who devotes himself to the Gemara is most meritorious of all." Sepp, Leben Jesu ii. S. 345.

10. *Corban.*—Comp. on Matthew; as also, for the Aposiopesis in ver. 11. Luther's marginal note: "Corban means an offering, and it was as much as to say, Dear father, I would willingly give it to thee, but it is Corban: I count it better to give it to God than to thee, and it will help thee better."

11. *He said again.*—The significant πάλιν—the reading we adopt—throws light upon the whole preceding occurrence; and, together with the συνάγονται at the beginning, gives it the appearance of a judicial process of the synagogue.

12. *His disciples asked of Him* (ver. 17).—Compare Matthew, where Peter is marked out as the questioner; and observe here, as elsewhere, his modest suppression of himself in the Gospel which sprang from himself. And here, again, there is emphatic prominence given to the disciples' want of developed spiritual vigour and insight of faith, and their slow advancement in knowledge.

13. *Purging all meats.*—Meyer: καθαρίζον might be connected with the ἐκπορεύεσθαι as an appositional expression. The apposition, however, would not be connected with the ἐκπορεύεσθαι, but

with its subject, that is, meat; and that could not be tolerated. *Καθαρίζον* is rather the substantival definition of *ἀφεδρών*, as being a general means of purification for all the external impurities of meats: the better supported reading *καθαρίζων*, on the other hand, expresses the same thought adjectivally.—The *ἀφεδρών* makes all meats clean, not because it simply takes away all impurities, but because the uncleanness or impurity of the object consists in its being out of its place, and therefore defiling something else. It is therefore a place of filth for all the house; a place of cleansing, on the contrary, for the great household of nature. Not without irony does Christ make prominent this ideal significance of the external means of cleansing for meats, addressing as He did the men of traditions, who strove to ensure a *prophylactic external* purity to their food.

14. *Evil thoughts.*—In relation to the distribution here, we must notice the change between the plural and the singular forms; or, 1. predominant actions, and 2. dispositions. The acts in the plural are arranged under three categories: *a.* lust; *b.* hatred; *c.* covetousness. They then combine into wickednesses (*πονηρίαι*), by which the forms of evil dispositions are then introduced: *deceit* and *lasciviousness* indicate, in two contrasts, the concealed and the open wickedness of self-gratification; whilst the *evil eye* and *blasphemy* indicate concealed and open enmity (blasphemy against God and man). Pride or self-exaltation, and foolishness (נִבְלָה), are the internal and the external side of the one ungodly and wicked nature. "*The evil eye*" is notorious in the East; here it is the description of an envious look.

DOCTRINAL REFLECTIONS.

1. See the parallel passage in Matthew.

2. The Jews have fallen through their Sabbath or Rest-day traditions into eternal unrest, through their law of purification into moral defilement, through their many baptisms into an abiding lack of baptism, through their service of the letter into Talmudist fables, through their separation into dispersion all over the world, through their millenarian Messiahship into enmity of Christ, through their trifling with the blessing into the power of the curse. The irony of the Spirit, that He punishes extremes by extremes.

3. The prophecy of Isaiah (ch. xxix. 13) pronounces a condemnation, always in force, upon all dead and fanatical zeal, and upon all mere ceremonial worship and work.

4. Zeal for traditional observances in its abiding conflict with the eternal commandments of God and laws of humanity. The conflict between false ecclesiasticism and morality. The contradiction of fanaticism has for its foundation an evil bias towards externalising the inner life. The worm of superstition is unbelief; the worm of fanaticism is religious death or atheism; the worm of hypocritical outside religion is impiety. For the conflict between human fanatical ecclesiasticism and the divine fundamental commandments of morality, see the history of Byzantinism and Romanism.

5. Tradition and human statutes identical. Tradition needs continual reform through the law of God; and human ordinances, through the living development of this law.

6. Contrast between external and internal fellowship: being excommunicated, and being out of the Church.

HOMILETICAL HINTS.

See on Matthew.—Christ in judgment upon human tradition.—Christ the Deliverer of His disciples: 1. The Originator, 2. the Defender, 3. the Guardian, 4. the Leader and Consummator, of their freedom.—Christ and Christianity a hundred times exposed to spiritual censure: 1. The censure of school learning (theology); 2. of the tradition of the elders (clerical office); 3. of the synagogue (popular assembly).—Christ and tradition: 1. He is the foundation or kernel of all true internal tradition; 2. therefore He unites in one and renews all true external tradition; 3. and He is the Judge of all externalised and impious tradition.—The conflict between the law and human ordinances, or between ecclesiasticism and morality. It is, 1. unnatural, for true ecclesiasticism and true morality can never come into collision. 2. It is a light conflict, when false morality contends with true ecclesiasticism. 3. It is critical, when false ecclesiasticism fights against true morality. 4. There is a frightful doom upon both, when false ecclesiasticism and false morality struggle with each other.—The old conflict between fanaticism and humanity. Ecclesiastical systems which bury piety (household relations, filial obligations, etc.) condemn themselves.—The indivisible unity of faith and love, of piety and duty.—The fearful perversion of the conflict between divine revelation and human sin into a contradiction between the divine and the human nature.—The triumph of human ordinance over the ruins of the law of faith.—To enjoy with thankfulness, is the sanctification of enjoyment, 1 Tim. iv. 4.—In the place of the washing of hands before meat, has come in the folding of hands.

Thus we must mind the reality of the symbol, even in this latter.—Isaiah of old and the Reformation, agreeing with Christ's judgment upon what is true or what is false worship of God.—The right process of a true reformation: 1. It distinguishes between spirit and flesh, between the internal and the external. 2. It fights against the false intermixtures of the two, in which the spirit is made subservient to the flesh, and the internal to the external. 3. It seeks to connect the two aright, so that the spirit may make the flesh its own and glorify it. 4. It therefore contends also against a false and unnatural separation between the two.—The purity and the purifying power of the great divine economy of nature.—Christianity has consecrated even natural infirmity; or, a beam of the glorification which shines upon the dark natural ways of men.—The decisive objection against human ordinances, that they vainly attempt to effect symbolically a purity that actual life better provides for: 1. Holy water, God's streams; 2. arbitrary penances, divine burdens; 3. ecclesiastical purgatorial fires, God's salting fires.—The evil things which proceed from the heart and defile the man. See Crit. Notes, No. 14.

Starcke, Majus: As Christ and His disciples were not without their slanderers, so the devout are never without their accusers and rebukers, 1 Pet. ii. 12.—*Nova Bibl. Tub.:* From Jerusalem hypocrisy went forth into all the land.—*Hedinger:* What is the dross to the pure gold? what the inventions of men to the truth of God? what superstition to faith?—*Quesnel:* As man may dishonour God by overmuch caring for beauty and external purity, Isa. iii. 16, so God is honoured by the neglect of these things, when that neglect springs from humiliation of self and true mortification, Jonah iii. 6–10.—We must wash the heart after having been defiled by the world; that is, we must test ourselves and cleanse ourselves of sin, Job i. 5.—*Majus:* With hypocrites, regard to man and human ordinances has more weight than the commandments of God.—The hypocrisy of hypocrites must be revealed.—*Cramer:* The enemies of the truth must be confounded by the word of God.—*Canstein:* The true worship of God is the union of the heart with Him.—Men commonly do willingly and cheerfully all things that do not set them about changing their own hearts.—Self-love, or the selfish mind, is so mad, that it prefers expending its care upon pots and cups rather than upon itself.—Many external ceremonies and human ordinances are not good in the Church of God; for those who are bent upon rigidly observing them, easily come to forget, or postpone

to them, the true commandments of God.—*Quesnel:* The openly impious do not dishonour the truth of the divine law so much by their evil life, as those do who give themselves out to be lovers of the law of God, and yet falsely interpret it.—After God, our parents are most important; and them their children should honour as the channel of the first gifts of God—nature, life, nourishment, and education.—*Bibl. Würt.:* Christian children should learn well the fourth and fifth commandments.—*Quesnel:* Man may disguise his godlessness under the fairest show of piety, but God sees it nevertheless; and, as He condemns it now, He will hereafter make it manifest to all the world.—*Majus:* Vows against the honour of God are sinful, and must not be paid.—*Bibl. Würt.:* He who departs from God's word in one point, and in that point prefers the ordinances of men, may become so thoroughly entangled as not again to escape, Tit. i. 15.—In the New Testament, the making distinctions of meats is classed among the works of the devil, 1 Tim. iv. 1–3.—*Canstein:* All depends upon the state of the heart: as that is, we are.—As the heart is the source of all evil, we should carefully watch its issues, Jer. xvii. 9.

Schleiermacher: This was the sense in which the Lord Himself said that His yoke was easy and His burden light; for He contrasted Himself, and the fellowship which He would found upon His own name, with the yoke and the manifold external burdens which the elders were never weary of imposing upon the Jews.—Those who rest wholly on external things have always the same vain labour as the Pharisees; and this has its ground in a lack of confidence. It springs from the fact that man can never have so much firm assurance concerning that which is not the truth as he can concerning that which is the truth; and this unrest manifests itself in looking anxiously at the letter, and in seeking after external uniformity. The greater the number, the greater their hope of internal confidence: of that which is strictly internal they have nothing.—This also He would say, that whosoever contributes to confirm such notions in the minds of men, and make their notions of God's service purely external, leads them thereby away from the true worship of God in spirit and in truth, and seeks to give their ideas of God such a direction and such a form, that they no longer represent to themselves *that* God who will be worshipped in spirit and in truth, but an imaginary Being, such as the Gentiles frame in their imaginations.—The same feeling which leads to the honour of father and mother leads to the honour of our Father in heaven.—*Gossner:*

Manifestly, wicked human ordinances do not injure the divine doctrine so much as specious and seemingly holy superstitious inventions and false interpretations, which are received with confidence by the weak devout, and held fast with stubborn pertinacity.

3. *The Return of Jesus to the Gentile Borders of Tyre and Sidon, and to the District of Decapolis. The Woman of Canaan.* (Vers. 24–31.)

24 And from thence He arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but He could not be hid. 25 For a certain woman, whose young daughter had an unclean spirit, heard of Him, and came and fell at His feet; 26 (The woman was a Greek, a Syrophenician by nation;) and she besought Him that He would cast forth the devil out of her daughter. 27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs. 28 And she answered and said unto Him, Yes, Lord: yet the dogs under the table eat of the children's crumbs. 29 And He said unto her, For this saying go thy way; the devil is gone out of thy daughter. 30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed. 31 And again, departing from the coasts of Tyre and Sidon, He came unto the Sea of Galilee, through the midst of the coasts of Decapolis.

Ver. 24. *And Sidon* is wanting in B.L.Δ., etc. Tisch. omits it. From Matt. xv. 21.

Ver. 25. Tisch., after B.L.Δ., etc.: ἀλλ' εὐθὺς ἀκούσασα γυνή.

Ver. 27. Lach. and Tisch.: καὶ ἔλεγεν, after B.L.Δ., etc. And this is more in keeping; for it is not a definitive utterance, like the ὁ δὲ Ἰησοῦς εἶπεν.

Ver. 30. See Meyer, concerning the inversions of this clause.

Ver. 31. Lach., Tisch., after B.D.L.Δ.: ἦλθεν διὰ Σιδῶνος.

CRITICAL NOTES.

1. See the parallel passage in Matthew, and the preliminary summary of the foregoing section, Critical Notes, No. 2.

2. *And from thence He arose, and went.*—That His departure was at the same time a breaking away from the pharisaic party, is emphatically shown both by Matthew and Mark. His travelling towards the borders of Tyre and Sidon was the prophetic and symbolical representation of the future progress of Christianity from the Jews to the Gentiles. So in ancient times Elijah travelled out of his own land into Phœnicia. Elijah was driven away by the ascendency of idolatry in Israel; Christ was driven away by the ascendency of a hierarchy and of a traditionalism which in His eyes was apostasy from the law of God, and therefore idolatry. Yet Jesus did not yet separate from His unbelieving people; He did not

actually go into Phœnicia, but only into the adjoining borders of Galilee (*εἰς τὰ μεθόρια*), that is, into the district of the tribe of Asher. But afterwards, during His travels among the mountains and on His return to the Galilean sea, He actually passed through the Sidonian region. On those travels, see on Matthew, Critical Notes, No. 1.

3. *And entered into an house.*—Here also He had friends and dependants, as He had in the opposite direction, on the borders of Perea.

4. *A Gentile*, or *Greek.*—*Ἑλληνίς*, according to the Jewish phraseology of the time, indicating a Gentile woman generally. This was not merely the result of the intercourse of the Jews with the Greeks especially; but it sprang from the fact that in the Greeks and in Greece they saw the most finished and predominant exhibition of this world's culture and glory. *Syrophenician*, as distinguished from the *Λιβυφοίνικες*, the Phœnicians of Africa, that is, Carthage (Strabo). The Tex. Rec. has *Συροφοίνισσα*; but the true reading wavers between *Συροφοινίκισσα* (Codd. A.K., etc., Lachmann) and *Συρα-Φοινίκισσα* (Tischendorf, after Codd. E.F., etc.). Thus she was a Phœnician-Syrian woman: most generally viewed, a Gentile; more specially, a Syrian; and still more specifically, a Phœnician. Phœnicia belonged to the province of Syria. But the word may also, more precisely still, describe the Syrian of Phœnicia, the Canaanite woman (Matthew).

5. *And her daughter laid upon the bed.*—A sign of her perfectly tranquil condition: the demon had previously driven her hither and thither. But there is also an intimation of her exhaustion after the last paroxysm; and this is one more instance of that gradual restoration which Mark loves to describe. The arrival of her mother, who was the subject of healing faith, perfected then her new life and vigour.

6. *Through Sidon.*—Meyer thinks that the analogy of *Τύρου* requires us to understand the town of Sidon. But the coasts of Tyre do not refer to Tyre as a city, but to Tyre as a country. Thus we agree with Ewald, that only the travelling through the district of Sidon is settled. The direction of the journey was first northward towards Lebanon; thence from the foot of Lebanon northeasterly, and back through the district of Decapolis, that is, back through the region which lay to the east, or the farther side, of the sources of the Jordan, to the eastern bank of the Sea of Galilee. On Decapolis, compare Winer, and the Critical Notes of Matthew.

DOCTRINAL REFLECTIONS.

1. See on the parallel passage in Matthew.

2. The circumstance, that Mark passes over the mediation of the disciples on behalf of the Gentile woman, is explained by the critics in various ways, after their favourite fashion of *external* comparison. Meyer thinks Matthew's the original account. But if we look at *internal* motives, this whole intervening occurrence, which would be very easily understood by the Jewish-Christian readers of Matthew, would not, without some commentary, be at all intelligible to the Gentile-Christian readers of Mark. Matthew gave prominence to the points which proved to the Jewish-Christian how strictly Christ remained, during His work in the flesh, within the limits of His calling; and that He received the Gentile woman into communion and fellowship of His healing works, only on account of her strong faith, attested by the Israelite witness of the disciples themselves. This motive had no force in Mark's account. Hence he might, in harmony with his own design, paraphrase the repelling word of the Lord, modifying it according to its inner meaning; and we need not, with Meyer, attribute it to the "softening down of later tradition."

3. As Christ, in the former narrative, let a ray of His transfiguring glory fall upon the low region of meats and the "draught," so here He casts one upon the poor dog. Under the light of the kingdom of heaven, everything common and natural obtains a higher meaning; it obtains a value in the economy of God, and as a figure of the relations of His kingdom. The place of daily corruption is a figure of the purifying grave and kingdom of the dead; the dog a figure of the Gentile world. Sin remains more than ever condemned, but only that it may be made subservient to the judgments and honour of God.

4. As the earnest coming of the Syrophenician woman evinced a strong susceptibility among the Phœnicians, humbled by many severe judgments, it was needful that Christ should for the present leave this country, in order that His Jewish people might not be alienated by His premature labours among the Gentiles. But He left the region with the glad anticipation that the prophecy of Ps. ii. 8 would one day be fulfilled.

HOMILETICAL HINTS.

See on Matthew.—A solemn token, when Jesus only seems to go forth.—The travels of Jesus towards west, north, east, south:

also a sign.—Jesus has everywhere His hidden friends.—He could not remain hidden: that is, 1. He hid from Himself, in His humility, the consciousness of the great influence of His majesty; 2. He sacrificed His rest to the restlessness of passionate men; 3. He ever submitted His human will to the ruling will of His Father.—The work of the Son, under His Father's government, free: 1. In Nazareth, His own city, He could not reveal Himself; 2. in the dark boundary of heathenism, He could not be hidden.—The Gentile longing everywhere feels from afar and seeks after salvation, whilst the Jews reject it before their very eyes. (The nobleman at Capernaum; Cornelius, Acts x.; the Canaanitish woman; the symbolical man of Macedonia, Acts xvi. 9.)—The Gentiles likened to the dogs (house dogs, not wild ones), not to awaken, but to humble a fanatical party spirit: 1. Unclean indeed, and without the natural gift to distinguish the pure from the impure; 2. but modest, tractable, docile, thankful table-companions of unthankful children.—Christ present with His fulness of help, wherever there is the slightest germ of faith.—"For this saying." Faith manifest in new and wonderful words: 1. Its source, words unspeakable (Rom. viii. 26); 2. its expression, new words of the Spirit, clear and joyful in confession, preaching, and prayer; 3. its glory, the speaking with new tongues.—The regeneration, sanctification, and glorification of speech.—Christ, the terror of evil spirits, far beyond His own personal manifestation.—The great sign which the Lord gave His disciples, that the door of the Gentile world was open.—Even among a people of Moloch-worshippers, maternal love was not extinct.—Humility the test of faith.—Humility the deep ground into which all the streams of heavenly blessing are poured.—The Lord is high, and yet hath respect unto the lowly, Ps. cxiii. 5–7.—As Mary prophesied in her song of praise, such was Christ's rule.—The tarrying of Jesus in the mountain range of Lebanon, a silent anticipation of His entrance into the heathen world; as the tarrying in the wilderness was an anticipation of His entrance into Israel.

Starcke, Canstein: Christ's travels from one place to another.—*Quesnel:* A servant of Christ in the Gospel may indeed remain hidden, but it must be so as not to incur the shame of neglecting any duty owing to his neighbour.—*Cramer:* When we pursue honour in an unreasonable manner, it flies from us; when we fly from it, it pursues us.—*Quesnel:* Every sin is an unclean spirit. which possesses the sinner; from Jesus we must in all humility, every man for himself, seek the only remedy.—Sufferings urge men to

seek God: happy those who use them to that end.—Christ is still, and for ever, the Saviour of the Gentiles, Rom. iii. 29.—Parents should feel the utmost anxiety on account of their children, that they be delivered from the power of Satan and led back to God.—*Lange:* The sharper the test, the more blessing does it bring when believingly endured.—*Bibl. Würt.:* Faith in the heart permits no displacence against God's rule to arise in the soul. However God disposes, and whatever He says, must be best, 1 Pet. v. 5, 6.—*Hedinger:* Perseverance presses through, and a good warfare obtains the prize.—*Quesnel:* It is a great consolation to a Christian mother when God converts, in answer to her prayer, a daughter possessed by a worldly spirit. But how little prayer is urged for that blessing!

Rieger: A very little word, falling into a softened, broken, and humbled heart, works great things.—Faith derives greater advantage and strength from humble submission and willing acknowledgment of its unworthiness than from anything else.

Braune: Let every one limit himself to the field of labour which God has appointed to him: he will soon see whether or not God gives him a commission to go beyond it.—Let no one be offended if he is hemmed in by a narrow limit, according to God's will. Holy charity and heroic love are all in all.

Schleiermacher: For this word, go thy way. It was not merely a word of faith, but such an answer, too, as fell in with our Saviour's design. Without abolishing the distinction between those who belonged to the people of the old covenant and those who were idolaters, it yet threw such a veil over the distinction that many demonstrations of love might seem proper to pass from the one to the other.

Gossner, on ver. 24: Many might remain hidden enough, but they will not.—A seemingly great severity is often a preparation for great benefactions.—*Bauer:* The first act of salvation in the Gentile world.

Ahlfeld: Persevering faith is sure to win its object. When a heavy cross weighs thee down, seek the light of Christ's countenance; hold on in faith, and doubt not; He will give at last all that thou needest.—*Thomasius:* How the Lord awakens faith in the hearts of men.—*Greiling:* The time of suffering is a time of test.—*Hartog:* The three stages of victorious faith: 1. It looks with longing at the divine Saviour; 2. it waits with all humility for help; 3. it holds fast its hope with firm confidence.—*Bödecker:* Where-

fore doth God delay His help?—*C. G. Hoffmann:* The mighty word of faith: I will not let Thee go.—*Dittmar:* Great faith in its three stages: 1. Its stage of distress; 2. its stage of sifting; 3. its stage of confirmation.

4. *The Healing of the Deaf and Dumb Man.* (Vers. 32–37.)

Parallel: Matt. xv. 29–31.

32 And they bring unto Him one that was deaf, and had an impediment in his speech; and they beseech Him to put His hand upon him. 33 And He took him aside from the multitude, and put His fingers into his ears, and He spit, and touched his tongue; 34 And, looking up to heaven, He sighed, and saith unto him, Ephphatha, that is, Be opened. 35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. 36 And He charged them that they should tell no man: but the more He charged them, so much the more a great deal they published it; 37 And were beyond measure astonished, saying, He hath done all things well: He maketh both the deaf to hear, and the dumb to speak.

Ver. 35. Εὐθέως wanting here in B.D.L.Δ., etc.

CRITICAL NOTES.

1. See on Matthew.—The healing of the deaf and dumb man on the east side of the Jordan, is a narrative peculiar to Mark. In regard to time, it is closely connected with the two foregoing events: falling into the termination of the Lord's travels towards Phœnicia, and through Decapolis back to the eastern border of the Sea of Galilee (Gaulonitis). Mark manifests, in his exhibition of the miraculous histories, a preference for those healings in which the gradual process of the cure, as connected with the instrument and the development of it, is vividly presented. Thus, in his account, the daughter of the Syrophenician woman lies exhausted upon her bed after her deliverance. Thus he represents Jesus as commanding them to give the daughter of Jairus something to eat. And he alone records the healing of the blind man at Bethsaida;—a process which was gradual, and performed in two stages. And here he alone communicates a narrative in which the miraculous act of the Lord is closely connected with the application of the saliva.

2. *A deaf man, who could not well speak.*—Meyer opposes this translation: "κωφὸν μογιλάλον is wrongly translated, a deaf man difficult of speech (see Beza, Maldonatus, De Wette). Μογιλάλος, although it seems in its formation to be *hard of speech*, corresponds

in the Septuagint to the Hebrew אִלֵּם, dumb. See Isa. xxxv. 5, etc. Hence it is a deaf and dumb man (Vulgate, Luther, Calovius, Ewald), which is also confirmed by ἀλάλους." Since μογιλάλος does literally mean one who speaks with difficulty,—and it is said of this one, that after his cure he spoke ὀρθῶς (not simply *he spoke*),—the meaning of the words is sufficiently established. With deafness there is connected a disturbance of the organs of speech, or a general perversion of speech.

3. *Apart from the multitude.*—Wherefore? 1. He would make no display (Theophylact); He would not nourish superstition (Reinhard); He would have an undisturbed relation between Himself and the sick man (Meyer). This last is the weakest reason; for we might for the same reason expect the same thing elsewhere. Rather we may assume that the district of Decapolis was something like the region of Tyre and Sidon: it was not a purely Jewish land. Here it was necessary, especially in this time of crisis, that He should avoid a publicity which might bring together the Gentiles in crowds, excite superstition as much as faith, and create in the minds of the Jews a prejudice against Him. In an analogous manner the Lord acted in the case of the blind man of eastern Bethsaida: He led him altogether out of the village. In both cases, however, we must remember that it was a susceptibility of faith which was to be gradually awakened. See the Doctrinal Reflections.

4. *And put His fingers.*—A similar circumstantial procedure we have in the healing of the blind man, ch. viii. "But we are not to assume that Jesus desired in any sense to conceal the miraculous element in the cures (Lange, Leben Jesu ii. 1, S. 282), which would amount to untruth." Meyer. But, upon that principle, the disguise thrown over the evangelical truths of the Gospel through the employment of parables, would amount to untruthfulness.

5. *And spat.*—Spitting, He touched His tongue. Meyer thinks that the touching was the direct spitting upon the tongue. But as the touching (ἅπτεσθαι) is elsewhere an application of the hand, it may be assumed that He moistened His finger and touched therewith the man's tongue. The saliva used in healing: here, ch. viii. 23; John ix. 6. De Wette: Saliva was in antiquity a remedy for the eyes (Plin. H. N. 28, 7; Tacit. Hist. 4, 21; Sueton. Vesp. Cp. 7; Tanchuma f. 10, 2; Sanhed. f. 101, 1; Hieros. Sotah f. 16, 4; Vajikra Rabba f. 175, 2. Comp. Wetstein and Lightfoot, ad

Joh. ix. 6). Meyer: "The saliva is, like the oil (ch. vi. 13), to be regarded as a conductor of the miraculous power." Yet it was not applied in the cure of the ear, but only in the healing of the tongue here, as ch. viii. in the healing of the eyes. Wherefore then was this distinction? Probably because the saliva was better suited to be a symbolical medium for the awakening of faith, and it was never wont to be applied to the ear.

6. *Looking up to heaven, He sighed.*—Manifestly the sighing of prayer. How much more easily He seemed to accomplish His healing on other occasions! Or was deafness, in its spiritual significance, much worse than blindness and possession; and did the Lord intend to signify that? We assume, 1. that in this half-heathen district, more imperfect and disturbed forms of faith presented themselves to Him, which made the healing on His part more of a conflict; and 2. that in this half-heathen district, where they generally believed in demigods and magic, He desired to make more definitely prominent His own dependence on God the Father. For the like reason—that is, because the Pharisees had blasphemed the source of His miraculous power—He accomplished the raising of Lazarus before the Jews from Jerusalem in connection with a loud prayer to the Father; and in healing the man born blind, John ix., He joined with Himself in the work the temple-fountain Siloam, the holy spring of the priests. 3. Since the Lord could not influence the deaf man by word, it was necessary that He should influence Him by a strongly speaking sign.—Mark everywhere sets a special mark on the sighing of the Lord, as also upon His manner of looking: comp. ch. viii. 12. Meyer suggests, and rightly, that this sigh was at the same time a sigh of painful sympathy.

7. *Ephphatha.*—An Aramæan word, in the Imperative: Be thou opened. Related, though not identical, is the Hebrew פָּתַח, in the Imper. Niphal.

8. *And the string of his tongue was loosed.*—Thus he did not speak with difficulty, merely on account of his being dumb, as Olshausen supposes.

9. *But the more He charged them.*—The stronger His prohibition was, the more it enkindled a desire to spread the report of the miracle.

10. *He hath done all things well;* that is, in the healing.—Thence they draw the conclusion: As well the deaf, He hath, etc.

DOCTRINAL REFLECTIONS.

1. Nothing is more instructive and full of significance than the prudence of our Lord in respect to the publication of His miracles, as soon as He had entered the borders of the land, where there were closer relations with heathenism, and the people were more infected by heathen views :—the history of the woman of Canaan, the present narrative, and the healing of the blind man in eastern Bethsaida, all illustrate this. The reason was, that Christ would have a monotheistic faith, which traces all up to God the Father as the final source, and that He would not suffer His divine power of healing to be mingled and debased with superstitious and magical notions. This holy prudence will explain many and great restraints upon the full influence of Christianity in the heathen or heathen-Christian world, down to the present day.

2. We may compare the doxology of this people, ver. 37, with the doxologies of ch. i. 27, ii. 12, iii. 11, etc. Matthew explains : They glorified the God of Israel.

3. It must be particularly observed here also, that Jesus could affect this deaf and dumb man only through His glance, His immediate revelation, His signs, and manner of action. So far this instance stands alone ; for the youth who was deaf and dumb through possession, ch. ix. 25, suffered not through the sealing up of his organs, but through the perversion and violence done to his soul. So also the possessed who was dumb, Matt. ix. 32 ; and the demoniac who was blind and dumb, Matt. xii. 22.

4. Our Christian institutions for the deaf and dumb are an abiding monument of that miraculous healing in the mountains : the natural development of the miraculous act of our Lord. The healing of the deaf and dumb by signs, was a type of the instruction of the deaf and dumb.

5. The Romish rite of baptism relies especially on this miraculous history, because it exhibits the use of several symbolical elements : 1. Separation from the multitude ; dedication to Christ in baptism. 2. The baptizing priest touches, with an Ephphatha, the ears of the infant ; 3. moistens its nostrils with saliva ; 4. lays salt in its mouth. The Christian Church should do all this in a *real* manner, and not in a symbolical. As the symbol for it, and at the same time the reality of it, Christ instituted simple baptism.

HOMILETICAL HINTS.

Sufferers to be brought to Jesus.—The healing of the deaf and dumb; or, the double disease and the double cure in their reciprocal connection. 1. The connection between deafness and the inability to speak: *a.* in physical things; *b.* in spiritual. 2. Right speaking conditioned by right hearing: in natural life, in spiritual things.—He who does not persevere to the end in hearing aright, will surely cease by degrees to speak aright.—The true obedience is eminently quick and sure hearing.—The education of the deaf and dumb man in faith. 1. He must yield himself up to be led by the strange Wonder-worker, who can only speak to him by looks, into the wilderness; 2. he must *see* His signs, especially the signs of His prayer and His sighing; 3. he must hear His word of power, that he may have his hearing and be able also to speak.—The holy care of the Lord in all His wonderful works, aiming ever at the glory of God's name.—How the wonder-working majesty of Jesus is concealed in His humility.—Christ, as He went on His way, opposed and avoided with the same decided earnestness the heathenism which deified men and the world, and the Judaism which deified the letter and ceremonial observances.—Christ had to struggle as well with superstition as with unbelief, to exalt both into faith.—All Christ's miracles were to the honour of God: 1. All His miracles were miracles of prayer, dependence on God, and strict union with His Father; 2. all His miracles were distinguished, not only in their reason and their end, but also in their form and manner, from the magical works of the heathen world.—Christ ever conceals the thousands of His miracles by the disguise of an unpretending medium.—Christ in His whole being full of saving power.—The sighing of Christ and of His Spirit (Rom. viii. 26) over the sin and the misery of humanity and the creature.—The sympathy of Christ.—Guilt and innocence in the popular proclamation of Christ's works.—The words of His astonished people: He hath done all things well: 1. In its human limitation; 2. in its higher significance.—Concerning redemption as concerning the creation, the word holds good, *He hath* done all things well (Gen. i. 31): 1. on the whole, 2. in the details.

Starcke: Where Jesus goes in and out, there is nought but blessing.—*Canstein:* When we look at the deaf and dumb, it should make us reverence all the more the glorious gifts of hearing and speech, and determine to use both prudently to the glory of God.—

Zeisius: Most people can both hear and speak; but how great and how common is spiritual deafness and dumbness!—*Luther:* Christ begins His cure with the ears, and acts in accordance with nature; since from hearing speaking comes: ἀκοή begets ὑπακοήν.—*Lange:* Let us seek silence.—A Christian should often sigh over spiritual and bodily misery.—The ears should be open for God, but shut to the devil and the world.—It is a sign that the tongue has been loosened by Christ, when the words become holy, and the new song is sung to His glory out of a new heart.—*Quesnel:* The humility of the benefactor, and the thankfulness of him who has received the benefit, may contend without damaging peace in the heart.—Wondering at God's works is well; but it should never end there.—*Nova Bibl. Tub.:* God doeth all things well, not only in healing and binding up, but also in smiting and wounding.—*Zeisius:* As Satan damages and ruins everything, so, on the contrary, Christ repairs all things.—*Braune:* The Lord guides all His own in various ways, every one in his own; but the goal for all is the great salvation longed for.—Jesus speaks the right language of signs to the deaf and dumb.—*Gerlach:* The words, "He hath done all things well," seem to express an anticipation of the new creation.—Jesus finds His glory in the deaf ears of hardened sinners, and in the speechless or restrained tongues of unthankful, earthly-minded unbelievers. Even from among them He takes many into solitude with Him: His creating hand touches the sealed ear and the idle tongue, His high-priestly intercession groans to the Father for them, and often His Ephphatha opens the ear and looses the bonds of their tongue, so that they may speak plainly.—*Lisco:* The turning of the eyes of Jesus towards heaven should teach us to expect our help from thence, and thither to direct our thanksgivings.—*Schleiermacher:* That love which could manifest itself so mightily in the Redeemer, is among us in our good institutions. But if we ask what has driven men to think upon this, we can say no more than that it is the selfsame Spirit of love who is for ever striving to meet and overcome all the woes and sufferings of humanity.—What a great and wonderful word is this "Be opened," which the Redeemer was ever speaking throughout His whole manifestation, and the influences of which have never ceased, but will go on until the whole race of mankind have come to the hearing and knowledge of His salvation, and their tongues shall be loosed to the praise of the Most High!—*Heubner:* The significance of the healing of the deaf and dumb (in its spiritual application): 1. The person of the wretched

one; 2. the leading him to Jesus; 3. the action of our Lord; 4. His looking up to heaven and sighing; 5. His work; 6. His prohibition (the conversion of a sinner should not be boastfully trumpeted to the world; it should exert its influence silently).—Christ the only Physician who can repair the mischiefs in God's creation.—How much knowledge of God may come through the senses.—*Bauer:* How many are still deaf and dumb towards the kingdom of God!

Klefeker: Even in the sufferings of His creature man, God finds His glory.—*Reinhard:* How we, as Christians, should sanctify to our own good the defects, infirmities, and sicknesses of our bodies. —*Hüffell:* The Christian's look to heaven.—*Reinhard:* The quiet unostentatious zeal with which Christians should do good.—*Thiess:* The deaf and dumb man is a type of us.—*Couard:* He took him out of the crowd apart.—*Bomhard:* The Ephphatha of our Redeemer: 1. A word of omnipotence and grace; 2. great and glorious in its effect; 3. it is uttered to all of us; 4. it is vain for many; 5. it proves its virtue on believers, ever more beautifully and abundantly; 6. will one day abolish for ever all our fetters.—*Rautenberg:* He hath done all things well: 1. Praise of His perfection—wonder; 2. praise of His benevolence—thanksgiving; 3. praise of His glory—adoration.

5. *The Miraculous Healing of Four Thousand.* (Chap. viii. 1–9.)

Parallel: Matt. xv. 32–39.

1 In those days the multitude being very great, and having nothing to eat, Jesus called His disciples unto Him, and saith unto them, 2 I have compassion on the multitude, because they have now been with Me three days, and have nothing to eat; 3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. 4 And His disciples answered Him, From whence can a man satisfy these men with bread here in the wilderness? 5 And He asked them, How many loaves have ye? And they said, Seven. 6 And He commanded the people to sit down on the ground: and He took the seven loaves, and gave thanks, and brake, and gave to His disciples to set before them; and they did set them before the people. 7 And they had a few small fishes: and He blessed, and commanded to set them also before them. 8 So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. 9 And they that had eaten were about four thousand: and He sent them away.

Ver. 1. Instead of παμπόλλου, B.D.G.L.M.Δ. read πάλιν πολλοῦ.—The ὁ Ἰησοῦ is probably an explanatory interpolation.

Ver. 2. Μοι is wanting in B.D.

Ver. 6. B.D.L.Δ. : παραγγέλλει.
Ver. 7. Καὶ εὐλογήσας αὐτὰ εἶπεν καὶ ταῦτα παρατιθέναι. B.L.Δ.
Ver. 9. The οἱ φαγόντες wanting in B.L.Δ. ; following ch. vi. 44.

CRITICAL NOTES.

1. See on the parallels in Matthew.—Mark's second miraculous feeding, with the following events, stand in the same connection as Matthew's with the mountain travels of our Lord. There is not in the slightest particular a difference between Matthew and Mark. The representations of the second feeding are more than ordinarily alike in both : the beginning and the end, especially, are essentially the same.

2. *And He blessed and commanded to set them also.*—The Evangelist distinguishes the thanksgiving over the fish as a particular act, with the word εὐλογήσας, while concerning the bread he used εὐχαριστήσας. Both acts of devotion are to be regarded as benedictions of the food. But the prayer of praise (εὐλογεῖν) is related to the prayer of thanksgiving, as praise is related to thanks : it is the same thing carried to its higher pitch. That the thanksgiving becomes here blessing, characterizes the second act of the feeding, the festival anticipatory of the great feast; and it is all the more sublime as being pronounced over the ἰχθύδια ὀλίγα. The following Romanist distinction (Reischl) is without foundation : "Thanksgiving (eucharist) Jesus presents as man (and High Priest) to the Father ; but He Himself, as Lord and God, distributes the blessing of omnipotence."

3. *Seven baskets.*—Compare the explanations on Matthew.

4. *About four thousand men.*—Matthew adds : *besides women and children.*

DOCTRINAL REFLECTIONS.

1. See on the parallel passage in Matthew.—The divine side of the second miraculous healing is presented all the more expressly and clearly by the circumstance, that in the present instance the multitudes of the people were more alien, the scene of it was a place more desolate and remote from human habitation, the excitement of the people more intense ; not to mention that Christ had just returned from an extended and fatiguing journey. As it respects the human side of the miracle, and its relation to the measure of faith, we cannot fail to observe the circumstance that a more abundant provision of food is made for a smaller number of

the fed. As it regards the difference between the fragments gathered up in the two miracles respectively, we have to notice the distinction between σπυρίδες and κόφινοι: the former seem to have been vessels of larger capacity.

2. *Starcke:* Σπλαγχνίζεσθαι means such a feeling of compassion as not only moves the mind, but causes a physical emotion—the rush of blood, yearning of the bowels, etc.—likewise. The word is used several times concerning our Saviour by the three Evangelists. The greater the love of Jesus was, the more susceptible was His sacred humanity of sympathizing in it.

3. The first miraculous healing took place when the malignity of Herod occasioned the Lord's departure from Galilee; the second, after He had retired from Galilee before the hierarchical and pharisaic party. Both times as driven away, and as a refugee, He took upon Himself, forgetting His own sorrow, the needs of all the people.

HOMILETICAL HINTS.

See on Matthew.—Christ's compassion towards the people was a compassion for their want of bread.—The Lord's resting-place after long travelling.—Christ does not let His people depart without food.—Where Christ is in the midst, the multitude never go away unfed.—The rebuke contained in the type: the people, viz., who waited on Christ three days, though they had nothing given them to eat.—The impotence of the disciples, and the Lord's provident care.—Christ's thanksgiving becomes blessing, whilst the provision is lessening.—Christ's royal law for the table.—The second miraculous feeding seemingly less, but in fact more, wonderful than the first. 1. Seemingly less: there was more provision, and a smaller number. 2. Really greater: *a.* in regard to the Lord (returning from long journey and much labour); *b.* in regard to the despondency of the disciples; *c.* in regard to the foreign elements of which the mass of this mountain people was made up (probably in part Gentiles).—Wells are made, as by the Lord, so by the pilgrims of Zion, passing through the valley of banishment, Ps. lxxxiv.—The Lord's heavenly peace in His earthly need: He is Himself as a refugee in great straits, and yet feeds with compassion a host of thousands. 1. The peace of God in the forgetfulness of His own distress. 2. The self-renouncing love of others in this forgetfulness.—To-day He gives the people a feast; to-morrow all sorrows await Him.

Starcke: True brotherly love does not look so much at the worthiness of the person as at his need and misery.—Believers may sometimes fall, even though Jesus be near, into temporal difficulties and need; but they do not and cannot come to harm or perish, Rom. viii. 35–39.—The Lord knows our need earlier and better than our complaints can tell Him.—*Osiander:* How different from these people are some Christians amongst us, who can scarcely tarry one hour with Christ's servants, hearing the divine word!—Preachers should care not only for the souls, but also for the bodies, of their hearers.—*Nova Bibl. Tub.:* When we truly love Jesus, we think little of the length or hardship of the way; we care nothing for want and weariness; but wait with Him, and prefer the kingdom of God to all other things.—Our unbelieving heart hangs on the means, and will believe nothing that it does not see, Matt. vi. 25–30.—We should thank God for everything, even for our scanty provision; He is bound to us for nothing.—(The breaking of bread.) When God puts anything into our hands, we should not keep it unbroken for ourselves alone, but break and dispense abundantly to others.—*Canstein:* Preachers should dispense the food of God's word among the people; but they should give to the multitude nothing which God has not first put in their mouth and in their heart. —The meek shall eat and be satisfied, Ps. xxii. 26.—The gifts of God satisfy the *heart.*—In every fragment there is God's blessing: therefore it is right to gather up the fragments.—With God it is all the same whether there be little or much.—*Schleiermacher:* He kept them near Him, and distributed spiritual gifts; nor did He remember their earthly need until He had found that they were filled with desires that extended much further. And this is the divine order in this connection between the spiritual and the temporal.—All earthly things, so far as they go beyond necessity, have value only so far as they are connected with the spiritual.

Heubner: Perseverance in hearing the word of God.—The design of Providence in letting us encounter earthly need.—Have we sought diligently, and first of all, heavenly things?—Trust in God when the season of scarcity comes.—The preventing providence of God, and His anticipating care.—The Christian's anxious observance of his neighbour's need.—God can bring help by small means.—Giving is better than receiving.—Christ's miracle as a figure of the miracle of divine sustentation.—Jesus as Householder.—The Christian householder after the pattern of Jesus: 1. Watchfulness, and attention to all needs; 2. love and sympathy for the distress of each; 3. trust in

God when the question is, Whence shall we get? (Do the best: God will do the rest in His own way); 4. spiritual care of all who belong to Him.—How our partaking of food may be sanctified.—*Rambach:* How may the Christian give God His honour in the enjoyment of his daily food?—*Marheineke:* The Christian should always see a higher significance in the means of his daily sustentation.—*Harms:* Instruction concerning table-worship.—*Dietsch:* The miracle in our nourishment.—*Hüffell:* The divine blessing on our food.—*Mehliss:* The glorifying of God in the care of His creatures.—*Reinhard:* The connection between the necessity of nourishment in order to the sustentation of our bodies, and the growth and nourishment of our souls.—*Valerius Herberger:* How should the guests at God's table comport themselves?—*Heubner:* Jesus the holy people's Friend.—*Burk:* Jesus Christ supplies all our need out of His riches in glory.—*Stier:* The miraculous blessing of God's power, as shown, 1. in the domain of nature, and 2. in the kingdom of grace. —*Ulber:* The meal blessed by prayer.—The compassionate heart of Jesus moaning over all our misery.—*Couard:* Reproof of the prevalent complaint over hard times.—*Reinhard:* Christian benevolence at a time of general need.—*Bauer:* When Christ's blessing rests on anything, it becomes infinitely more than it was in the hands of men.

EIGHTH SECTION.

THE DECISIVE CONFLICT WITH THE PHARISEES IN GALILEE. JESUS RETURNS TO THE EASTERN SIDE OF THE SEA. PREPARATIONS FOR THE NEW CHURCH.

Chapter viii. 10–ix. 21.

1. *Return to the Galilean Shore. Conflict; Return; the Leaven of the Pharisees and the Leaven of Herod.* (Vers. 10–21.)

Parallel: Matt. xvi. 1–12.

10 And straightway He entered into a ship with His disciples, and came into the parts of Dalmanutha. 11 And the Pharisees came forth, and began to question with Him, seeking of Him a sign from heaven, tempting Him. 12 And He sighed deeply in His spirit, and saith, Why doth this generation seek after a sign? Verily I say unto you, There shall no sign be given unto this genera-

tion. 13 And He left them, and entering into the ship again, departed to the other side. 14 Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf. 15 And He charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. 16 And they reasoned among themselves, saying, It is because we have no bread. 17 And when Jesus knew it, He saith unto them, Why reason ye because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? 18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember, 19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto Him, Twelve. 20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. 21 And He said unto them, How is it that ye do not understand?

Ver. 13. The πάλιν is before ἐμβάς, according to many codd. Εἰς τὸ πλοῖον (Rec.), or εἰς πλοῖον (Lachm., after A.E.F.), wanting in B.C.L.D., and omitted by Tisch.

Ver. 16. The λέγοντες wanting in B.D. and Itala.; and B. Itala read afterwards ἔχουσιν. So Lach. and Tisch.

Ver. 17. Yet. Ἔτι not in B.C.D.L.Δ.

Ver. 21. Lach.: πῶς οὔπω, according to A.D.M. Tisch. merely οὔπω, according to C.L.D. So Meyer.

CRITICAL NOTES.

1. See on Matthew.—What follows is here closely and certainly connected with the preceding; and in this Matthew and Mark concur, as also in the essentials of the whole. Mark passes over the rebuke of Christ in relation to the Pharisees' knowledge of the weather, and also the sign of Jonas. On the other hand, he mentions the Lord's deep sighing. He notices the circumstance that the disciples had with them in the ship one loaf. Instead of the leaven of the Sadducees, he has the leaven of Herod; and he gives most keenly the Lord's rebuke of the unbelief of the disciples.

2. *Dalmanutha* was a small place, not otherwise known; it lay probably in the district of Magdala, where, according to Matthew, Jesus landed. Robinson (iii. 514) leaves it undecided whether or not the present village of Delhemija is its modern representative. The specifications of locality by the two Evangelists respectively are not to be referred to any relation of *earlier* and *later* accounts: Matthew's narrative has a more general cast, and Mark's a more special, in these respects. The landing was manifestly in a desert and unfrequented place; and the reason of this was, that the Galilean party of Pharisees were on the alert to seize Jesus, in order to bring Him under a judicial process; for this purpose having many spies abroad. The first critical illustration of this is found in Mark

ii. 6; the second, ch. iii. 22; the third (in connection with ch. vi. 29–31), ch. vii. 1. That allegation touching neglect of purifyings, which the Pharisees, in connection with the scribes from Jerusalem, made against Him, is carried out here into its last issues.

3. *And the Pharisees came forth.*—Meyer: "Out of their dwellings in that country." People generally come out of their dwellings; but these men came forth as spies out of a hiding-place; and their coming was proof that the most extreme care as to the circumstances of the landing of Jesus, in a quiet place and in the dead of night, could no longer protect the Lord from their eyes (see on Matthew, and Leben Jesu ii. 875). On the western side of the sea there might be, here and there, rich mansions, belonging to Herodian courtiers, which were well adapted to be loopholes of observance for the political and hierarchical party. According to Matt. xvi. 1, 2, the Sadducees were leagued with them. The act, therefore, was not merely an act of the pharisaic school, but the act of the priests and politicians. Mark merges the Sadducees in the Pharisees; for they hypocritically played the Pharisee, inasmuch as they demanded a sign from heaven, although they believed in no such thing.

4. *And began.*—They had made their arrangements for a decisive contest, which began with the demand of the sign from heaven. For this sign, see on Matthew, Cr. Note 3.

5. *Sighing in His spirit.*—Comp. ch. vii. 34. He sighed so deeply, not merely in general sorrow for the hardened unbelief of these men, but also in the feeling that the decisive crisis of severance from the predominant party had come. For the demand of a sign from heaven was a demand that He should, as the Messiah of their expectation, accredit Himself by a great miracle; thus it was fundamentally similar to the temptation in the wilderness, which He had repelled and overcome. But His deep sigh also signifies here the holding in of His judicial power, the silent resolution to enter upon the path of tribulation. Hence the denial of the sign is immediate, and in the form of an affirmation most strongly uttered. It is to be observed that the Article being wanting, the nature of the sign from heaven is left free to Him: He was to perform *a* sign from heaven, which should be acknowledged as *the* sign from heaven.

6. *And the leaven of Herod.*—See on Matthew; and for the combination of Pharisees and Herodians, compare the notes on Mark iii. 6. The one passage depends on the other; and it is ob-

servable how Mark both times gives marked prominence to this hypocritical and malignant combination of extreme parties. Meyer concludes from Matt. xiv. 2, that Herod was no Sadducee. But that passage must not be pressed too far. Herod certainly coincided with the antiscriptural, anti-Messianic, Hellenizing universalism of the Sadducees, although he did not adhere to their party in its dogmatic views and colouring. Thus we have here only two aspects of the same idea. The Jewish dependence of traditions and human ordinances, and the Jewish freethinking, form in their respective principles the two kinds of leaven which the disciples were to guard against. Compare on Matthew.

DOCTRINAL REFLECTIONS.

1. See on the parallel of Matthew.—The debasing effects of party spirit. The Sadducees must here submit to the Pharisees, and be merged in them.

2. As it regards the desired sign from heaven, it is to be observed further: 1. As they asked for *a* sign from heaven, they demanded the decisively attesting sign expected from heaven. 2. The consequence of this authentication would have been, that Christ must have come forward as a Messiah in their sense. Hence it is said that they tempted Him. The demand of a sign from heaven was like the temptation in the wilderness. The Lord had hitherto, since that time, escaped any such demand. If He now refused it, His death was certain. 3. The demand was so far not absolutely hostile, as they were still disposed to accept Christ, if He would adapt Himself to their views, and become a party instrument for their purposes. (See on Matthew.) 4. The sign from heaven which Christ denied to the Pharisees, stood in close relation with the sign of Jonas. The denial of the one was the announcement of the other. 5. What He denied to the Pharisees, He provided soon afterwards for the three chosen disciples on the Mount: the heavenly sign of His transfiguration.

3. The sighs of Jesus.—The Lord's sigh (ch. vii. 34) was the sigh of self-devoting mercy to the world; His deep sigh (ch. viii. 12) was the restraint and holding back of His judicial power over the world, under the holy resolution to suffer for it. The sigh of the Lion of Judah over the hardening of His enemies: the prophecy of His path of suffering, but also the prophecy of the world's judgment. The groaning of His spirit was, 1. a sighing from the ground of His being, 2. in the all-embracing glance of His con-

sciousness over the path of His own suffering, and the path of the world's wretchedness.

4. *The return of Jesus.*—Not without a plan, but as the result of His last experience, Jesus now returns back to the eastern bank. It is clear to His consciousness that He must now go up to confront His death. He therefore needed solitude, that He might regulate the process of His departure. And to this there was necessary, 1. the confirmation of the disciples in faith for the establishment of the new Church, and 2. the provision that His death should take place at the right time and in the right way.

HOMILETICAL HINTS.

See on Matthew.—The Pharisees perfect spies on all our Lord's ways.—The Lord cannot escape the Pharisees, nor can the Pharisees escape the Lord.—The demand of a sign from heaven: the tempting crisis that our Lord foresaw in the wilderness.—The confusion of the disciples, occasioned by this decisive conflict (and shown in the forgetting of bread, and anxiety about it), as opposed to the divine repose of the Lord: a prelude of their confusion on the eve of the Passion.—The great decisive No of the Lord.—The Lord's deep sigh in its great significance: 1. A silent and yet decisive sign of His conflict and of His victory; 2. an unuttered word, which contains a world of divine words; 3. a fulfilment of the primitive prophecy concerning the breach between the external and the spiritual Israel; 4. a prophecy which stretches forward to the cross and the final judgment.—The infinite meaning of this sigh of Christ: 1. As a breathing forth of the divine patience over the visible world (Omnipotence restraining itself in love and wisdom, when dealing with the enmity of the free will of the world); 2. a collective expression of all the sufferings and of all the patience of Christ; 3. a declaration of all the incarnate sorrow and endurance of the Lord in His Church.—The significance of sighs: 1. In the creature (Rom. viii. 22); 2. in humanity, and in the kingdom of God (Rom. viii. 23; 2 Cor. v. 2; Rev. vi. 10).—The return of Christ to the other bank: a sign of His return back to the other world.—How little the disciples understood that crisis.—The last loaf in the ship; the last loaf in the house (the last meal, the last piece of money, the last sheet-anchor).—In this matter, mark, 1. the disciples' spirit: they misinterpret the most sublime and the most spiritual things through their own over-anxiety; 2. the Lord's spirit: He makes provision for the testing of His disciples, especially

now.—The displeasure of Christ at the lack of spiritual development among His own disciples.—True remembering, in its full import: 1. Christian wakefulness; 2. Christian life; 3. Christian progress.—The influence of the Holy Spirit, and life in the Spirit: bringing to remembrance (John xiv. 26, xvi. 13).—The retreat of Jesus in order to arrange His death.

Starcke: Many desire new wonders; and when they have thought they have seen them, have not yet turned to God.—It is not becoming to prescribe to God the means by which we are to arrive at divine knowledge and blessedness.—*Hedinger:* Ingratitude drives Christ away.—*Quesnel:* It is a fearful judgment when the truth altogether forsakes men, and they are left to themselves.—Their forgetfulness gave an opportunity for new instruction; and thus even their failings are turned to the account of believers.—*Cramer:* Faithful teachers should, after the example of the Great Shepherd, diligently warn their sheep against false doctrine and false teachers (against every evil leaven to the right or left).—Out of one error many others gradually arise, so that the whole system of religion may become perverted.—*Quesnel:* Concerning the tendency to Sadduceism among courtiers.—The weaker our faith is, the more anxious and troubled we are about bodily need, and the more likely to make spiritual possessions of less account.—*Osiander;* Ministers must be always ready to exhort their hearers with severity, and to rouse them out of the sleep of security.

Braune: When, after a joyful event, or the attainment of a great success, one is suddenly opposed by an obstinate contradiction, the result is often great disquietude or blank despondency. The Lord, whose case this was on the present occasion, knew very well what He would do, and did it without any restraint. Let all men learn this. They need the lesson in their family circles, and in their civil and political relations, whether more or less exalted.—Scarcely had Jesus ended with His enemies, when He must begin again with His friends.—Before His spirit rose the whole wickedness of His enemies' spirit, so perverse in itself, pervading with evil the whole of the people, and invading even His disciples. It had already seized and possessed the mind of Judas, 1 Cor. v. 7, 8.

Schleiermacher: The Redeemer often uses the idea of leaven, as something of which only a little is needed in order to make the whole like itself.—In truth, He was the leaven, in the form of a servant indeed, destined to penetrate the whole mass of mankind and all human life by the divine power dwelling in Him.—If ye

use only a little of the leaven of the Pharisees, ye will very soon be pervaded throughout with its influence.—The leaven of Herod: the family of Herod was a foreign one; they held to the law, and affected much devotion to ceremonial ordinances, in order to attach the people more firmly to themselves. The disciples must not use Christianity as something that might exert a good influence upon their external condition.—We must be pure disciples of the Master, and desire nothing but the pure kingdom of God.—*Gossner* (on ver. 19): This is a test. They had the whole history in their head and memory, but they did not understand how to apply it.

2. *The Blind Man in Eastern Bethsaida.* (Vers. 22–26.)

22 And He cometh to Bethsaida; and they bring a blind man unto Him, and besought Him to touch him. 23 And He took the blind man by the hand, and led him out of the town; and when He had spit on his eyes, and put His hands upon him, He asked him if he saw ought. 24 And he looked up, and said, I see men as trees, walking. 25 After that He put His hands again upon his eyes, and made him look up; and he was restored, and saw every man clearly. 26 And He sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

Ver. 22. The Plur. ἔρχονται, after B.C.D. Lach., Tisch.

Ver. 24. The beautiful reading: βλέπω τοὺς ἀνθρώπους, ὅτι ὡς δένδρα ὁρῶ περιπατοῦντας. Griesb., Lach., Tisch., following the preponderance of authorities.

Ver. 25. Tisch., διέβλεψεν, after B.C*.L.Δ., etc.

Ver. 26. Following Cod. A., Rec., Lach. Tisch. omits the clause about telling no man, after B.L., etc.

CRITICAL NOTES.

1. Mark alone records this history of Christ's healing works during the time of His final mountain travels along the Gaulonite range, on the eastern side of the Jordan and the Sea of Galilee. The remembrances of Peter preserved for us these special treasures, belonging to a time so pre-eminently memorable to him and his spiritual development. But we have too often observed the peculiar feeling of Mark for the gradual, natural, progressive development of the kingdom of God (see his parables, and the final record of miracles), not to feel sure this period of the ministry and work of Jesus would strongly rivet his attention.

2. *To Bethsaida.*—It is evident that the Bethsaida of the western coast, in Galilee (John xii. 21), is not here meant, as Theophylact and others have supposed; but, as Grotius rightly perceived, it was Bethsaida Julias, which lay upon the north-eastern coast of the Sea

of Tiberias. Reland was the first to indicate that there were two Bethsaidas. Josephus tells us (Antiq. 18, 2, 1), that the tetrarch Philip, who ruled only in the eastern part of Galilee, made the village of Bethsaida into a town, and named it Julias, after the daughter of Augustus. (See also De Bell. Jud. 11, 9, 1; and Jerome on Matt. xvi.) According to Pliny (Hist. Nat. v. 15), Julias was situated on the farther coast of the Sea of Galilee; according to Josephus, on the Jordan, 120 stadia above its junction with the sea. Pococke thought the ruins of Taluy, on the east side of the Jordan, marked the ancient Julias; Seetzen thought the same of a little village, Tellanihje; and Robinson, the ruins of Et-Tell. According to Luke ix. 10, the first miraculous feeding also took place in a desert place near this same Bethsaida. See von Raumer, Palæstina, S. 109. Bethsaida lay in the way from the sea towards Cæsarea Philippi, in the higher mountain range, a district to which Jesus subsequently returned.

3. *A blind man.*—What follows shows that he was not born blind, but had become so. He had evidently seen men and trees aforetime.

4. *And led him out of the town.*—Here the separation from all others is still more effectual than in the case of the healing of the deaf and dumb man, ch. vii. 33. In addition to the motive already mentioned for performing His works as much as possible in retirement, viz., that He might insure His own decease in Jerusalem, we may assume that there was also a pædagogic element that influenced Him on the present occasion. The deaf and dumb man could not hear His voice, but only see His signs; this blind man could not see Him, he could only hear Him speak and feel His hand. Thus it was a test and a discipline of his faith, when he was led into solitude: a test and exercise which probably was still much needed by him.

5. *And when He had spit on his eyes.*—See the notes on ch. vii. 33, and John ix.

6. *I see men.*—Expression of joy.—*As trees;* that is, I see men walking, large and unformed as trees. A distinct figure of an indistinct, twilight beholding. It was the first stage of healing. According to Euthymius Zigabenus, He healed the man by degrees, because his faith was weak, and the gradual experience of recovered sight would lead him to a higher degree of faith. In relation to this, we may observe the strikingly passive bearing of this blind man, as of the deaf and dumb man before: with this we may com-

pare the passiveness of the impotent man at Bethesda, John v. According to Olshausen, a too rapid process of recovery might have been injurious, and the gradual cure had regard to the eyes themselves. But this and the preceding notion we leave to the reader's consideration; they may have a certain degree of force. But if we combine all the traits of this and the foregoing history, we see that Jesus designedly repressed the fame of His miraculous works in a district where He was seeking an asylum of perfect retirement, in order to settle everything with His disciples; at a time, too, when for their sake and His own absolute solitude was essentially necessary with reference to the decision of the future. But the symbolical significance of these miraculous dealings—as bringing the divine power into gradual contact and contest with human nature—was more expressly brought out for the instruction of His disciples than in most of His miracles of healing.—The persons who appeared to the half-seeing man were probably his companions, and other sympathizing people, who looked on in restless movement.

7. *To his house.*—He did not belong to Bethsaida, and he must go immediately from the place to his own home—not even to the village to which he had already come. Indeed, he was not to mention it to any one dwelling in that village, and whom he might meet in the way. This explanation of the last expression is not, as Meyer terms it, an invention to meet a difficulty; it is the obvious and only natural meaning of the expression. Even the man's companions should find him recovered and seeing, only when they reached home; that is, if they were not permitted to be present at the healing.

DOCTRINAL REFLECTIONS.

1. Christ sought with His disciples the deepest solitude among the mountains. His feeling was that of an anticipation of His death, and all things in the signs of the times said, Set Thine house, Thy Church, in order! In this journey the people who brought the blind man interrupted Him, and there seemed danger of His way being embarrassed. It is true that this did not hinder His healing the man, but He healed him in the most undemonstrative and hidden manner. The secrecy of the performance was paralleled by the extraordinary care with which He sent the blind man to his own house, under a prohibition to speak to any man in the neighbourhood concerning the miracle. The blind man, however, was not merely means to an end; his own spiritual edification was in

question also. Since his faith was weak, his spiritual state required the protection of solitude: only in the profoundest silence could the blessing of his experience ripen into perfection. But, thirdly, we must not forget the Lord's reference to those who surrounded the blind man. They asked that He would *touch* him. To this demand of an instant act, followed by an instant influence, the Lord opposed His own slow and circumstantial method of procedure. So also in the case of the deaf and dumb man of the same country: they asked Him that He would lay His hand upon the man. And if in this district of indistinct, half-heathen notions there was any idea arising of a magical influence on the part of Christ, His wisdom dispersed these foolish imaginations. He made prominent, 1. the religious aspect of the act; and 2. the struggle in His own spirit connected with its performance.

2. This present narrative illustrates how Christ performed His miracles in the most absolute relf-renunciation (at the most unseasonable time); with the most profound humility (without any desire for honour among men); and with the most supreme wisdom and confidence.

3. The healing of the blind man at Bethsaida, like some other similar miracles, was especially fitted and intended to exhibit the harmony of miracle with nature, the natural *momenta* of the miracle, the gradual entrance of the divine power into the old nature, and its issues in the new nature.

HOMILETICAL HINTS.

The Lord, deeply occupied with thoughts of His cross and of His death, does not repel as an interruption the cry of the wretched. —The festal season of the Prophet's miracles is passing away, because the season of the high-priestly miraculous sufferings is drawing near.—The healing of the blind man at Bethsaida a testimony of the heavenly wisdom of the Lord: 1. In respect to Himself; 2. in respect to the blind man: he should not first see the multitudes of starers in the street, but the Lord in His solitary glory, and thus would he be taught more fully the lesson of faith; 3. in respect to the people around; 4. in respect to the disciples.—Abundant as the essence of the life of Christ was, His actions are equally abundant in their forms.—Christ, in performing His miracles, avoided a fixed and uniform manner, in order to obviate all the idle superstitious notions of a magical influence.—How the mind, contemplating the same unchanging fundamental forms, has

a tendency to become mechanical in its views.—As the wonder-working power of Christ's hand of blessing wrought in many fleeting forms of action, so also the fundamental forms of the ministerial work of the Church, in teaching, worship, and life, should be moulded, moved, and inspired by the life of the Divine Spirit.—The education of the blind man into faith.—The gradual return of the blind man's sight, a type of the gradual illumination of the soul.—Even the spiritually awakened see at first men as trees, indistinctly, unformed, without definite distinctions.—I see men as trees. This represents, as it may be viewed, different conditions of the spiritual life: 1. It is a happy state, if it is the first stage towards clearly seeing in perfect knowledge; 2. it is a gloomy and uncertain state, if the Christian should remain in it; 3. worst of all, if through his own guilt he should return to this stage, falling into the new blindness of despair.—The blessed experience of the first believing look: a strengthening of faith, which becomes the transition to perfect sight.—Go not into the town: a solemn word concerning Bethsaida.—Bethsaida the modern city of the world, with an imperial name; and Bethsaida the town of the fishermen: the dark and the bright side.—How Jesus avoids the fame of His works, in order that He may seek in the shame of His sufferings His highest honour and glory.

Starcke: Christ's gifts within us change with times.—*Canstein:* A weak and slight beginning is yet a beginning; and in God's methods a little is intended to become gradually greater.—*Quesnel:* The cure of spiritual blindness is only begun on earth; it will be fully accomplished only in heaven.—*Osiander:* God often turns away our misfortune, and mends our unhappiness, by slow degrees: have patience!—Solitude and stillness after conversion is much safer than much talk and running about.—We should let the truth take firm root in us, before we speak much about it.—The converted man must take care not to turn round again to the world.—*Canstein:* Fearful judgment, when God reckons a man, or a city, or a land, no longer worthy of the knowledge of His word and works.

Gerlach: The gradualness of the operation is often our first inward assurance of the certainty of the change.—*Rieger:* Do not despise slight means [with application to the spittle].—*Braune:* Men must be ever known, not as trees, as perishable plants, but as rational creatures, called to eternal glory.—Before all, however, he came to know Jesus aright: to know Him clearly is eternal life.

Schleiermacher: the cure of the blind man in its resemblance

to the next section: 1. The withdrawing to a place apart (special reasons for this in both cases respectively); 2. the gradual work (men as trees: obscure views concerning Christ); 3. the Redeemer's care as to what men say of Him; 4. the sight restored, and the confession of Peter.

3. *The Opinions of the People, and Peter's Confession. Foreannouncement of Sufferings. Concerning the Following of Jesus.* (CHAP. viii. 27–ix. 1.)

Parallels: Matt. xvi. 13–28; Luke ix. 18–27.

27 And Jesus went out and His disciples into the towns of Cæsarea Philippi: and by the way He asked His disciples, saying unto them, Whom do men say that I am? 28 And they answered, John the Baptist: but some say, Elias; and others, One of the prophets. 29 And He saith unto them, But whom say ye that I am? And Peter answereth and saith unto Him, Thou art the Christ. 30 And He charged them that they should tell no man of Him. 31 And He began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. 32 And He spake that saying openly. And Peter took Him, and began to rebuke Him. 33 But when He had turned about, and looked on His disciples, He rebuked Peter, saying, Get thee behind Me, Satan: for thou savourest not the things that be of God, but the things that be of men. 34 And when He had called the people unto Him, with His disciples also, He said unto them, Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me. 35 For whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the Gospel's, the same shall save it. 36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul? 37 Or what shall a man give in exchange for his soul? 38 Whosoever therefore shall be ashamed of Me, and of My words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when He cometh in the glory of His Father, with the holy angels.

1 And He said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

Ver. 28. See Tischendorf. According to B.C*.D.L.Δ., Lachmann and Tisch. add αὐτῷ λέγοντες.

Ver. 29. Ἐπηρώτα αὐτούς, after B.C.D., is the reading of Lach. and Tisch.

Ver. 34. B.C*.D.L.Δ. read εἴ τις instead of ὅστις. A.B. have ἐλθεῖν instead of ἀκολουθεῖν.

Ver. 35. Τὴν ψυχὴν αὐτοῦ, Codd. A.D., etc.

Ver. 37. Tisch., τί γάρ, after B.L.Δ.; he also omits δώσει ἄνθρωπος.

CRITICAL NOTES.

1. See on Matthew and Luke.—In respect to time, this is another section which stands in strict internal connection with the

preceding crises. There are some important peculiarities in Mark. Matthew mentions the district of Cæsarea Philippi, Mark the villages which surrounded it, as the first goal to which our Lord aimed; and the latter transfers the question to the way thither. Among the people's thoughts and verdicts concerning Jesus, he omits the mention of Jeremiah. It is observable that he leaves out the benediction of Peter, and the special prerogative assigned to him after his confession. Luke also omits these, while Matthew details them all in full. Here, as elsewhere, Peter, his informant and voucher, omitted or kept in reserve points which tended to his own honour. On the other hand, Mark states prominently that the Lord's prediction of His passion was part of the instruction which He openly gave; he also quotes the Saviour's rebuking word to Peter, "Satan," without any of the definite explanatory particulars which Matthew gives, and without His "Thou art to Me a σκάνδαλον." Mark speaks of the people as also called by Jesus to hear the statement of the universal law of the passion and His people's suffering. He alone has the emphatic word, that he who is ashamed of the Lord is ashamed of Him (in a disgraceful manner) in an adulterous and sinful generation. In conclusion, Mark represents the coming of Christ more expressly than the other two Evangelists as a coming in power (majesty); while Luke speaks of His kingdom, and Matthew of His appearing in that kingdom.

2. *After three days.*—General and popular way of speaking, instead of "on the third day," which afterwards is used as the more definite statement.

3. *And when He had called the people unto Him.*—This scarcely requires us to understand great multitudes. But Christ makes the people who were present sharers in this part of His instruction, in order to impress it the more upon His disciples that the way of the passion was absolutely imperative, and in order to lay down the fundamental laws of self-denial and sacred suffering in all their universality of application.

4. *In exchange for:* ransom-price.—The ἀντάλλαγμα of the counter-price over against the price, ἄλλαγμα. The price which the earthly-minded man gives for the world, the ἄλλαγμα, is his soul. But, after having laid that down as the price, what has he for an ἀντάλλαγμα, to buy the soul back again?

5. *There be some standing among you.*—See on Matthew.

DOCTRINAL REFLECTIONS.

1. See on the parallels of Matthew and Luke.

2. According to Mark, Jesus first called and collected the Twelve in the villages outside Nazareth (ch. vi. 6, 7); then, in the villages of Cæsarea Philippi, again gathering them together and confirming them. Solitude and sequestered probation, a condition of establishment and confirmation in the spiritual office.

3. It is of great significance that Peter does not, in his own Gospel, once mention the word of Christ concerning *his* own personal priority among the Apostles, least of all as the institution of an official primacy.

4. So it is to be observed how strictly, according to Mark, the confession of Christ is conjoined with the announcement of His passion, and with the requirement of following Him in the way of the Cross.

5. *Let him take up his cross.*—An obscure intimation of His own approaching suffering upon the cross, which, even in its general terms, gave a definite meaning. Let him hold himself ready to follow Me, regarded as the vilest malefactor, and exposed to the deepest shame and the most cruel death. The cross of Christ, as such, is not a kind of suffering which is the natural consequence of sin, but which crosses the views of an ideal or newly awakened higher life.

HOMILETICAL HINTS.

See on Matthew; and compare Luke's parallel.—The question of Christ: "Whom say the people that I am?" a means of exciting a definite Christian consciousness, in opposition to the uncertain notions of the world.—The answer of the disciples in all its significance: 1. No man says, and no man could say without madness, that Christ was nothing, or a person of no importance. 2. The scorners and slanderers of Christ are not regarded or alluded to. 3. The testimonies or opinions: *a.* John the Baptist (according to Herod, back from the dead): thus Christianity was something ghostly and preternatural. *b.* Elias (in the sense of Malachi): thus they were not able to distinguish Elias from Christ. Christianity seemed to them as a power exerted after the manner of Elias; thus in a spiritual sense as something legal. *c.* One of the prophets: something indefinite, a spiritual power, which none could clearly understand.—The question was not, what the people said concerning

Christ, but what the Apostles said concerning Him.—Christ could be preached as the Christ of all the world, only after the fulfilment of His passion as the Crucified and the Risen.—The confession of His people was to the Lord no sign that He would escape free from suffering, but a certain sign that He would suffer.—What it means, that the Lord announces His sufferings to the disciples without any restraint: 1. In reference to Himself, 2. to the disciples, 3. to the world.—Only after we have known the person of our Lord in His word and work, can we understand and bear the knowledge of Christ's work in His passion.—The true confession of Christ must be confirmed by a readiness to follow Him.—The suffering of Christ is a divine sympathy: 1. As suffering through and for the world, it sprang from His sympathy with the world; 2. it establishes a divine sympathy in the world, as suffering on its own account and with Christ.—Self-renunciation of the believer is the soul of the confession of Christ.—The fundamentals of the Christian fellowship: I. Its fundamental laws: 1. The true denier (of himself) is the true confessor; 2. the true cross-bearer is the true knight of the cross; 3. the true follower (of Christ in obedience) is the true conqueror. II. Its grounds: 1. He who will save his life in self-seeking, shall lose it; he who loses it in devotion to Christ, shall gain it. 2. He who lays down his soul to win the world, loses with his soul the world also; he who has gained his soul, has with his soul gained the world also. 3. To seek honour in the world while ashamed of Christ, leads to infamy before the throne of Christ; but shame in the world leads to honour with Him. 4. Readiness to die with Christ leads through death to the day of eternal glory.—It is in self-denial that we first find our true selves, recovering our personality again.—True self-denial is the raising our buried personality out of the grave of self-deceptions.—The false and the true self.—How shameful to be ashamed of Christ in an adulterous and sinful generation: 1. As the deification of a vanishing honour, which is eternal shame; 2. as the refusal of a vanishing shame, which is eternal honour.—How Christ detects the thoughts of men in His communion.

Starcke, Canstein: We may lawfully ask what others hold us for, if the question does not spring from pride, but from a desire to do ourselves or others good.—*Hedinger:* It is not wrong to be jealous of one's public repute. But Christ remains ever what He is, despite all the various opinions concerning Him.—*Quesnel:* The true knowledge of the secret mysteries of Christ is attained only by

scholars of truth and light.—Here is a catechetical lesson given by Christ Himself.—All truths have a set time for their full revelation: we should be always careful that we do not prematurely speak, or anticipate that time, Eccles. iii. 7; Rom. vi. 6, 8.—The ungodly can do nothing against us but what the wise decree of God has already determined.—*Bibl. Würt.:* Flesh and blood always look rather at external danger and damage, than at the solemnity and claims of the vocation.—You must not watch Christ, but follow Him; you must not boast about Him, but act like Him.—*Nova Bibl. Tub.:* World gained, nothing gained; soul lost, all lost.—The greatest good is not to be met with in the transitory world, nor in the debauchery of the flesh: he whose soul is united with God has found it.—If thou art ashamed of Christ in His humble and lowly state, thou wilt have no part in His exalted and glorified state.—To die before one has seen the kingdom of God, is a wretched end.

Braune: The kingdom of God is, in a certain sense, near at all times: there is no season when its commencements are not manifest.—*Gerlach:* (Peter), rash and impetuous, spoke only, as he was wont to do, in the name of all the rest.

Gossner: He who opposes himself to the cross of Christ and its doctrine, is a Satan, even though his name were Peter.—In the kingdom of God is all the world inverted.—Losing is there called gaining, and gaining is there called losing.—*Bauer*, on ver. 35: The beginnings towards eternal life.

4. *The Transfiguration.* (Vers. 2–13.)

Parallels: Matt. xvii. 1–13; Luke ix. 28–36.

2 And after six days Jesus taketh with Him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and He was transfigured before them. 3 And His raiment became shining, exceeding white as snow; so as no fuller on earth can white them. 4 And there appeared unto them Elias with Moses: and they were talking with Jesus. 5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for Thee, and one for Moses, and one for Elias. 6 For he wist not what to say; for they were sore afraid. 7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is My beloved Son; hear Him. 8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves. 9 And as they came down from the mountain, He charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. 10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean. 11 And they asked Him, saying, Why

say the scribes that Elias must first come? 12 And He answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that He must suffer many things, and be set at nought. 13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

Ver. 3. The ὡς χιὼν is omitted by B.C.L.Δ., probably on account of the strange comparison.

Ver. 7. Most codd., καλήσει: other readings, καλήσῃ, ἀποκριθῇ.—B.C.D.L.Δ. have ἐγένοντο instead of ἦσαν.—B.C.L.Δ. read ἐγένετο, with Luke ix. 35.

Ver. 8. B.D. read εἰ μή, with Matt. xvii. 8.

Ver. 12. Tisch.: ὁ δὲ ἔφη, after B.C.L.Δ. and several versions.

CRITICAL NOTES.

1. See on the parallel passages of Matthew and Luke.—This narrative stands in a definite historical connection with what precedes (ver. 1); as it does also in the accounts of Matthew and Luke. In regard to the locality, we may refer to our notes upon the scene in Matthew. The Tabor tradition is sufficiently accounted for by the manifestation of Christ upon the mountain in Galilee, Matt. xxviii. In describing the effect of the transfiguration, Mark uses the strongest illustrations ("white as snow," etc., "as no fuller," etc.). He, in common with Luke, records that Peter knew not what he was saying, or what he wanted to say. But he alone has the sudden vanishing of the heavenly visitors, and the inquiring look around on the part of the disciples. He joins Matthew in communicating the Lord's dealing with the disciples on coming down from the mountain. But he alone observes that the disciples questioned among themselves what the rising from the dead should mean. On the other hand, he omits, what Luke mentions, that Moses and Elias (ὀφθέντες ἐν δόξῃ) conversed with Jesus concerning His decease in Jerusalem. So only Luke has the delicate notices of the slumbrous and yet wakeful condition of the beholding disciples; while Matthew, on his part, alone applies the Lord's word concerning the Elias who had already appeared to John the Baptist. Mark narrates the history of the transfiguration in his own characteristic manner, exhibiting its main traits in vivid and living touches.

2. *After six days.*—See on Matthew.

3. *No fuller on earth.*—The white glitter was supernatural. Gerlach: "In ancient times they wore but few coloured garments. The fuller's business was to wash what was soiled, and to make it clean and glistening." Starcke: "They used in the East to make linen garments so beautiful that they glittered with whiteness; but

such as these the Lord's garments now outshone. The white colour was that which the Romans called *candorem*, and which was so clear and so deep as to glisten gloriously. Materials prepared of such linen or other materials were, among the Jews, appropriated to priests and kings. Such garments also were in high estimation among other people, especially among the Romans. They were worn only by the highest personages, who were by such garments distinguished from those below them; hence, when they were seeking high offices of state, they distinguished themselves by such clothing, and were called *candidati*. And since among the Romans the glittering white upon their garments was refined to the highest lustre by art, and the Jews had been long in the habit of endeavouring to imitate it, we can understand the phrase, *That no fuller on earth could so whiten them*. That Solomon's magnificence was white, has been gathered from the fact that his array was likened to the lilies of the field (Matt. vi. 28, 29). What kind of glory was that of Herod's royal apparel, spoken of in Acts xii. 21, is shown in Josephus, Antiq. xix. 7.

4. *Not knowing what he would say.*—His words were an utterance of immediate feeling, expressing a state of perfect complacency after the manner of dreams, ecstasies, and visions, in figure—in figurative language which came to him he knew not whence.

5. *They were sore afraid.*—Matthew observes that, after the sound heard, they fell on their faces and were sore afraid. But there is no real difference. For their trepidation began naturally at the beginning, and continued increasing throughout. Matthew describes its climax; whilst Mark mentions the disciples' fear only for the sake of explaining the words of Peter.

6. *And they kept that saying with themselves.*—Luke ix. 36. They concealed the fact after that word. Fritzsche: They held fast the prohibition of Jesus. Meyer, on the contrary: They kept the words concerning the resurrection, and pondered them. The second, indeed, followed from the first. While they religiously kept their silence down to the day of His resurrection, they must have often asked when and how the bond of secrecy would be relaxed. Starcke: "It requires much effort to overcome the tendency in beginners to prate. The word κρατεῖν shows it was not without trouble, and without putting much restraint upon themselves, that the disciples kept this secret so long. The other disciples probably put questions, etc."

7. *The resurrection from the dead.*—That is, this express and

particular resurrection from the dead which the Lord had predicted for Himself.

8. *And doth restore all things.*—The way and manner in which Elias should do this (the idea is still indefinite, in the Present) is explained by what follows: *And how is it written concerning the Son of man?* What holds good of Him, that He must suffer many things, holds good also of His forerunner. This introduces the subsequent thought: Elias is come already. The punctuation given above, according to which the note of interrogation stands after "Son of man" (Lachmann, Meyer), gives a clearer and more emphatic idea than the customary position of the note of interrogation after "be rejected." Instead of *καί*, one would in the latter case expect a particle of opposition; and the construction of ver. 13 should then have been different. Another construction is this: Elias cometh and restoreth all things. And how? It is written, etc.

9. *How is it written concerning the Son of man?*—That is, his restoring all things proceeds, like the work of the Son of man, through sufferings and death.

10. *That He must suffer many things.*—The *ἵνα* is here especially striking. Meyer says, that it sets before us the design of the *γέγραπται*. We take the sentence as a breviloquence, referring to what precedes—"Elias cometh first." And how is it written of the Son of man, sc. that He cometh? In order that (*ἵνα*) He may suffer, etc.

11. *As it is written of him.*—That is, in the persecution of this real Elias. See 1 Kings i. 19. (Grotius, Meyer.) That the unworthy treatment of the prophets is included, is proved by the previous verse, where from the impending sufferings of the Messiah the conclusion is drawn that Elias-John must also suffer.

DOCTRINAL REFLECTIONS.

1. See on Matthew.

2. The transitory transformation of Christ a prelude of His abiding transformation. The transfiguration, as a transition into the second higher condition of human nature, was like the glorification. The transfiguration has the glorification for its result: the glorification is conditioned by the transfiguration. Into this condition the glorified Christ will raise His people also, 1 Cor. xv. But the glorification is the consummated, internal, spiritual power and glory, exalted above the changed, creaturely life, and manifested as the perfected light of life.

3. According to the privately communicated opinion of a respected Romanist theologian—personally unknown to me—the transfiguration upon the mountain was a night-scene. This was Schleiermacher's opinion also (in his Sermons on the Gospel of Mark). In favour of this supposition we may observe, 1. that the transfiguration of Jesus followed a solemn season of prayer; and we know that He commonly held these solemn seasons of prayer in the night; 2. that Luke mentions their having gone down from the mountain on the day after that event. The transfiguration has, by being considered as a night-scene, a peculiarly mysterious light shed upon it.

4. As on the baptism of Christ His personal divine-human consciousness came to full maturity, so was here consummated the consciousness of His perfected prophetic work of word and deed. The goal of His prophetic work in the narrower sense was already reached. As Jesus, regarded in Himself, apart from His connection with sinful humanity, as the *personally* perfected God-man, might at His baptism have ascended into heaven, if He had willed to sever His destiny from that of mankind—so He might, as Prophet of deed and Prophet of the New Testament word of revelation, with the consummated consciousness of having done His prophetic work, have made the Mount of Transfiguration the Mount of Ascension. The authority already referred to brings this out very excellently; and we also have alluded to it, with less distinctness, in the Leben Jesu ii. 908. "In fact, this was the moment (when the cloud received Jesus, and separated Him from the disciples) to teach them that He had power to retain His life, and that it was only free love that made Him leave the fellowship of the heavenly beings, and go down with His disciples into the valley of death."

5. Moses and Elias conversed with the Lord, according to Luke, concerning His departure in Jerusalem. The unknown expositor just alluded to thinks that these men appeared to the Lord as representatives from the kingdom of the dead, that they might add their argument to ensure His voluntary determination to encounter the sufferings of death, and thus redeem those who were held in the realm of death, or generally complete His work of redemption. The gratuitous and unwarranted idea of the intercession of the saints for the dead will not prevent our doing justice to the penetration of this view. But there are two things to be noticed: 1. According to Luke, Moses and Elias appear to the Lord in glory (ver. 31), not as supplicating intercessors; 2. Christ had

already much earlier foreannounced His passion: His baptism itself was, in this relation, decisive in its force as a preintimation. But that the kingdom of the dead had some interest in the voluntary determination of Christ to go on His way of suffering, Ebrard has well shown, and remarks: "In the transfiguration, Jesus had given the fathers of the ancient covenant the blessed intelligence of His perfect readiness to redeem them by His own death." Comp. Leben Jesu ii. 909.

6. *Let us make here three tabernacles.*—A significant Future is added: for he knew not what he would say (λαλήσει). The man in ecstasy (as in a dream) brings the feeling or the thought; but the figure or form of the thought is imparted to him according to the secret laws that rule the figurate perception and language of the visionary condition. Thus came the form of the figure to Peter: "build three tabernacles, one for Thee," etc., as an expression for his blessed feelings which he would utter.

HOMILETICAL HINTS.

See on Matthew. So also Luke.—Between the confession and the transfiguration lies the week of temporal trials.—The mountain of prayer is the mountain of transfiguration.—The revelation of the life of Christ in His glorification here, a promise and sign for His people, 2 Cor. v.—The Lord's heavenly beauty.—Christ at the turning-point of His deeds and sufferings: by festal remembrance and sacrificial consecration glorified.—Consecration to the Lord changes man: 1. Internally: he is elevated into the spiritual world, and surrounded by blessed spirits. 2. Externally: he is renewed, adorned, transfigured.—The only true adornment of men: divine life of the Spirit.—Man upon the mountain: the first Sunday festival of the youthful Church of the confession.—The transfiguration a sign and symbol of the Sunday, of the ascension, of the new paradise.—The wish of Peter; or, the ideals of young Christians and the Lord's training: 1. Ideals of young Christians: that of retaining their early experiences, that of entire separation from the world, life of contemplation. 2. The Lord's guidance: further onward, deeper, higher.—All else comes and goes: Jesus alone abides.—Moses and Elias vanish from the disciples at His glory, and in the end they see Him alone.—The law and the prophets are merged in the glory of the Gospel.—The transfiguration of Christ upon the mountain: for Him, as for the three blest disciples, a preparation for Gethsemane.—The transfiguration of Jesus: 1. As a single central

point in His life; 2. in its earlier types and symbols (Enoch, Abraham, Moses, Elijah, earlier crises in the life of Jesus Himself); 3. in its significance for the future, pointing to the resurrection, the ascension, the great manifestation of Christ, the glorification of believers.—The transfiguration of Christ the sure pledge of the renewing of the world, Rev. xx. 21, and of that new state of glory wherein the word is fulfilled, Behold, I make all things new!—The prophetic history of Christ's life and suffering, the history of the life and suffering of His people.—The Lord gives unasked to His disciples that sign from heaven which He had denied to the asking world.

Starcke, Osiander: God strengthens the faith of His people before trials come, that they may be able to endure them.—*Bibl. Würt.:* He who would be conversant with heavenly things must tear away his soul from earth, and soar towards God.—The heavenly glory is incomparable; greater and more excellent than all beauty and grace upon earth.—*Nova Bibl. Tüb.:* Moses and Elias still live: witnesses of eternity.—*Bibl. Würt.:* In Christ the law and the prophets attained their goal and fulfilment.—Jesus is Lord of the dead and living; He has the keys of hell and of death, Rev. iii. 7; Ps. lxxxiv. 2, 3, 5.—*Lange:* God lets His people have, even in this world, extraordinary glances and views; but they are only of short duration, because their longer enjoyment would not be tolerable and profitable.—*Osiander:* Human nature cannot bear the glory of eternal life; therefore our bodies will be glorified.—We must depend only and absolutely upon Jesus Christ.—*Quesnel:* Jesus Christ had His Elias, who announced Him in the world; He will have more of them yet in times to come and before His last appearance. —One place of Scripture must not be opposed to another, but Scripture must be compared with Scripture.—The ungodly accomplish, against their own will, the holy will of God: they by their persecution not only create happiness for the saints, but make their own misery.—Marvel not that faithful ministers of Christ are cast out as evil, for it was clearly enough predicted in the Scripture.

Rieger: Probably the disciples would desire, on going down, that they might communicate this vision to others; but the prohibition of Jesus forbade. The same holds good of us in many instances now.

Schleiermacher: And that also was a spiritual glorification of the Lord when the disciples were taught that they had nothing more to do either with the one or the other (Moses and Elias), neither

with the letter of the law nor with revolutionizing zeal. (Yet Moses and Elias were not set aside by Christ; but they were lifted up and lost in Him as their fulfilment.)—This spirit, which can only from within outwards renew our holy relation to God, and will spread abroad, only through the energies of love, the living knowledge of God among the children of men, will be to the end of time His glorification.

Brieger: To glorify and transfigure, means to make perfectly clear and transparent (but of men, and especially of Christ, it means to exhibit the creaturely life in its spiritual glory). The eternal destiny of man was glorification.—He went on now to meet His sufferings. In order to obtain strength for the endurance of the extremest sorrows, He must have a foretaste of the glory which awaited Him.—But on account of His disciples too, it was needful that Christ should be glorified.—*Bauer:* Peter would build tabernacles: for the heavenly beings who dwell above, skins and huts.

5. *The Healing of the possessed Child after the Transfiguration.* (Vers. 14–29.)

Parallels: Matt. xvii. 14–21; Luke ix. 37–43.

14 And when He came to His disciples, He saw a great multitude about them, and the scribes questioning with them. 15 And straightway all the people, when they beheld Him, were greatly amazed, and, running to Him, saluted Him. 16 And He asked the scribes, What question ye with them? 17 And one of the multitude answered and said, Master, I have brought unto Thee my son, which hath a dumb spirit: 18 And wheresoever he taketh him, he teareth him; and he foameth, and gnasheth with his teeth, and pineth away: and I spake to Thy disciples that they should cast him out; and they could not. 19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? Bring him unto Me. 20 And they brought him unto Him: and when he saw Him, straightway the spirit tare him; and he fell on the ground, and wallowed, foaming. 21 And He asked his father, How long is it ago since this came unto him? And he said, Of a child. 22 And oft-times it hath cast him into the fire, and into the waters, to destroy him: but if Thou canst do anything, have compassion on us, and help us. 23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth. 24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help Thou mine unbelief. 25 When Jesus saw that the people came running together, He rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. 26 And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. 27 But Jesus took him by the hand, and lifted him up; and he arose. 28 And when He was come into the

house, His disciples asked Him privately, Why could not we cast him out? 29 And He said unto them, This kind can come forth by nothing, but by prayer and fasting.

Ver. 16. Αὐτούς, B.D.L.Δ., instead of τοὺς γραμματεῖς.

Ver. 17. Αὐτῷ must be inserted, according to many codd.

Ver. 19. Instead of αὐτῷ, it is preferable to read αὐτοῖς.

Ver. 22. Instead of δύνασαι here and ver. 23, Tisch. and Lach. read δύνῃ, according to B.D.L.Δ. This form, in itself the conj., was used later even in the Indic. instead of δύνασαι; but it lays stronger stress upon the question.

Ver. 23. The τὸ was omitted by many codd. on account of its difficulty. Tisch. omits the πιστεῦσαι, following B.C*.L.D., and many versions. Meyer: It was an exegetical addition to the mere εἰ δυνῇ, not understood. But the clause, If thou canst believe, may have been found still harder; and therefore corrected into "as it regards, If thou canst? All things are possible, etc."

Ver. 24. The μετὰ δακρύων is wanting in A*.B.C*.L.Δ. The κύριε is very doubtful.

Ver. 27. Lach. reads τῆς χειρὸς αὐτοῦ, after B.D.L.Δ.; compare Meyer.

Ver. 29. The omission of νηστείᾳ by B. is not decisive.

CRITICAL NOTES.

1. See on the parallels of Matthew and Luke.—The immediate connection between this event and the transfiguration is affirmed by all three Evangelists. The time and the place are established, therefore, by the narrative of that event. In the communication of the incidents here before us, Mark is rich in individual traits, which place the scene in a much more vivid light. Jesus finds His nine other disciples at the foot of the mountain, not only surrounded by a multitude of people, but involved in controversy with the scribes, who have surprised them in a condition of entire impotence. The people are amazed, or are very much excited, when they see Jesus coming. They were probably in a profane and mocking state of mind, in consequence of the disciples' failure to work the miracle, and of the attack of the scribes; and were disposed to indulge this inclination, when the sudden and overpowering appearance of Christ smote their consciences. To this may have concurred better motives, which induced the multitude to run to Jesus as the real arbiter and the only helper in this strange case. Thus we find that our Saviour at the very outset reduced the scribes to silence by His question, Wherefore do ye contend with them? While Mark passes over Matthew's notice, that the demoniac youth was lunatic, and that of Luke, that he was the only son of his father, he gives the most vivid representation of his state of wretchedness: his dumb behaviour (he had a speechless spirit), his frightful sufferings (in

his paroxysms foaming and grinding his teeth, and swooning away). In the Lord's rebuke he is content with the description, γενεὰ ἄπιστος: the explanatory διεστραμμένη he omits; on the other hand, he paints more livingly than Luke the scene in which the youth at once, on seeing Jesus, was overcome by the demoniac influence, fell down to the ground, and wallowed, foaming. But of priceless value is the passage between Jesus and the father of the youth, from ver. 21 to ver. 25. We see how the Lord, by His question since when the youth had thus suffered, pacified the excited feelings of all, especially of the father, and encouraged their faith. We hear the never-to-be-forgotten words, "If thou canst believe," and the cry, "Lord, I believe; help Thou mine unbelief." The words which expelled the demon Mark recites in all their solemn emphasis; and in them the addition is remarkable, Enter no more into him. Mark alone describes the paroxysm under which the demon departed, and the important circumstance that the youth lay as one dead; that Jesus took him by the hand, and raised him to conscious life. Moreover, he makes prominent (as he often does the like) the entrance of Christ into the house, where the disciples put their confidential question to Him as to the reason why they could not cast out the demon. And he gives the answer of Jesus without Matthew's additional clause concerning the unbelief of the disciples, and without the words that liken faith to the grain of mustard-seed. Nor does he mention the circumstance, recorded by Luke, of the people's renewed astonishment and increasing excitement.

2. *All the people were amazed.*—At what? Euth. Zigabenus: "Either on account of the singularly seasonable and sudden coming of Jesus, or at His glorious appearance." Of this latter we read nothing, and Meyer therefore thinks the former the sounder view: it was an astonishment of joyful surprise. But θάμβος betokens an astonishment which is related to fear, which sometimes passes over into amazement, and is sometimes called terror. Hence we explain the astonishment as the amazement of a crowd somewhat profanely disposed at the sudden interposition of a punitive event like this (see Leben Jesu ii. 2, 317). "They sought to repair their error by running to Him with eager denials." And it is obvious to connect with that the supposition, that the reflection of the transfiguration glory still lingered on the Lord's countenance. See Ex. xxxiv. 29, 30.

3. *And He asked them.*—Bengel refers this to the disciples; Griesbach, to the disciples and scribes; Fritzsche, with most others,

to the scribes alone; Meyer, to the people, because the people were just before spoken of. But the context points simply to the scribes as the contending party; not excluding, however, the people, so far as they sympathized.

4. *What question ye with them?*—Concerning what? The scribes were dumb. But the father of the possessed child gave the answer as to what they were contending about, ver. 17. Evidently they had attacked the power of the disciples to work miracles, and the authority of Christ; therefore they were now silent, because they expected that the Lord would by His act convict them.

5. *Brought my son unto Thee.*—That was his purpose. He was seeking the Lord in the place where the disciples were. But as Jesus was absent, His disciples and the man became engaged together.

6. *Wheresoever he taketh him.*—This does not hint at an intermitting possession, in favour of which Meyer, without reason, adduces Matt. xii. 44, but to the antithesis between a latent action (in which, however, the youth by his dumbness betrayed his possession) and frenzied paroxysms, in which the spirit seized the youth, in order, as it appeared, to destroy him; and, according to Matthew, these crises had a connection with the changes of the moon. The following *μηκέτι εἰσέλθῃς*, Meyer acknowledges that the demon had continuous possession.

7. *He teareth him.*—Probably this manifested itself in convulsions, St Vitus' dance, or the like. The fundamental form was epilepsy, or something of the kind. These circumstances depended partly on the change of the moon, partly on demoniac influences.

8. *To destroy him.*—The father regarded the demon as a malicious enemy, who was bent upon the murder of his only son.

9. *If Thou canst do anything.*—Expression of doubt or infirm faith, which, having been at the beginning too weak, had become more and more weak in consequence of the failure of the disciples' attempt.

10. *If thou canst believe.*—The difficulty of the Text. Rec., and the critical authorities, constrain us to hold this reading fast. The easiest solution takes the *τό* as a sign of quotation preceding the direct address (De Wette). For other explanations, see Meyer. We take the sentence as a breviloquence: "the *if thou canst* means, *if thou canst believe.*" *Τὸ εἰ δύνασαι* = *εἰ δύνασαι πιστεῦσαι. To be able*, and *to be able to believe*, are with the Lord one and the same,—especially throughout Mark's Gospel. Hence

the clause, "All things are possible to him that believeth," is an illustration of this fundamental law, of this mathematical formula, so to speak, of the kingdom of God. The explanation of the passage on the other reading is indeed simpler: "As it respects *if thou canst*, all things are possible," etc. (Meyer); or, the first clause is a question: Dost thou ask, *If thou canst?* all things, etc. (Ewald).

11. *Help Thou mine unbelief.*—Bengel: Help away mine unbelief. Meyer thinks to improve it: Do not deny me on account of my unbelief. Certainly the βοήθει, ver. 24, refers to the help of healing itself; but the man knew very well by this time that his son would be healed, if his unbelief was healed. And that was the more spiritual which now sprang up in the man, that Jesus could strengthen the faulty faith into the ability perfectly to believe, and so by that means remove also his external distress.

12. *When Jesus saw that the people came running together.*—His desire to preserve the secrecy of His journey tended now to hasten the performance of the miracle.

13. *I command thee.*—"Emphatically, as in contrast with the disciples." Meyer.

14. *The spirit cried.*—The crying out of the demoniac youth, seeming to be a work of the demon, though a shriek in inarticulate tones, was the first sign of cure: the youth had previously been dumb, whilst foaming and gnashing his teeth. See ver. 18.

DOCTRINAL REFLECTIONS.

1. See on the parallel of Matthew and Luke.

2. We have here not only the grand contrast between the heavenly glorification upon the mountain, and the demoniac degradation reminding of hell at the foot of it, but also the contrast between the sound spiritual ecstasy of the disciples, and the diseased physical possession of the youth. So also between the supreme festival and the severe toil of the Lord.

3. As the contemplation of the disciples upon the mountain had to contend with infirmity and sleep, so the premature activity of the disciples in the valley had to contend with impotence and the vain endeavours of activity. Christ is the Master upon the mountain and in the valley, in contemplation and in activity.

4. The heaviest burden which oppressed the Lord in His course upon earth, even amongst His disciples, was the burden of unbelief.

5. The colloquy of Jesus with the father of the child a school of faith.

6. Christ in this narrative may be compared to a general, who retrieves by his own presence a battle well-nigh lost by his army.

7. Through the faith of the father the son is healed (as in the history of the nobleman, and of the Canaanitish woman). These facts tell against the Baptists. Even the blessing upon the faith of sponsors is represented by the history of the centurion.

8. Reischle: "Over the life of the child the demon, despite his malignity, had no power: comp. John ii. 6. Later examples also show that possessed persons, falling from great heights, or into fire or water, are not easily killed or grievously hurt, while in their condition of unnatural paroxysms.

HOMILETICAL HINTS.

See on the parallels of Matthew and Luke.—How the entrance of the living Christ into the community of the disciples changes its whole character: 1. The profane disposition of the people gives place to reverence; 2. the supremacy of the divine word takes the place of school controversy; 3. excitement is allayed by the spirit of His peace; 4. faith conquers unbelief; 5. His miraculous help and salvation follow their impotence and bewilderment.—The Lord comes at the right time for the help of His people.—Not only the demons of the abyss, but also the scribes, embarrass the company of the disciples, not firmly standing in the power of faith.—The poor youth, and the world of poor, afflicted children (deaf and dumb, cretins, possessed, orphans, etc.).—The anguish of the father's heart could lead to faith, even as the anguish of the mother's heart (of the Canaanitish woman: but the mother's heart was the more brave).—The colloquy of the Lord with the father of the youth, a type of the way in which He guides the soul to faith. 1. The preparation: allaying of excitement, and clear view of the affliction. 2. Help: reference to the power of faith. 3. Support and consummation of faith.—The communication between Christ and the needy soul: 1. What is thy grief? 2. If Thou canst, help? 3. Thou canst, if thou canst believe. 4. I believe; help, etc.—Thou canst; that is, if thou canst believe.—The measure of faith, the measure of our ability.—Weak faith must, with the prayer, "Lord, help mine unbelief," stretch forward to its perfection.—The faith of parents is to the advantage of their children.—

Prayer and tears the element of faith: 1. The expression of its ground, humility (prayer, the spiritual expression; tears, the bodily expression); 2. the voice of its need; 3. the nourishment of its strength.—The father's concurrence with the Lord in faith, severs the connection of the child with the evil spirit.—What are we taught by the final throes of the hateful spirit? 1. Redemption is attained by a decisive conflict, in which all the powers of evil are excited; 2. we must distinguish between the external manifestation and the internal strength of the evil one; 3. when the distress is greatest, the help is nearest.—The miracle of the Lord twofold in one: 1. Casting out demons with peril of life; 2. restoration of life, seemingly gone.—Unclean spirits must be cast out, even though life seems endangered.—If the soul is freed, the life is saved.—Many kinds of impotence, and the one divine power: 1. Inability: *a.* of the child—a miserable possession; *b.* of the people—a stupid prejudice; *c.* of the scribes—impotence of malice, disguised by wise phrases; *d.* of the disciples—occasioned by want of self-government and collectedness of spirit; *e.* of those who sought help—enabled to believe. 2. The almighty power of the Lord: condemning all the impotence of malignity, and confirming all the impotence of sincere infirmity.—The power of demons having its root in the weakness of men (like the vampire sucking the blood of the living, and nourished thereby), but sinking into nothing before the awaking power of faith, under the omnipotence of the grace of Christ.—The unclean spirit a murderer of man, and Christ the Saviour of man's life, here as everywhere.—Jesus puts violence upon the wicked spirit of envious, dumb, and muttering misery.—He constrains him to cry out in his loudest utterance, and so expels him.

Starcke: When a man has refreshed and strengthened himself in God, through prayer in secret, he must up and betake himself again to his calling.—*Canstein:* When the world thinks that Christ has departed from His people, it deems that a good opportunity for tempting them, and misleading them into evil.—*Quesnel:* The Lord Jesus sometimes suffers His people to be driven into a corner, that they may know how needful He is to them.—In their presence, the world shows itself respectful enough towards God's servants; but what passes behind their backs, He knows best who knows all things.—*Hedinger:* Children a precious gift of God.—Children may be a great joy, and also a great bitterness, to their parents.—*Quesnel:* The devil is as angry as ever when he sees

that Christ will rob him of a soul.—We must not hold ourselves safe when we are disinclined to any particular sin. Satan knows how to vary his temptations; and to turn our thoughts now in one, and now in another, direction of evil.—*Cramer:* Unbelief is the greatest sin, restrains the greatest works of God, and plunges the soul in condemnation.—*Hedinger:* Faith is omnipotent (able for everything).—*Canstein:* He who implores faith with tears, has it already in his heart.—*Majus:* Weak faith is nevertheless faith.—Amidst tears and prayers, we shall be delivered from unbelief, and attain unto true faith.—The humble Christian prays incessantly for the increase of his faith.—The devil must be rebuked, which he cannot bear; but he who would do it, must be armed with the power of the Holy Ghost.—*Quesnel:* Those who do not like to speak of God, or hear God spoken of, are possessed by a dumb spirit, from which Christ alone can free them.—*Osiander:* Let those who are once delivered from Satan's power, take good heed that they be not entangled again in his snares.—Even if Satan, by God's permission, might inflict bodily death upon men, he cannot put their souls to death.—*Canstein:* When the Gospel has little fruit, its ministers should examine themselves how far they are the cause.—Fasting, prayer.—*Osiander:* Preachers should, beyond all others, be moderate and watchful.

Rieger: The future coming of Christ will inspire such terror as this into very many.—Men are not very willing to join cause with the poor disciples when they are in conflict, and at disadvantages. But when they see the Lord approaching, and have reason to think that He will utter His favourable and victorious voice concerning them, there is a great reaction in their favour.

Braune: The sharp rebuke of Jesus is general; but it touches the disciples most keenly.—Thou sayest to Me, "Canst Thou do anything?" but I must say unto thee, "Canst thou do anything, that is, canst thou believe? for then thou canst do all: faith can do everything."—There exists certainly between parents and children a deep, internal relation and sympathy.—This passage is most important in relation to the nature of faith.—It does not depend so much upon the theoretical consciousness of a truth, as upon the existence of a real and actual fellowship with God.—It was noble in the disciples so frankly and openly to test themselves in their Master's presence.—We should always act as they acted, when we fail of attaining what is the due of our office, and what our hearts are set upon.—*Reischle:* Here also we find representative faith, as

in Matt. viii. 5. (But here connected with profound, living affinity between parent and child.)

Lisco: (The people were amazed, and ran to greet Jesus.) Have you never found that, on occasion of special and mysterious interpositions of God, your neighbour's heart was more than ordinarily inclined towards you?

Schleiermacher: (The disciples excited by disputation with the Jews.) There are only a few men who are able to contend peacefully, and without losing their calm and peaceful temper, even about such matters as do not affect their external prerogatives,—matters, for instance, of faith, which engender difference of opinion.—There can be no doubt that they were the scribes who, in consequence of the estimation in which they were held, moved and swayed the minds of the people on the present occasion; and these scribes were mainly and primarily the persons whom the Lord described as an unbelieving generation.—Ye were not able, because your minds were in so excited a state: ye could have accomplished it only in a tranquil, collected temper, in which alone can reside such spiritual power.—The kingdom of God is never advanced in a passionate temper of mind, even if the zeal is a zeal for good.—They must return into silence, and stillness, and rest (this, however, being attainable only on the condition of prayer and fasting; that is, devotion towards God, and self-denial towards the world).—*Gossner:* If we do not abide in faith, we can do nothing.

NINTH SECTION.

THE RETIREMENT OF JESUS IN GALILEE. PREPARATION OF THE NEW CHURCH.

Chapter ix. 30–50.

1. *Christ's Prediction of His Death.* (Vers. 30–32.)

Parallels: Matt. xvii. 22, 23; Luke ix. 43–45.

30 And they departed thence, and passed through Galilee; and He would not that any man should know it. 31 For He taught His disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill Him; and after that He is killed, He shall rise the third day. 32 And they understood not that saying, and were afraid to ask Him.

Ver. 30. Lach., ἐπορεύοντο, after B*.D. Meyer: "The compound was given up as misunderstood."

Ver. 31. A. and B. Lach. and Tisch. read, following B.C.D., μετὰ τρεῖς ἡμέρας, as in ch. viii. 31. But it is quite natural that the more definite expression should occur here.

CRITICAL NOTES.

1. See on Matthew and Luke.—It is plain that the return of Jesus to Galilee from Cæsarea Philippi is here described. As it regards the chronological relation to what follows, it is questionable whether this was the last residence of Jesus in Galilee before His departure to Jerusalem in the year of His death, or the last but one. The former is the opinion of Lücke, Wieseler, Hofmann, and Ebrard. But on the other side is the fact, that Jesus now went through Galilee quite in secret; while His last journey from Galilee, through Samaria, was a very public one. (See Luke ix. 52, xv. 1.) This secret abode of Christ in Galilee coincides with the Lord's refusal, on occasion of His brethren's challenge to Him to go up with them to the Feast of Tabernacles in Jerusalem, John vii. 1; and that took place before the penultimate and certainly concealed journey of Jesus to Jerusalem (see Leben Jesu ii. 2, S. 28).—The Feast of Tabernacles fell in the autumn (on the fifteenth day of the seventh Jewish month, called Tisri). It began this year—the year of persecutions before the year of His death, 782 A.U.C.—according to Wieseler, on the twelfth of October. The present history, therefore, places us in the autumn of that year. (See on Matthew.) The proper and special characteristics of the present journey of Jesus through Galilee are found in the παρεπορεύοντο, ver. 30 (on which below), in the words, "He would not that any man should know," and in the particulars of the prediction concerning the passion. Mark is here distinguished from Matthew by being more precise in his characterization of the crisis. On the other hand, Luke gives prominence to a specific trait, Luke ix. 44—the Lord's reference to the contrast furnished by the praises which He received after the healing of the demoniac youth at Cæsarea Philippi. He also gives special emphasis, ver. 45, to the expression οἱ δὲ ἠγνόουν τὸ ῥῆμα.

2. *And departed through Galilee.*—The παραπορεύομαι means a going aside or passing by. Meyer explains, "They were required to go rapidly through Galilee; that is, they so travelled as nowhere to tarry long." In Deut. ii. 4 the passing through the territory of the Edomites was a passing through their borders (not touching their

central places). In Mark ii. 23 it means a passing through the corn fields, leaving the overhanging ears of corn. Hence Grotius (Annott. in Marc. p. 638: compare Leben Jesu ii. 924; Sepp. ii. 418): they journeyed in byeways and field-roads. But of a voyage by sea we read nothing. They travelled round the sea, through desert mountain-ways and woody paths; for Jesus desired uninterruptedly to prepare His disciples in Galilee for His approaching sufferings.

3. *For He taught His disciples.*—We must understand by these only His disciples dispersed through Galilee; that discipleship out of which He at a later period, before His last journey, selected the Seventy, and from among whom a nucleus of more than five hundred brethren outlived the trial of the cross: 1 Cor. xv. 6; Matt. xxviii. 16. For the Lord had previously led the twelve Apostles to Gaulonitis, over the sea, in order to make them acquainted with the same great mystery. See ch. viii. 31.

4. *Is delivered,* παραδίδοται.—The future vividly exhibited as present.

5. *But they understood not that saying.*—Compare especially the parallel passage in Luke. According to Matthew, they were exceedingly troubled. The saying concerning His violent death so contradicted their expectations, that they could not and would not think of it. Hence they would not ask for fuller explanation.

DOCTRINAL REFLECTIONS.

1. See on Matthew and Luke.

2. The whole passage is a psychological example that teaches us how difficult it is to enter into views which are opposed to our former views, and the tendency of our wills; how hard it is for the world, with its view of Christianity, and for Christians themselves, with their worldly views, to take a self-renouncing view of the mystery and doctrine of the cross. So every individual man of the world, and even the individual disciple of Christ, finds it ever.

3. Schleiermacher: "We see that the disciples had then as yet no conviction of the necessity of the death of Christ for the accomplishment of the work of redemption. They thought all was to be done without the intervention of the death of their Lord and Master, although not without many conflicts to befall both Him and them." We see, however, that for that stage their faith satisfied the Lord; but we see also how often He had again to rebuke their unbelief, until, after His crucifixion, resurrection, and

ascension, they came to a perfect faith through the anointing of the Holy Ghost.

HOMILETICAL HINTS.

See on Matthew and Luke.—The departure of Jesus from His asylum in the mountains on the other side of the sea.—The silent paths of the Lord in the dreary time of persecution (the ancient Christians in the Catacombs, the Waldenses, the Huguenots, Luther in the Wartburg, etc.).—The byepaths of Christ in contrast with the byepaths of the world.—The Lord's calm autumnal travelling: 1. It was autumn in the year; 2. autumn in His life; 3. autumn in the ancient world.—The Son of man delivered into the hands of men; or, the difference and contrast between the Man and the men: 1. Between the Son of man and the hands of men; 2. between the new humanity and the old humanity.—The betrayal into the hands of men, the bitterest sting in the anticipation of His sufferings.—The displacency with which man hears the first solemn and fearful words concerning the cross.—Lack of the insight of faith, and lack of the obedience of faith, in their reciprocal influence.—The pains taken by our Lord with His people, before He brought them to believe in the great salvation wrought out in the great judgment.—We learn the meaning of Christ's death by the light of His life and suffering.

Starcke, Hedinger: Christ suffering was certain and prearranged, but to the natural reason incomprehensible: the flesh for ever hears of it with displacency.—*Majus:* When the Church is in a prosperous condition, that is the time to remember.—What has been predicted in Holy Writ concerning the cross and sufferings of the faithful.

2. *The Greatest among the Disciples and the little Child. Zeal of John. Offences.* (Vers. 33–50.)

Parallels: Matt. xviii. 1–9; Luke ix. 46–50.

33 And He came to Capernaum: and, being in the house, He asked them, What was it that ye disputed among yourselves by the way? 34 But they held their peace: for by the way they had disputed among themselves who should be the greatest. 35 And He sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all. 36 And He took a child, and set him in the midst of them: and when He had taken him in His arms, He said unto them, 37 Whosoever shall receive one of such children in My name, receiveth Me; and whosoever shall receive Me,

receiveth not Me, but Him that sent Me. 38 And John answered Him, saying, Master, we saw one casting out devils in Thy name, and he followeth not us; and we forbade him, because he followeth not us. 39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in My name, that can lightly speak evil of Me. 40 For he that is not against us is on our part. 41 For whosoever shall give you a cup of water to drink in My name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. 42 And whosoever shall offend one of these little ones that believe in Me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. 43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched; 44 Where their worm dieth not, and the fire is not quenched. 45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched; 46 Where their worm dieth not, and the fire is not quenched. 47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell-fire; 48 Where their worm dieth not, and the fire is not quenched. 49 For every one shall be salted with fire, and every sacrifice shall be salted with salt. 50 Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

Ver. 33. Lach., Tisch.: ἦλθον. Πρὸς ἑαυτούς is wanting in many MSS.

Ver. 34. The omission of ἐν τῇ ὁδῷ in many codd. is not important.

Ver. 38. Tisch. reads ἔφη αὐτῷ, after B.L.Δ. and versions. Probably an explanation of the more difficult "John answered."—A. and others omit ἐν; B.D. retain it. The former seems more unusual and more correct.—See Meyer on the omissions of ὅς οὐκ and ὅτι οὐκ.

Ver. 39. A.D.E.F., etc., read ὑμῶν.

Ver. 41. Μοῦ is omitted in A.B.C.

Ver. 42. Τούτων is added by Tisch. and Lach., after A.B.C**.; Meyer derives it from Matt. xviii. 6.—Lach.: μύλος ὀνικός, after B.C.D. Meyer derives this also from Matthew.

Ver. 43. Lach., Tisch.: καλόν ἐστίν σε, after B.C.L.

Ver. 46. The omissions of εἰς τὸ πῦρ ἄσβεστον are to be explained by the fact of the repetitions of the words concerning the worm; which only in ver. 48 is found in all the codd.

Ver. 48. Τοῦ πυρός is wanting in many codd.

CRITICAL NOTES.

1. See on the parallel passages of Matthew and Luke.—As it respects the chronology, this residence of Jesus in Capernaum does not follow immediately on the former section; but His appearance in Jerusalem at the Feast of Tabernacles must be interposed. According to John, our Lord did not only go up to Jerusalem at the Feast of Tabernacles, but also at the Feast of Dedication. The former feast fell in the middle of the month of October; that of Dedication in the second half of December (the 27th). The ques-

tion arises, whether Jesus remained in Judæa during the interval between these two feasts, and then returned to Galilee and Capernaum for the last time; or whether this last journey homewards and the departure from Galilee fell within the interval of the two feasts. We assume that the latter is the true hypothesis, and for the following reasons:—1. The last journey of Jesus to Jerusalem led, according to the Synoptists, over Peræa. 2. According to John x. 40, Jesus went back, after the Feast of Dedication, to Peræa. Thus He must already have been once in Peræa; and this could have occurred only between the Feast of Tabernacles and the Feast of Dedication, that is, between October and December 782. Into this season falls His last abode in Capernaum, and His departure from Galilee (see Notes on Matthew). That between the secret travels of Jesus in the former section, and the position of things in the present, much must have intervened, is proved by the discussion going on among the disciples, which issued now in words, as to who should be the greatest among them. The glorious demonstration of Jesus at the Feast of Tabernacles, the healing of the blind man, the favourable feelings of the many, must have again enkindled within them the hopes of His speedy manifestation of the glory of His kingdom. This made them ever more desirous to give His prophecy of His death a figurative meaning as referring to the sufferings of Messiah, the temporary obscuration of His name and of His cause. Thus they might come to the question as to who would have a fair prospect of the highest place under Him in His kingdom. Mark is more precise in his narrative here than either Matthew or Luke: first, in regard to the occasion of the act and the special circumstances; secondly, in the scene with the little child. The Lord had already spoken the decisive word, before He placed the child in the midst. Mark records that Jesus embraced the child. In the word that follows he is more copious than Matthew, somewhat less copious than Luke. Mark, on the contrary, communicates in the fullest manner the transaction between Jesus and John, which Luke has in brief; and, in the discourse touching the offending hand, etc., he is more solemnly copious than the other Evangelists. The narrative about the stater Mark seems to have passed over, as being a narrative which Peter omitted because it made himself prominent.

2. *In the way.*—The fleeting journey through Galilee cannot here be meant, but the last return of Jesus from Jerusalem, when the disciples had recovered their tone of mind and their hopes.

3. *Who should be the greatest.*—Obviously, only with reference to the Messiah's kingdom, their hopes of the speedy establishment of which were now rekindled.

4. *If any man desire to be first.*—Comp. Matt. xxiii. 12, xx. 27, xviii. 4. Our clause seems in one formula to include two rules: whosoever exalteth himself shall be abased; whosoever humbleth himself shall be exalted. Despotism makes man a slave; spiritual despotism makes him the lowest and most abject of all slaves, who must serve the most external and legal behests of a police for the internal kingdom of God. But voluntary serving in the kingdom of love, and in the power of humility and self-denial, makes a man a spiritual power, and gives him an unconscious and blessed greatness in the kingdom of God, which does not look at its own reflection in itself. In this sense Christ came to minister unto all (symbol, the feet-washing), and has become Lord over all, Phil. ii. 5–11. But the emphasis falls here obviously upon the second rule.

5. *When He had taken him in His arms.*—Peculiar to the vivid and pathetic style of Mark. Comp. ch. x. 16.

6. *Whosoever shall receive one of such children.*—The natural child in the arms of Jesus is not only a symbol, but also identical in its susceptibility with the spiritual child; and it signifies, not a Christian mature in humility, but a beginner in faith. The child baptized or blessed is in the catechumen state, like the thirty years' proselyte before baptism, or the beginner in faith. See on Matthew, No. 6.

7. *Not Me, but Him that.*—Meyer: "Not non tam-quam; but, with rhetorical emphasis, the ἐμὲ δέχεται is absolutely denied." In which the rhetorical element must be strongly emphasized. It signifies a "much more," or "infinitely more:" with the child we receive Christ, with Christ we receive God, if the receiving is of the right kind.

8. *But John answered Him.*—The ἀποκρίνεσθαι here, as often, in the wider sense: on a special occasion to take up the word. John had a fact in his mind which he must bring into the light of this act of Jesus. Meyer, following Schleiermacher: "The disciples had, to one who uttered the name of Jesus, done the opposite of receive." Or, rather, they had hindered one who in the name of Jesus was receiving the miserable, and doing works of mercy. John now hears that precisely to such an one the greatest promises are given.

9. *In Thy name.*—The τῷ ὀνόματί σου says less than ἐν τῷ, κ.τ.λ. Compare Matt. vii. 22; Acts ix. 13. By means of uttering

the name of Jesus. Meyer: "But our exorcist was not an impostor, he was a believer; yet not one belonging to the permanent company of Jesus." Had he been a deceiver, he would not have been able to cast out demons by the name of Jesus; for the name of Jesus wrought no magical effects: see Acts xix. 13. But if he had been a decided believer, John would have known him as such; for the ἀκολουθεῖν must be understood of actual and real following, and not necessarily of merely external discipleship. The passage therefore means, that there was in him a measure of trust in the name of Jesus, a germ of true faith. But we must not forget that the words are, "he followeth not with *us*," not, "he followeth not *Thee*:" this is certainly the utterance of an excited human party feeling. Gerlach and others suppose that the caster out of demons might have been a disciple of John the Baptist; but it is to be remembered that John himself did no miracle. All were indeed disciples of John in the wider sense who were hoping for the approaching kingdom, and had been baptized of John.

10. *We forbade him, because.*—We must regard John as the main agent in all this matter, though in perfect understanding and concert with the rest of the disciples. The "*because* he followeth not with us," etc., signifies that they desired of the man a decided following with them, or an abandonment or postponement of all working in the name of Jesus. Thus they did not deny that even an unregenerate man might do something in the name of Jesus; but they regarded him as not justified in so doing. Their watchword was: first a full conversion, and then the right and ability to work. It is strictly, "We interdicted him from that," or "hindered him." Easily might the prohibition of the disciples disturb his miracle-working confidence.

11. *Forbid him not, for.*—Augustin: "Distinguit inter neutralitatem epicuream et neutralitatem ex infirmitate." Such a man, the Lord tells them, would not lightly dishonour His name. His experience would prevent him from so soon turning round and going over to His enemies. And in this there was expressed, at the same time, the hope that he would earlier or later become an actual follower. Jesus, therefore, would impress it upon His disciples that they must honour and protect the isolated beginnings or germs of faith to be found in the world, without the circle of actual believers. We are not violently to constrain the men in whom such beginnings are seen, to adopt prematurely their party in matters of the faith: such a course might have a tendency to repel them, and drive them

into the camp of the enemy. Moreover, it is contrary to the demands of a germ, and of gradual development; it is contrary to the rights of conscience, and the nature of the kingdom of God, whose kindled sparks of life fall far beyond the central hearth of the Church. But we must carefully distinguish here between forbidding and commanding. It is not permitted the disciples to forbid: they should pay all respect to the unrestrained influence of Christ, and its results, even beyond the fold of the disciples. But it does not follow from this, that the Lord commands, without the circle of discipleship also, a premature activity of the beginners in faith. It is wholesome and natural that every energy of faith, in every young Christian, should act and move, according to the measure of its development, under the condition of truth, sincerity, and the supreme regard for its own internal growth and well-being. Meyer: "We gather, moreover, from this passage, how mightily the words and influence of Christ had wrought outside the sphere of His permanent dependants, exciting in individuals a degree of spiritual energy that performed miracles on others."

12. *For he who is not against you.*—The reading ὑμῶν is better supported than the reading ἡμῶν, which the Text. Rec., Fritzsche, and Tischendorf follow; and thus the clause constitutes a formal antithesis to the word in Matt. xi. 42. (See the Critical Notes on that passage.) "And in order that they might not, in this sacred domain of tender beginnings, hurt any the least sapling, He converts His royal word, *He who is not for Me is against Me*, into a disciple-word for them to fill up and use, *He who is not against us is on our part.*" (Leben Jesu ii. 10, 12; compare Stier on the passage.)

13. *Whosoever shall give you a cup of water* (see Matt. x. 42). —The third γάρ, *for:* a threefold significant establishment of the rule laid down by our Lord,—*not to hinder beginnings.* First reason: Such a man will not soon become mine enemy. Second reason: If any one were against you, he would give assurance of the fact; if he is not against you, it is to be assumed at the outset that he is for you. Third reason: The respect and love which is even outwardly shown you in the very slightest degree by men in the world, for Christ's sake, or in His name, proves that they stand in a certain spiritual connection with Him, which under His blessing may increase and become more strict. The smallest token of friendship you receive as disciples of Christ, is a token of friendship to your Master, which is rewarded by Him with the blessing of greater friendship.

Thus: 1. The beginning of friendly feeling excludes the thought of a speedy enmity; 2. so much so, that the cessation of every enmity is to be regarded as friendship; 3. because the slightest token of friendliness, which is understood by that absence of enmity, is blessed and furthered until it has become decided love and friendship. From the external friendship which is manifested in external proofs of love, men go on to internal friendship: from the disciples of Christ, whom they acknowledge as such, they come to Christ Himself. Thus we must esteem holy all the roots, relations, and tendencies of good which Christianity finds in the world, and in that Christendom, too, which does not deny itself and the Lord (ἐν τῷ ὀνόματί μου). We assume that the three *fors* all directly refer to the "forbid him not," without disparaging the connection in which they stand to each other.

14. *And whosoever shall offend one of these little ones.*—What follows is, down towards the end, a strong utterance of our Lord against that fanatical ecclesiastical zealotry which is so much disposed to throw stumblingblocks in the way of beginners in the faith by imposing traditional dogmatic articles of faith. Saunier, De Wette, and others have lost the connection here. But it is evident enough when we bear in mind that the words of Christ, vers. 43–47, have here a reference altogether different from that which the related words of Matt. v. 29, 30 have. (Comp. Leben Jesu ii. 2.)—Our passage forms a parallel with Matt. xviii. 6, 49. Matthew, however, did not adhere strictly to the place where the words were spoken; Mark places the locality and circumstances very clearly before us. The sons of thunder had a series of their own particular crises to pass through, just as Peter had; a series of crises for their fanatical and enthusiastic party zeal. The first is found here; the second soon follows, on their departure from Galilee (Luke ix. 54); the third falls into a later period, before the final going up to Jerusalem, ch. x. 35.

15. *And if thine hand offend thee.*—For the meaning of these words in this connection, see the notes on the parallel in Matthew. Offences of the hand, of the eye, and of the foot; or, stumblingblocks of fanatical hierarchism, of heretical Gnosticism, and of political proselytism. In the formal shape which the word of our Lord assumes in Mark, "it may be regarded as an ideal formulary, which is designed to suggest to His Church the pious gentleness of the hand, the sacred spiritual clearness of the eye, and the peaceful and amiable apostolical movement of the feet." (Leben Jesu ii. 2, 1016.)

16. *Where their worm.*—Three times solemnly repeated. The reference to Isa. lxvi. 24 is manifest. It is a concrete expression for suffering in the fire of hell, Gehenna.

17. *It is better for thee.*—Comp. on Matthew.

18. *For every one shall be salted with fire.*—On this clause, which has no parallel (and which De Wette, Bauer, and others, have so much doubted about), see Meyer, and the treatises referred to by him. Meyer, however, is wrong in interpreting this of the fire of hell mentioned previously. He explains: "πᾶς cannot mean every one generally; but must, in harmony with the context, be restricted to those who in ver. 48 are described by αὐτῶν; since afterwards another class is distinguished by πᾶσα θυσία from that which is meant by πᾶς, and its predicate is opposed to the predicate of the latter: πυρί and ἁλί are antitheses." They are indeed distinct points, but yet related to each other; for otherwise we should not read "Every one must be salted with fire." We therefore thus understand the passage: Every (sinful) man must, according to the typical meaning of the burnt-offering, enter into the suffering of fire: either into the fire of Gehenna, which then in his case represents the salt which was wanting to him; or as the burnt-offering of God into the fiery suffering of tribulation, those renunciations, namely and especially, which had just been mentioned—the sacrifice of the eye, the hand, and the foot—after he had been previously consecrated with the salt of the Spirit. This rule holds irreversibly good: those offending members which were not, as God's sacrifices, previously salted with salt, pass immediately into the fiery sufferings of punishment, which then represent and take the place of the salting. The καί in the clause, "*and* every sacrifice," does not therefere mean ὡς, καθώς; but it marks the specific case in which the being salted precedes the suffering of fire, in which it may even (as in John's own later history) more or less supply the place of, and involve in itself the fiery suffering of, *external* tribulations (1 Cor. iii. 13). Meyer's separation of the salt and fire, and his antithesis between them, with his exclusive reference of the fire to the punishment of the ungodly, are found in Grotius, Lightfoot, and others. On the other hand, both are referred to the good by Euthym. Zigabenus ("the fire of faith in God, the salt of love to man"), by Luther (the Gospel is a fire and a salt: the old man is crucified, renewed, salted), Calovius, Kuinoel, Schott.—Olshausen thus represents our interpretation: "On account of the universal sinfulness of the race, every one must be salted with fire; whether

by his voluntarily entering upon a course of self-denial and earnest renunciation of his sins, or by his being involuntarily cast into the place of punishment." Similarly Ewald. The γάρ gives the reason of the exhortation which preceded. Sacrifice the hand, the foot, etc., in the self-renunciation of godliness, rather than fall with your whole being into the fire of judgment as a sacrifice of death. For this is a fundamental law for sinful humanity: all must enter the fire. But if the fire becomes to man a sacrificial fire, his sacrifice must be voluntarily prepared and seasoned with salt (made savoury, like food); otherwise, the fire of Gehenna *supplies* the place of the salt and the sacrifice.

19. *Salt is good.*—The καλόν is not exhausted by the word *good.* Something pre-eminently good in its kind and effect is intended. The better any product of nature is in itself, the worse it is in its corruption. Therein the salt is an image of man. Saltless salt is not to be saved; and so with the spiritless disciple, or Christian, or minister (without chrisma: without salt). See on Matt. v. 13.

20. *Have salt in yourselves, and have peace.*—The salt is figurative, not merely signifying wisdom, but the Spirit as *the Spirit of discipline;* and on that account it is the symbol of the covenant,—a blessing the preservation and assurance of which has peace for its result. The "have peace one with another" is therefore a consecutive exhortation. Have peace amongst yourselves, such peace as you must have if you have that salt. From this last application it follows that the Lord regarded the contention of the disciples, and their zeal against a beginner in faith not walking in their circle, under the same point of view. All undevout and unholy zealotry, whether towards those within or those without, He explains as resulting from one fundamental offence and fault,—the lack of salt and self-resignation, the want of the Spirit's discipline and of consecration to God.

21. Here, again, it is Mark who has given most prominence to words of the Lord which most strongly corrected and admonished His disciples.

DOCTRINAL REFLECTIONS.

1. See on the parallel places in Matthew and Luke.

2. Between a hierarchy and the true catechumen's nurture of the little ones in the Church there is an essential repugnance. The latter seeks to train up the babes in faith to the full maturity of faith; the former would not only keep the babes in infancy, but

train up the adult to be dumb babes. The extreme adherents of hierarchy and the Baptist principle unite: the former ascribe no prerogative to baptism, but make the baptized laity a subordinate class of imperfect Christians; and the latter, with hierarchical exclusiveness, deal like a clerus with the little ones in faith.—The sign which Jesus gave to the Church by His repeated embracing (according to Mark) of the children, was directed the first time rather against the fanatical church-spirit of the hierarchy, and the latter time (ch. x. 16) rather against the theological school-spirit of the Baptists. *Whosoever of you:* compare the history of the Papacy. Gregory the Great called himself the *servus servorum*, that he might be the first. The hierarchy has taken the ironical word of Christ's Spirit with unthinking and unintelligent literality; like the word of our Lord, on another occasion, concerning the two swords, Luke xxii. 38 (see Leben Jesu ii. 3, 1345), and other similar expressions.

3. *But John answered Him.*—This history teaches us, in connection with ch. x. 35 and Luke ix. 54, how Christ dealt with and purified the zeal, noble but not yet free from fanatical excitement, of the disciples, and especially what may be called the idealistic fanatical zeal of the sons of thunder, as it formed a contrast to the realistic fanatical zeal of Peter. With every development of true faith there is interwoven, especially in its first stages, a certain measure of that other quality which stains its purity, and requires to be eliminated. But when its heart is sound, the flame is soon cleared of its bedimming smoke; the life of faith becomes ever more christianly human, wise, and gentle (see Jas. iii. 17, 18). But where the heart is evil, or becomes so through the influence of external things, the life of faith declines into fanaticism and perishes, as the history of Pharisaism and Judaism everywhere proves. Such a fanaticism lived indeed in the soul of Judas; he went on through enthusiasm and excitement to apostasy. The answer of John was a frank avowal, and revelation of himself or confession, before the Lord (see Leben Jesu ii. 2).

4. *The connection of the beginnings of faith:* pious work, ver. 38; its root in the devout mind, ver. 39; its nourishment in devout habits, humanity, ver. 41. Hence loving care for the disciples, leading to quiet recognition of their interests, and thence to active usefulness in the name of Jesus.

5. *The bigoted conduct of the disciples towards these beginnings of faith.*—In its issue and result an offence or injury to the little ones, and in a twofold sense: either as they are dishonoured, wronged, or

as they are offended and tempted to resistance and enmity. In its origin, it is an internal offence; offending self through the hand, or the foot, or the eye (see Crit. Notes 15, and on Matthew). In the Church, and for the Church, or in relation to the bride of Christ, that law of self-renunciation and self-sacrifice holds good, which is the basis of the relations of marriage, Matt. v. 27 seq. We must be subject to the Church, if we would edify it, Rom. xii. 3 seq.

6. That a millstone were hanged.—See on Matthew.

7. *Into hell, where the fire is not quenched.*—Concerning the difference between hell and Gehenna, and the kingdom of the dead or Sheol, see on Matthew. The additional clause, "where their worm dieth not," etc., points back, as it has been remarked, to the passage Isa. lxvi. 24, where the valley of Hinnom is expressly made a symbol of the punishment of the reprobate, and the Old Testament germ of the doctrine of future eternal punishments; as also in the earlier Cherem or death-sentence of the law and later passages, such as Ezek. xlvii. 11, Dan. xii. 2, and others. According to the passage in Isaiah, the bodies of those who were apostate from Jehovah lay without before the holy city, an abomination to all flesh. The worm of corruption, which devoured them from within, died not; and the fire of judgment, which destroyed them from without, was not extinguished. And this manifestly presented a symbolical idea of eternal suffering; for, literally taken, the fire would be extinguished and consumed with the bodies and the worms. Eternal destruction within, eternal judgment without, and these in eternal reciprocal influence. On the doctrine of hell, compare dogmatic treatises.

8. *For every one must be salted with fire, and every sacrifice.*—Fire is the symbol of life in its renewing power, and especially of the judicial power and working of God, renewing by a divine energy: thus it is the presence and action of God in the full energy of His holy, penetrating nature: Gen. i. 14, 17; Ex. iii. 2; Mal. iii. 3, iv. 1. Hence it is for the sinful man generally a judicial visitation of God, the mercifully rebuking and correcting manifestation of His nature (Mal. iii. 3, iv. 1); for the penitent, believing man, it is the saving judgment of grace, the purifying fire, the fire of new quickening, transforming, glorification (Acts ii. 3); for the reprobate it is a fire of condemning judgment, Heb. x. 27, xii. 29.

9. This gives us the true meaning and significance of the sacrificial fire, of the fire of the altar. It forms a counterpart and contrast to the fire of hell. It is the fire of God, into which man

voluntarily enters with his offering, in order that he may escape falling into the terror of the eternal fire. Thus, if we strictly judge ourselves, we shall not be judged. This absolute and inviolable law of the fire-alternative was symbolically exhibited by the Old Testament sacrifice: the Christian must have the reality of it accomplished in himself, whilst he makes himself, as it respects those members and their actions (hand, foot, eye) which might hurt his Christian life, a sacrifice upon the altar. This self-sacrifice is a burnt-offering, inasmuch as the Christian places himself daily at the Lord's disposal in pure self-dedication (Rom. xii.); it is a sin-offering, inasmuch as he actually renounces and rids himself of all those impulses and acts which are a hindrance. This applies, however, not only to sensual tendencies (Matt. v.), but also to those spiritual and ecclesiastical impulses of the self which are coloured and disguised by religion (as it respects place and prerogative). Yet the sacrifice must not proceed from fear, but from loving obedience; it must not be an act of constrained dread, but voluntary,—an act of the spirit, of self-discipline. And that is signified by the salt (see the article *Salz* in Winer, Büchner, and the Stuttgart Bibelwörterb.). The salt is the symbol of the Spirit, as the Spirit of purifying and conserving discipline; even as oil is the symbol of the Spirit, as the Spirit of religious life and the living flame of devotion. Salt is the preserving, cleansing virtue of life: the Spirit who checks and kills sin germinating within. Fire is the transforming power of life: the Spirit who punishes the sin that is present, separating the sinner from sin as the judgment of grace, or destroying the sinner with his sin as the judgment of condemnation. Salt is discipline and conservation; fire is punishment, judgment, purification. Out of the fiery condemnation of Sodom a sea of salt flowed forth. The punishment of the doomed is a source of discipline and healing for those who still live. As fire and light are related to each other, and yet form a direct contrast, so it is with salt and light, Matt. v. 13, 14. Because the salt signified the spirit of discipline, it was needful (according to Ezek. xliii. 24, and the testimony of this passage and Jewish tradition) to every offering, and not only to the meat-offering (Lev. ii. 13); hence it was the proper symbol of the establishment and renewal of the covenant in the sacrifice. Hence, on the one hand, the salt is salt of the covenant (Lev. ii. 13), and, on the other, the covenant with Jehovah is a covenant of salt (Num. xviii. 19; 2 Chron. xiii. 5); while, in the common life of the Orientals, it was a sign of sacred covenant engagements and obligations. (See

Winer, and Bähr Symbolik.) To eat salt together, meant to make peace, and enter into covenant with each other (Rosenmüller, Morgenl. ii. 150). But as salt, or the spirit of discipline, was the fundamental condition of peace with God, so it was also the fundamental condition of peace in the Church, of the mutual peace of Christian people. Hence the word of our Lord: Have salt in yourselves, and peace one with another. The disciples were amongst themselves to *have* salt, but for the earth to *be* salt. In reference to the symbolism of the sacrifices, see the works on the subject by Bähr, Kurtz, and Hengstenberg.

10. In connection with the contrast, wide as heaven, between the salt and sacrificial fire on the one hand, and the unquenchable fire of Gehenna on the other, there must also be observed a certain relation, so far as, first, the salt is regarded as a symbol of the sacrificial fire; and, secondly, as the fire is regarded as a kind of salt: the Lord says that all must be salted with fire. The contrast between the two is this: the salt sustains and conserves; the fire, on the contrary, destroys and annihilates. But there is something more than a contrast; there is a strict relation. The salt preserves and sustains by an influence resembling that of fire: it is keen, biting, and pervasive; like a subtle flame, it penetrates all that is corruptible, separates that which is most corruptible and foul, whilst it fixes and quickens that which is sound. Thus it affects a kind of transformation or metamorphosis. So, on the other hand, the fire is a salt of higher potency: it destroys that which is perishable, and thereby establishes the imperishable in its purest perfection; it leads to new and more beautiful forms of being. Salt seems to petrify the object, fire seems to volatilize it; but the salt fixes it in its healthy normal condition, whilst the fire bears it upwards in its pure constituent elements to heaven. Thus the believer is first purified by the salt; but then by the fire of internal and external tribulation he is carried up to God. So it is with the whole world of mankind and the earth itself. First, it is purified and preserved by the salt of the apostolical Church (Matt. v. 13); then by the final fire at the end of the world it will be delivered from its condition of curse, and glorified: 2 Thess. i. 8; 2 Pet. iii. 10.

HOMILETICAL HINTS.

See on the parallel passages in Matthew and Luke.—Despotism over fellow-disciples, and proselytizing those not disciples, spring from the same source: from the self-exaltation of a proud and un-

purified zeal.—Spiritual pride is the common source of all hierarchical and fanatical movements.—The silence of the other disciples compared with John's answering: 1. In reference to the persons: —the more noble the disciple, the more free he is to make honest and open confession. 2. In reference to the matter:—fanatical zeal in the Church is more readily confessed than the impulses of proud ambition and the lust of ecclesiastical dominion, because it is in its first motives much more noble and less guilty.—The question concerning the greater in the Church, is a question in the way to the judgment-seat of Christ. 1. It will not be resolved before: the primacy waits till then. 2. It will be resolved in the end by the Lord, as He resolved it at the beginning (the first, the last).—The simple image of the pure Church of Christ: 1. Christ sits upon His throne; 2. the preaching sounds out, Whosoever will be first, etc.; 3. the only image in the Church is a little child; 4. the prospect: revelation of the great God through the humble care of the little ones.—The Church of apostolical humility. It marks Christ's word, "Whosoever will be first, etc.," 1. in its literal significance, a threatening word against all despotism in the external, legal Church; 2. in its spiritual meaning, a word of promise for humble, ministering love in the congregation of His Spirit.—The child and the Apostles: 1. The child their master; 2. the child their scholar; 3. the child their fellow.—How we may receive with the little child the highest life in the name of Jesus: 1. The Lord Christ Himself; 2. God Himself.—How we may receive with the little child the great God: 1. If the child is received in the name of Jesus; 2. if Jesus is received in the name of God.—The beautiful confession of Christ.—Christ the holy Master of all the sons of thunder in His Church: 1. How He suppresses the sons of thunder (or reduces to silence the thunder of carnal zeal); 2. how He arouses the sons of thunder (or lets the thunder of the Spirit resound, Rev. x. 4).—The prohibition of John, and the commandment of the Lord, in relation to free labour in the Church, and for the cause of Christ.—The law of fanatical zeal, and the law of the spirit of freedom in the Church.—Ecclesiastical party zeal in the light of the word and Spirit of Christ.—Christ the defender and guardian of all beginnings of faith, and of all germs of spiritual life: 1. Through His Scripture word; 2. through His apostolical infant baptism; 3. through the evangelical rights of personal conscience.—The water-pots of soft, human customs, in their connection with the sacramental cup of the God-man.—The connection between false

fire of zeal in the Church and the fire of hell.—The three great dangers of ecclesiastical zeal: 1. Dangers of the hand; 2. dangers of the foot; 3. dangers of the eye.—The law of sacred gentleness in the service of Christ.—The true sacrificial fire of self-denial and self-mortification, in relation to the fiery flame of hell: 1. The relation: all must be salted with fire. 2. The contrast: to be prepared for the fire by salt, or to be salted with fire.—We cannot escape the fire; but we have the choice between the fire of life and the fire of death.—Description of the Spirit: the fundamental condition of healthy life in the Church: 1. Of the right warfare, 2. of the right peace.—The zeal of Christ the purifying fire for the zeal of His people.—The thundering of men, and the Lord's thunder; or, the exaggeration of little strength, and the mildness of great strength: 1. In their origin: *a.* want of love, want of self-government; *b.* the zeal of love and divine moderation. 2. In their manifestation: *a.* thundering of the canons, of the bulls, of the curses, scattering sudden and swift destruction; *b.* trumpets of penitence, words of correcting love, alarming and yet not destroying. 3. In their effects: *a.* lost and ended in time; *b.* dispensing blessings for a time, and bringing salvation for eternity.—How Christ, with the anticipating grief of holy love, was inflamed with zeal against all covetous and party frenzy of zeal in His Church.—The alternative of the two fires of history: indifference must be burnt away, either, 1. in the fires of salvation, or, 2. in the fires of judgment.

Starcke: Doubtless it is our duty to wrest from others their hurtful errors; but we are also bound to bear with them for a while, and give them time to come to a better apprehension.—*Quesnel:* Pride reigns in almost all conditions. Few are content to be placed beneath others; most people are intent only upon getting above their fellows, and mount aloft.—*Nova Bibl. Tub.:* Alas, how many will stand before Him with shame and fear, when Christ shall demand an account of all the useless and sinful contentions which they have mutually indulged in!—*Hedinger:* Pride, conceit, ambition, are all utterly out of harmony with the spirit of true Christianity.—*Luther:* That man has a true nobility who is profoundly humble in heart.—True greatness consists in perfect lowliness.—*Quesnel:* Blessed is it to rest in the arms of the love of Jesus.—It is an honour to receive the great into our house; greater still to receive those who are lacking in all things but the spirit of Christ.—It is a holy work to do good to children, especially to poor and

orphan children.—*Osiander:* The most pious, devoted, and faithful ministers in the Church have their failings.—*Hedinger:* God has a marvellous method in the dispensation of His graces and gifts, and we must not be too ready to reject what is not as yet perfectly pure and flawless, Phil. i. 16.—*Quesnel:* We too often blend our own selves, our prejudices and notions, with the things of God; and our pride uses the honour of His name as a mere cloak.—*Osiander:* Instead of envying and grudging, we should praise God for the wonderful variety of gifts which He bestows for the common good. —*Bibl. Würt.:* God's gifts are not bound to any particular person, or to any particular condition; but He distributes them Himself freely, if He will, to whom He will, and when He will.—*Cramer:* To deal with little children is a delicate matter; we may soon plant either what is good or what is evil in them.—That young people have offence so often thrown in their way, is one reason why there is so much wickedness among the adult.—*Bibl. Würt:* To give offence is, in those who hold the office of correction, a threefold sin: 1. They sin themselves; 2. they make others sin: 3. they cannot use their office.—To enter into life halt or lame: his fleshly lusts are as dear to man as one of his members.—*Cramer:* Who can doubt about hell, and the damnation of hell, when Christ has so often repeated and confirmed the truth?—Our foot offends us in two ways: 1. If it goes in evil ways; 2. if it stands still.—*Quesnel:* To be salted with the fire of hell, as an offering to the divine righteousness.—*Bibl. Würt.:* If God's word is falsified, or not with all solemnity and earnestness dealt with, there is no other salt for the sinful flesh: it breeds all kinds of corruption, and all kinds of sins have dominion.—*Canstein:* Faithful teachers must give all diligence to maintain the integrity of the sound doctrine of the Gospel; yet they must avoid all contention, and approve themselves not only true, but also full of love and peace.

Lisco: In earthly empires power rules; in the kingdom of heaven rules the power of devoted, self-sacrificing, and self-humbling love (ver. 38).—Secret pride was the reason why the disciples so acted. But Jesus is displeased with their conduct; for He would have a love in them that should be ready to love heartily everything in others, wherever seen, that presented anything spiritually congenial.—Jesus rejects and condemns all casting off, shutting out, and repulsion, as unchildlike. The gnawing worm of the evil conscience, and the burning smart of divine wrath, are figures of the eternal destruction which will befall the seducers.—All things, that

is, the whole of humanity, must be salted with fire.—*Gerlach:* He who is not against you, is with you. Only in things merely external does Jesus include Himself with the disciples in the *we: We* go up to Jerusalem.—But, when internal relations are in question, He does not say *we* and *us*, any more than He says *Our* Father.—He who is not with Me, etc. Both words must for ever be united; so that Christ's disciples must take equal care to instruct the ignorant and to bear with the weak, 1 Thess. v. 14.—*Braune:* They had indeed the feeling that this thought was not right in the sight of Christ. Therefore He asks them about it; He gives them opportunity to utter it aloud. And thus their Master makes them sensible how exceedingly improper that thought was.—Earthly, temporal relations, they carried over into their notions of the eternal kingdom of God.—There are indeed distinctions even in the kingdom of God (Peter, John, James); but that He termed Peter the Rock could not at that time have been misunderstood by the Apostles, as it was misunderstood by Catholic Christendom, especially by the whole of the Middle Ages.—At first they kept silence; and when they spoke, it was only through shame. And so it was right. It is not well to be put to shame at death; better is it to come forward and be exposed before God, and the Saviour and His people.—With the unpretending act of receiving a little child, He connects the greatest of all, the receiving God.—With perfect right the disciples of Jesus held their vocation high and precious. But that they supposed their vocation the only channel through which God could reveal His Son in men's hearts, was a great error.—We should be willing to trace and follow out all the threads in others which lead to Christ.—There is such a thing as an internal, though it may be weak, inclination towards Christ, without any external and full fellowship.—The Redeemer undoubtedly had in view those offences which are connected with the teaching office in the Church, when contentions arise, and love, humility, and regard for the little ones are discountenanced. We do not always believe, or at least sufficiently consider, what great offence and damage may ensue from the forgetfulness of heartfelt humility, of poverty of heart and lowliness of spirit.—All that gives offence, and all that takes offence, must alike in the end be abolished and vanish away.—Jesus took no offence, and gave no offence; for God was in Him.—Happy are we, and without offence either given or received, if His Spirit dwelleth in us.

Schleiermacher: (With reference to Matt. xx. 28, and the mini-

stering of Christ.)—He must in spirit descend into the unsaved depths of the human heart: it was needful that He should see how, and in what variety of ways, the most various tempers and spirits might be aided and saved—brought to sink into their own absolute nothingness, in order that they might attain to the new birth in Him.—That was His ministering; and in this sense He says that He —who is the first in the kingdom of heaven, who is all in all, He who is the One supreme over all and in all, He in whom all have all things—is at the same time the servant of all.—The greater the power of Christ in the disciple, and the more that power works through him for the well-being of others, the greater he is in the kingdom of heaven.—To receive God—what greater thing can be conceived!—(The transaction with John.) There is a condition under which the gradual influences of the Spirit best effect their work, and that is undisturbed self-concentration. The more men are excited in reference to external things, the more are their minds closed against higher influences; but when they are in perfect repose, the gentle inspirations of the Divine Spirit have their better effect.

Brieger: Are we to understand the words to mean, that he who burns with desire to be the first should be the last, in order to compass that end? Would any such humility as that possess a value? The Lord could not possibly have intended to say that the being little was a means to becoming great. The "If any man will" is intended rather to show the way in which a man becomes great in the kingdom of God, without willing to be so.—This is the way of self-denial.—Because the Lord from heaven entered into the condition, or assumed the form, of servitude, His Church also must take the same form.—To receive here is indeed a high thing: to take up to Himself.—In reference to ourselves, we have "He who is not with Me," etc.; in reference to others, the word "He that is not against you," etc., that we may judge them in the spirit of Jesus.

Gossner: In the kingdom of humility there is no contention.—The more humble and simple we are, the nearer we are to the Saviour.—The holiest words, without anointing and salt, are good for nothing.—*Bauer:* By their ruling we know the great ones of this world; by their serving we know the great ones of the kingdom of heaven.—Where love, the sacred regard for faith however little, is wounded, the retribution of the kingdom of heaven is severe.

PART THIRD.

THE LORD'S CONFLICTS AND VICTORIES IN PERÆA. TRANSITION FROM THE OLD CHURCH TO THE NEW. THE DISCIPLES GATHERED TOGETHER FOR THE PASSION.

FIRST SECTION.

CARNAL MARRIAGE LEGISLATION OF THE PHARISEES, AND THE SPIRITUAL MARRIAGE LEGISLATION OF THE LORD.

Chapter x. 1–12.

1 And He arose from thence, and cometh into the coasts of Judea, by the farther side of Jordan: and the people resort unto Him again; and, as He was wont, He taught them again. 2 And the Pharisees came to Him, and asked Him, Is it lawful for a man to put away his wife? tempting Him. 3 And He answered and said unto them, What did Moses command you? 4 And they said, Moses suffered to write a bill of divorcement, and to put her away. 5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept: 6 But from the beginning of the creation God made them male and female. 7 For this cause shall a man leave his father and mother, and cleave to his wife; 8 And they twain shall be one flesh: so then they are no more twain, but one flesh. 9 What therefore God hath joined together, let not man put asunder. 10 And in the house His disciples asked Him again of the same matter. 11 And He saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. 12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

Ver. 1. The reading (A.) concerning the Jordan must not be given up, with Lach. and Tisch., on account of B.C*.L. These probably misunderstood the former reading, and so preferred *καὶ πέραν*.

Ver. 2. The Pharisees. The Article is not supported.

Ver. 6. The *ὁ Θεός* is wanting in B.C.L.Δ., etc., and omitted by Tischendorf.

Ver. 10. *Περὶ τούτου*. Lach., Tisch., following A.B.C.

Ver. 12. Lach. and Tisch. read *γαμήσῃ* instead of *γαμηθῇ*, following B.C.D.L.Δ.

CRITICAL NOTES.

1. See the notes on the parallel in Matthew xix.—Christ's abode in Peræa embraces three things: the treatment of the subject of divorce, the bringing of the little children to Jesus, and the rich young man. These transactions all belong, doubtless, to the second abode of Christ in Peræa. We must, according to the connection

of the evangelical narratives, assume two residences in Peræa; for we know that Jesus, after the Feast of Tabernacles in the year of persecution 782, returning into Galilee, assembled His disciples there; that with them He journeyed through the boundaries of Galilee and Samaria to Peræa (see Luke ix. 51–52, xvii. 11–19; comp. Leben Jesu ii. 2, 1053), appeared then in Jerusalem at the Feast of the Dedication, and afterwards returned back to Peræa, John x. 42. That the circumstances related by the Evangelists Matthew and Mark belong to the end of the second abode in Peræa, is manifest from the intimation that the rich young man came to Him as He was on the point of journeying; and the same applies to Matthew's account of the mothers bringing their children. But with this last transaction that concerning divorce was closely connected.—Concerning Peræa, see the Critical Notes on Matthew, as also concerning the *double* residence in Peræa, and the significance of the Peræan narrative in relation to the founding and preparation of the new congregation, the Christian Church.—Christian ecclesiastical regulations begin with regulations for the house: with the Christian legislation, 1. for marriage; 2. for children; 3. for property.

2. As to the relation of Mark to the Synoptists in the Peræan sections, he and Matthew alone record the matter concerning divorce. Mark states more precisely than Matthew that Jesus penetrated through Peræa to the borders of the land, ver. 1. In Matthew, on the other hand, there is a more definite account given of the first journey of Jesus to Peræa, accompanied by a great train. Matthew says that great multitudes followed Him, and He healed them there. Mark says that the people resorted to Him again (πάλιν, again in Peræa), and that, as He was wont, He taught them again. In the Lord's answer to the tempting question concerning divorce, Mark places first the reference to the Mosaic law of marriage, and brings in the paradisaical law afterwards: Matthew inverts that order. But it is in harmony with the character of Mark, that he introduces all by the piercing word of decision. The rebuke of the Pharisees is, moreover, made more keen by the fact that he assigns the saying concerning the Christian marriage law (vers. 10–12, compare Matthew ver. 9, ch. v. 32) *to the house* in which Jesus continued His discourse with the disciples on this question. Here also, as often elsewhere, Mark shows that the Lord, after His intercourse with the people, retreated to the house, that is, the inn, where He had been received, for the sake of confidentially continuing His words to the

disciples. These are the lesser reflections of the Lord's greater retreats.—The words that follow were not for the Pharisees. Mark gives the addition, "If a woman shall put away her husband;" but then he omits the conversation between the disciples and the Lord concerning marriage, "If the case of a man," etc., Matt. vers. 10–12. In the section about the children (which Luke also has), he alone makes it prominent that Jesus was displeased with the disciples. He records, in common with Luke, the saying about not receiving the kingdom of God as a little child. That Jesus here again took the children in His arms and embraced them, as He had done the child in Capernaum, Mark alone mentions. He also makes it more distinctly prominent than Matthew does, ver. 15, that the rich young man came to the Lord on occasion of His leaving Peræa. Luke alone tells us that the young man was a ruler, probably a ruler of the synagogue. But Mark alone records that, after the declaration, "All these have I kept from my youth up," Jesus looked upon him and loved him; as he also later inserts the Lord's approbation of the questioning scribe, ch. xii. 28 seq. To him also we owe the striking and vivid trait, that the rich young man put on a gloomy and fallen countenance (*στυγνάσας*) after the Lord's answer. The amazement of the disciples at the word, "How hardly shall the rich," etc., he exhibits as continued and increased, even after the Lord's explanation, "How hard is it for them that trust in riches." In the transaction that followed, between Peter and the Lord, Mark is more express than Luke in recording that Peter only *began* in his confusion to inquire about the reward, and that he did not give full expression to his words. He omits the clause, "What shall we have therefore?" which Matthew inserts. It is very remarkable that he omits here again the saying of Jesus concerning the twelve thrones of the Apostles (Matt. ver. 28), even as he had omitted the special prerogatives of Peter. It is obvious to suggest on this point, that the saying about "judging the twelve tribes of Israel" was not so easily intelligible to Gentile Christians (although Luke also has it, ch. xxii. 30). On the other hand, he gives the broad and comprehensive promise of the Lord to the disciples who renounce all, and in the most full expansion: ver. 30, there is the hundred-fold compensation, houses, and brethren, etc., already in the present life, although amidst persecutions.

3. *And He arose from thence.*—In the wider sense, from Galilee; in the narrower sense, from Capernaum, where He gathered together His disciples.

4. *By the farther side of Jordan.*—That Jesus did not merely come to Peræa, but travelled through Peræa to the borders of Judæa, that is, to the most eastern limits of Peræa, is plain even from the words of Matthew; but is still more plainly declared in the expression here used by Mark. For the whole of Peræa could hardly be described as the borders of Judæa in the wider sense. A whole province of a land can never be merely regarded as its limit. On the immediate occasion of this journey to Peræa, see on Matthew, Critical Notes.

5. *Again.*—The repeated πάλιν seems to have been employed in consequence of the distinct remembrance of a double abode of Jesus in Peræa. At any rate, the events that follow belong to the second residence.

6. *Asked Him.*—Meyer: "Mark omits, what Matthew gives, the properly tempting element in the question, κατὰ πᾶσαν αἰτίαν." But, according to the explanation of Ewald (see Critical Notes on Matthew), the question was a critical and tempting one, even without that addition, because it was dangerous in the territory of Herod Antipas to say anything against divorce. De Wette supposes that the Pharisees may have been aware of the Saviour's earlier declaration concerning divorce. That may be true; in any case they might very well guess that, on this question, His utterance would perfectly coincide with that of the Baptist. Either, thought they, He must in His answer touch Herod too closely, or the Baptist; that is, He must fall under the condemnation either of worldly power, or of the pious.

7. *What did Moses command you?*—The order of the main points is not the same in Mark as in Matthew. Matthew comes down from the paradisaical institute to the Mosaic; Mark, on the contrary, rises from the latter to the former, and moreover makes Jesus Himself put the question concerning the law of Moses, and the tempter give the reply. This seems to have been the natural order. Elsewhere we have it as the first counter question of Jesus: What is written in the law? (See ver. 19, and Luke x. 26.)

8. *Moses suffered to write* (see Deut. xxiv. 1).—In Matthew we read, Why then did Moses *command* to give a writing of divorcement, and to put her away? and the answer of Jesus: Moses, because of the hardness of your hearts, suffered you to put away your wives. And in Mark's account of the Pharisees' words, they give, as in Matthew, a distorted view of the Mosaic law. Moses had *suffered* to divorce, and *restrictingly commanded* that a letter of

divorce be given in addition. In Matthew, it is true, the opposition between the design of the Pharisees and the mind of Moses is made more expressly prominent. But here the opposition is found in the emphatic statement, that Moses wrote this commandment on account of the hardness of their hearts; that is, not to divorce, but, with the divorce, to give a bill of divorce therewith. These two, in fact, are, as to their results, one and the same. The bill of divorce found divorce existing; it was intended to limit and restrain it, and make it more moral. The man who put away required the services of a learned scribe in order to construct the bill of divorce; it was necessary that he should give the grounds of the separation, and the ordinance of the lawgiver required those grounds never to be light or trivial. Moreover, there were two cases in which the marriage was indissoluble,—viz., when a man dishonoured a virgin, and when he slanderously denied the virginity of his young wife (Deut. xxii. 19, 29). And in Mark more weight is attached to the other point of opposition which our Lord brings out: His appealing to the paradisaical ordinance. We must also notice the expression, *wrote this commandment.* It refers to a written, restricting law for hardness of heart, in contradistinction to the everlasting and original commandments of paradise: hence the written word is to be interpreted in harmony with these last.

9. *For this cause shall a man.*—The words of Adam (Gen. ii. 24) are in Matthew words of God; in Mark, words of Christ. It is all the same; for Adam uttered those words prophetically as a paradisaical, divine, fundamental ordinance. They are words of God, as being eternally valid; and words of Christ, as rules for life to be re-established and sanctified. The Futures indicate the necessary realization of the original relation and condition of the sexes in marriage. As it *is* in reality and principle, it must *be* in development. See Critical Notes on Matthew.

10. *And in the house His disciples asked Him.*—Here, as often elsewhere, our Lord, according to Mark's account, retreated, after a public transaction with the people, into the house, where He followed up His public teaching by more confidential instruction. Meyer: "The two Evangelists here differ, as it respects the place, the persons to whom our Lord speaks, and the substance of what He says." He then gives the account of Matthew the preference. But the thought of ver. 11 is already found in the words of ver. 9: What therefore God hath joined together, let not man put asunder. Divorce was by that word forbidden. And it is wrong

to speak of any difference here; all we can say is, that Mark gave a more specific account. And that is strictly in harmony with the circumstances of the case; it was fit that Christ should give His fullest utterance concerning the New Testament law of marriage within the more confidential circle of His disciples.

11. *Committeth adultery.*—The marriage contracted with the one is adultery towards the other. Meyer supposes that ἐπ' αὐτήν must mean, "in reference to her," that is, the forsaken woman. But, literally, ἐπ' αὐτήν refers back to the last mentioned. The great point is, that the adultery against the first woman is consummated by marriage with the second, and thus the second marriage is made into adultery. "The μὴ ἐπὶ πορνείᾳ (Matthew) is omitted by Mark. But it makes no difference, as this reason for divorce is self-understood."

12. *And if a woman.*—Meyer denies the genuineness of this added clause. Among the Greeks and Romans it certainly was customary for the woman to be the abandoned party; but not among the Jews, since the examples they furnish—Michal (1 Sam. xxv. 44), Herodias (Matt. xiv. 4), Salome (Joseph. Antiq. 15, 7, 10)—were pre-eminent enormities. But he overlooks that Jesus, according to Mark, here gives His disciples a confidential decree for His new Church, and appoints a new custom which, as the primitive paradisaical ordinance, goes far beyond the good and ill customs of the Greeks and Romans. It is to be observed that the Herodians introduced amongst the Jewish people laxer customs as it respects woman.

DOCTRINAL REFLECTIONS.

1. See on Matthew.

2. *For the hardness of your heart.*—This word is in sharp contrast with the sentimental excuses made for breaches of the marriage vow—such as rest upon the *softness* of the heart, the overpowering emotions of love, etc.

3. *And in the house.*—Confidential household words of Jesus to His disciples, according to Mark: concerning the power of casting out demons, ch. ix. 28; the great in the kingdom of heaven, ch. ix. 33; and here concerning New Testament marriage. In other passages it is solitude generally, or solitude on a mountain, in which Jesus imparts to His disciples the confidential utterances that belong to the future of His new Church, ch. iv. 10, etc. On the other hand, the house of Jesus is often the centre of great assemblages of

the people, ch. ii. 1, iii. 20; even the house which Jesus chose for His rest and retirement cannot continue hidden, ch. vii. 24. In the most important crises of His conflict Jesus turns from official encounters with His opponents to a free exposition of His doctrine to the whole people. So in ch. vii. 14, xii. 36 seq. Thus the house of the Redeemer is, on the one hand, the most private, and on the other, the most public, place; always, however, in its most hidden privacy opened and disclosed. And as the Lord, in His method of teaching, passes over from the general announcement of the word into confidential communications to His chosen disciples, so also we perceive that He passes over from dealing with the priests and the officials to a freer application of His words to all the people. In the former case He regulates His teaching according to their *being able to hear* His words; in the latter, according to their *being willing*. The doctrine of Christ is the most secret and the most public: the great and utterable mystery.

4. Not only does monogamy generally lie at the foundation of this passage, but also the idea of the true ideal monogamy, which is constituted not so much by the union of two human "exemplars" as rather by the blending of two human personalities (*ἄρσεν καὶ θῆλυ*), which are to each other like what (we do not say the same that) Adam and Eve were created to be to each other.

5. 1 Cor. vii.: The Pauline development of the Christian marriage law with reference to mixed marriages.

HOMILETICAL HINTS.

See on Matthew.—Jesus pressed on all sides to the limits of His land; or, Jesus within the limitations of His earthly vocation: 1. Sacredly observing the legal restrictions; 2. extending to them, touching them; 3. going beyond them in His spiritual life and work (endlessly towards north, east, south, west).—The Lord in Peræa provides beforehand for His Church: 1. He confirms and establishes that which is the fundamental condition of its establishment (the Christian household); 2. in this place He prepares a refuge and hiding-place for the future of His persecuted people.—Peræa the last refuge of the Redeemer; the first refuge of His Church.—The pilgrimages of Christians to Christ: 1. As they spring from impulse of heart, not human traditions; 2. the life of the Spirit, and not spiritual chains; 3. movements towards the true rest, and the true rest in movement (that is, on the one hand, not the running without an object, and, on the other hand,

not frigid form).—How the Lord for ever refers the tempters to the word of God.—How He glorifies Moses: 1. As an expositor of the creation; 2. as a prophet of redemption.—How Christ confirms the unison between the old and the new covenants. —Moses wrote his law for sinners; or, the finite side of the written law of God in its changeableness, explained by the finite nature of the fallen child of God.—God, even in the external changeableness of His revelations, confirms His own unchangeable character.—The dignity of marriage measured by the dignity of filial piety (of the relation to father and mother).—In order to true marriage according to the mind of Christ, more than a man and a woman is wanting.—From the right of the husband follows necessarily the right of the wife; as from the obligation of the one follows the obligation of the other.—Concerning the contrast and the reconciliation between the laws of the State and the eternal, fundamental laws of the Church of Christ.—The reciprocal influence of the punishment of death and the divorce appointed in the Jewish law: 1. Ecclesiastically: an actual adultery is spiritual death, and death as to moral fellowship; 2. an inexorable prohibition of all divorce, on civil or ecclesiastical grounds, leads to death in many ways, even to the death of the higher moral family life (see the South American and other Catholic states); 3. the reference to spiritual death in adulterous sin must remove and heal the deadly influences of lax and over-severe marriage ordinances.

The three sections together.—The Christian household (1) in relation to marriage, (2) the children, (3) the property, (4) the vocation of the members to walk according to God's will, and to deny themselves.

Starcke, Nova Bibl. Tub.: Envy is soon found in the track of a teacher who has a large body of dependants.—*Quesnel:* A true preacher is not soon weary.—Every age has its Pharisees, whom the devil often uses for the temptation of pastors, and whom God permits to test His people.—*Osiander:* We must take care what answers we make when questions are put to us on doubtful matters; for many ask questions, not that they may learn, but that they may have something to blaspheme or except against.—*Quesnel:* The bond of marriage is a figure of the union of Christ with His bride, the Church; which He will never renounce, even as she will never be separated from Christ, Eph. v. 32.

Schleiermacher: And thus we have here an example of the manner in which the Lord administered discipline in relation to

the high and mighty ones of the earth. He was not moved by the fact that Herod was an example of the sin; nor did He present the matter in the slightest degree otherwise than it was, because a person was affected in whose land and in whose power He Himself then stood.—It was of the essence of the old covenant, if we go back to the legislation and lawgiver of the Jewish Church, that the divine law and the civil law were one and the same. The civil and political ordinances must be regulated by the condition of men at the time. —The civil law in relation to the actions of men, and the divine law, which utters the laws of conscience (in Christendom), distinguished.—The lightness and impure motives which too often enter into marriage contracts.—Therefore we should regard it as a public evil, that such marriages are often contracted as should never be contracted.—Marriages are matters of public concernment.

Brieger: Man must take his right place in the sight of God before he can take his right place in respect to his fellow-men, whether as husband, father, etc.—*Gossner:* Alas! when we look round upon the condition of Christendom, and observe all the laws, usages, and customs which prevail, touching how many things must we say, *In the beginning it was not so!*—*Bauer:* We may here again see how surely the man who stands firm to God's word shall escape the most cunning snares that his most cunning enemies may lay for him.

SECOND SECTION.

THE RABBINICAL (BAPTIST) HOUSEHOLD DISCIPLINE OF THE DISCIPLES; AND THE THEOCRATIC AND NEW TESTAMENT HOUSEHOLD DISCIPLINE OF THE LORD.

Chapter x. 13–16.

13 And they brought young children to Him, that He should touch them; and His disciples rebuked those that brought them. 14 But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God. 15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. 16 And He took them up in His arms, and put His hands upon them, and blessed them.

Ver. 14. *And* forbid them not. The καὶ is wanting in many documents.
Ver. 16. Κατευλόγει, Tisch., after B.C.L.Δ., and before τιθείς.

CRITICAL NOTES.

1. See on the parallels of Matthew and Luke.

2. *That He should touch them.*—The modest form of request, as in Luke; not necessarily the expression of a superstitious notion of magical influence resulting from it. Matthew tells us that imposition of hands was what was meant.

3. *He was displeased.*—This feature is peculiar to Mark. Displeasure against displeasure: the displeasure of the Master against the displeasure of the disciples; or, indeed, the displeasure of the Church, which believes in the blessing of children in Abraham and in Christ, against Separatism.

4. *Whosoever shall not receive the kingdom of God.*—The same intenser expression in Luke: compare Matt. xviii. 3. A man must first have received the kingdom of God into his heart if he would gain admission into the kingdom of God. See Matt. v. 3, 10; John iii. 3.—The kingdom of God, which a man may receive, is Christ as the personal kingdom of God, with His salvation in His word (hence Theophylact is right, in a certain qualified sense, when he explains it of the preaching of the Gospel); the kingdom of God, into which a man is received, is the heavenly society and Church of Christ's kingdom. The kingdom, as a principle in the heart, is unfolded and developed into the fellowship of the kingdom of Christ's manifestation.

5. *As a little child.*—In that spiritual condition which the child, in unconscious symbolism, then represented by its disposition. And yet the Lord accepts and welcomes the little children, merely as not figures of the poor in spirit and of simple believers. The symbol is inseparably connected with the reality: the child and the believer are one. In the childlikeness there is present the typical condition of faith; that is, a germ of susceptibility which the word of God will fructify.

6. *He embraced them.*—Abundant answer to the prayers of pious mothers. He was expected only to touch them; He took them up in His arms, laid His hands upon them, and blessed them. Moreover, He made them a type of adults and disciples.

DOCTRINAL REFLECTIONS.

1. See on the parallel passages of Matthew and Luke, as also the previous notes.

2. The blessings which Christ has brought into the world of

little children. Jesus Himself is the proper Protector (patron and saint) of children: not the archangel Michael, not St Nicolas, not St Martin; although, as under the Lord, all angels and saints are appointed to love, guard, and minister to children.—We read twice of our Lord's taking to His arms or embracing: in both instances children were the objects.

3. The disciples, infected with the rabbinical zeal for inquiry concerning the laws of marriage, will not see the Lord interrupted by their coming. Jesus, on the other hand, regards the children themselves as the final word concerning the question of marriage.

4. We have no definite account of any ordination of the Apostles by the laying on of Christ's hands; but we do read of a laying on of hands upon children, and consequently of their ordination to the kingdom of heaven.

HOMILETICAL HINTS.

See on Matthew.—How pious women here understood the Lord better than His apostolical disciples did; and why? 1. The fact. Similar examples: Mary in Bethany; the believing announcers of the Risen Lord. 2. Why? Because themselves nearer to children, and better acquainted with childhood and the childlike nature.—The disciples on the byeway of rabbinical repulsion called back by the Lord to true simplicity.—The signs of rising pedantry: offence at sound life in its most innocent and beautiful forms and expressions.—How often the high school in its pride has oppressed the true schools of life; especially, 1. the school of children, and 2. the school of childlikeness, or of simple faith.—What it signifies, that the Lord demanded childlikeness, almost as often as repentance and faith, in order to entrance into the kingdom of heaven: 1. Repentance and faith must have the stamp of childlikeness; 2. true childlikeness is penitent and full of faith.—The cry of the Lord through all ages, Suffer the children to come unto Me, etc.—Jesus the Friend of children.—The great Friend of the little ones: the Founder of infant baptism, infant schools, infant catechising, and of all good institutions that care for children.—The Son of man among the children of men: 1. As the heavenly new and pure related to the earthly new and pure; 2. as the humble One to the artless; 3. as the Prince of faith to the confiding ones; 4. as the great Warrior to the little strivers; 5. as the great Hope to the hoping; 6. as the Blessed with the pure.—Christ embraced the

children: 1. The fact: *a.* an act of God, *b.* an act of Christ, *c.* an act of holy humanity. 2. A sign of judgment: *a.* for the childhood-hating kingdom of darkness, *b.* the children-despising proud world, *c.* Christendom still too little childlike.

Starcke, Nova Bibl. Tüb.: Alas! how many Christians are there who bring their children, not to Christ, but to the devil! who hinder them from entering the kingdom of heaven by their bad example, etc.!—*Quesnel:* Nothing is so precious to God as true simplicity.—All blessings come from the hand of the Lord Jesus.

Braune: The Lord, who is so gracious to the fruits (the children), is not less so to the tree (marriage).—Klopstock, in the "Messiah," brings many souls of children, before they were led by angels into human bodies, to the cross of Christ, in order that they might receive a deep impression of it, such as would fit them afterwards to receive the doctrine of the Crucified.—The source of our life lies beyond any investigation of ours.—Be only a child, that thou mayest be able to become a child of God.—Christ's embracing and laying on of His hands, and blessing, is a gracious figure of the love of God, which works upon us and for us long before we know anything about it.—*Gerlach:* Children, to whom the feeling of helplessness and simplicity is rendered easier by their natural weakness and inexperience, enter most easily into the kingdom of God.—*Lisco:* To us all, a regeneration for the kingdom of God is necessary.

Schleiermacher: We should know that a future is coming after us, when the light of the Gospel will shine more clearly.—It is the proper nature of a child to live altogether and absolutely in the present; it is entirely in the time that is passing. What the present moment brings, it receives with simplicity and joy; the past vanishes from its vision, of the future it knows nothing, and every present instant suffices for the happiness of its innocent nature.—(Here simplicity rather is painted.)—*Gossner:* The greatest condescends to the least. O how dear to Christ is man!

THIRD SECTION.

THE WORLD'S RICHES, AND THE HOLY POVERTY OF BELIEVERS.

CHAPTER X. 17–31. (Parallels: Matt. xix. 16–xx. 16; Luke xviii. 18–30.)

17 And when He was gone forth into the way, there came one running, and kneeled to Him, and asked Him, Good Master, what shall I do that I may in-

herit eternal life? 18 And Jesus said unto him, Why callest thou Me good? there is none good but one, that is, God. 19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. 20 And he answered and said unto Him, Master, all these have I observed from my youth. 21 Then Jesus, beholding him, loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, and take up the cross, and follow Me. 22 And he was sad at that saying, and went away grieved: for he had great possessions. 23 And Jesus looked round about, and saith unto His disciples, How hardly shall they that have riches enter into the kingdom of God! 24 And the disciples were astonished at His words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! 25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. 26 And they were astonished out of measure, saying among themselves, Who then can be saved? 27 And Jesus, looking upon them, saith, With men it is impossible, but not with God: for with God all things are possible. 28 Then Peter began to say unto Him, Lo, we have left all, and have followed Thee. 29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake, and the gospel's, 30 But he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. 31 But many that are first shall be last; and the last first.

Ver. 21. The omission of the words ἄρας τὸν σταυρόν in B.C.D.Δ. is not decisive.

Ver. 29. According to B.C.Δ. the mother comes first. The inversion is explained by the fact of the more usual order. See Meyer.

Ver. 30. The Sing. μητέρα is a correction. Fritzsche places first καὶ πατέρα, which is not sufficiently supported, and, like the καὶ γυναῖκα afterwards, came from ver. 23.

CRITICAL NOTES.

1. See the parallels on Matthew and Luke.

2. *And when He was gone forth into the way.*—This can mean no other than the final departure from Peræa to Jerusalem; and therefore, primarily, the journey to Bethany for the raising of Lazarus. It was the time between the last Feast of Dedication in the winter, when the Jews would have stoned Jesus, and the Passover in the spring (783). See John xi.

3. *There came one running, and kneeled to Him.*—The two words are the more emphatic, inasmuch as he who thus hastened and knelt was a distinguished man, and a head of the synagogue. These clear and realizing traits are peculiar to Mark.

4. *Why callest thou Me good?*—As to the various acceptations of

this expression, see on Matthew, Critical Note 2. According to the strongly supported reading of Matthew, Jesus leads the young man up to God, the source of all good, from the question, "What good thing shall I do?" but, according to Mark and Luke, from the appeal, "Good Master!" Both agree very well together. "Good Master, what good thing must I do?" runs the question; the answer is, "How divided and isolated seems to thee what is good! One is the good *Being*, and in this One is *good*." Jesus does not decline the appellation "good;" He repels it only in the superficial sense of the questioner. The young man deals with good in its relative meaning; and in this sense he says "Good," that is, "Excellent" Master. Jesus teaches him to apprehend good in its absoluteness; and to that end he must understand the being good, which he ascribes to Christ, as being founded in God. Thus the answer is not to be explained deistically, but christologically: If thou wouldst call Me good, thou must apprehend My unity with God, and My divine nature. Meyer insists that it is the contrast between the divine perfection, and the human necessary development in Jesus (which he confounds with limitation), that is meant, and he terms the explanation that has been current since Augustine, a dogmatic misinterpretation. That term may better be applied to his own notion of Christ's *relative* sinlessness, and his own confusion between development and limitation.

5. *Defraud not*, μὴ ἀποστερήσῃς.—The ἀποστερεῖν may mean rob or defraud, and also withhold. De Wette translates it as the former, Meyer as the latter; but in both cases half the meaning is lost. We have only to choose between several expressions: take advantage, withhold, defraud, do wrong. We prefer the last, because of its comprehensive and strong meaning; and hold that the ἀποστερεῖν comprises or comprehends all the preceding ten commandments (Beza), and at the same time explains the tenth (Bengel, Wetstein, Olshausen). Meyer thinks, on the contrary, that the specific commandment of Deut. xxiv. 14, οὐκ ἀποστερήσεις μισθὸν πένητος, is meant. But it is impossible that the Lord's summing up of the precepts should have issued in such a speciality, which moreover falls under the commandment, Thou shalt not steal. When taken in its comprehensive meaning, the words present a more concrete expression of the final sentence of Matthew, Thou shalt love thy neighbour as thyself. Or, in other words, it signifies, Thou shalt not feel and act selfishly or egoistically (giving is better than receiving). In this case, the entire quotation of the command-

ments concurs with that of Matthew, only that in Mark the words, "Honour thy father and mother," are placed at the end. The last expression in Mark is keen, and comes at the end, because its pungent point was best adapted to touch the conscience of a rich man. Luke has omitted the parallel sayings—both "Defraud not" and "Thou shalt love thy neighbour as thyself"—probably on account of the uncertainty of the tradition.

6. *Master.*—This time not "Good Master."

7. *Beholding him, loved him;* for He penetrated his inmost being and nature: exhibiting an honest striving, notwithstanding the self-righteousness in which he is involved. The ἠγάπησεν does not refer to His speaking to the young man in an affectionate manner, as Grotius and others thought.

8. *One thing thou lackest,* ἕν σοι ὑστερεῖ.—It is observable that in Matthew we find the word in a question of the man himself: τί ἔτι ὑστερῶ;—evidence that the Apostles drew freely from an abundant and never-ceasing fountain of objective original remembrances of their own, and traditions handed down to them.

9. *And he was sad.*—He stood confounded, ὁ δὲ στυγνάσας. The verb occurs again only in the Septuagint of Ezekiel. In Ezek. xxvii. 35, it is the translation of שָׁמֵם, to be astonished and confounded: properly, to stand in silent, amazed confusion. The expression at the same time denotes the being or appearing to be bewildered. Thus it is certainly an expression of a sad and downcast state; and this is contained in the word στυγνάζειν.

10. *And Jesus looked round about.*—The "looking upon" of Jesus, vers. 21 and 27, and His "looking round," ver. 23,—both observable. Comp. ch. iii. 5, ver. 34, ch. viii. 33; Luke vi. 10, xxii. 61.

11. *They that have riches:* οἱ τὰ χρήματα ἔχοντες.

12. *Children, how hard is it for them that trust in riches.*—Tranquillizing and explanatory. The whole discourse is of trusting in riches. But a severer word follows: *It is easier for a camel,* etc.; meaning, that it is infinitely hard to separate the trusting in riches from the possession of riches. The decisive explanation of the whole hard doctrine is found in ver. 27. A miracle of the grace of God can alone solve this dread mystery.

13. *Then Peter began.*—It is evident that the beginning signifies a venturesome interruption, or taking up the word (comp. ch. viii. 31, 32), followed by embarrassment. According to Mark, Peter himself seems here to have broken off in inward confusion, or at the suggestion of modesty.

14. *There is no man that hath left.—Hath forsaken,* ἀφῆκεν. Meyer, correctly: "In case he shall not have received; that is, if the latter is not found the case, it was through the absence of the former. The hundred-fold compensation is so certain, that its not being received presupposes the not having forsaken. Precisely similar is the force and connection of the thought in Luke iv. 22." But it is at the same time positively declared that the ideal receiving of the new possessions in the kingdom of heaven is simultaneous with the renunciation of the old possessions; or even that it is the preparatory condition on which that forsaking depends.

15. *Now in this time, and in the world to come.*—The compensating retribution in this world and the other definitely distinguished. So also in Luke. The number in hundred-fold is manifestly symbolical, as the expression of an immeasurable advantage. The spiritual nature of the new connections is evident from this, that they do not include the father or the wife. The hospitable houses of friends, Christian brethren and sisters, spiritual mothers, spiritual children,—lands, and fields, and ecclesiastical possessions.—*With persecutions.* That is, not merely in the midst of persecutions and in spite of them: the persecutions are rather part of our best possessions. See Matt. v. 12; Rom. v. 3; Jas. i. 2, 4; 1 Pet. i. 6; Heb. xii. 6.

16. *Eternal life.*—The everlasting, all-embracing unity, consummation, fulness, and depth of all-compensating retribution.

DOCTRINAL REFLECTIONS.

1. See on the parallel of Matthew.

2. *Jesus looked upon him and loved him.*—Even after so self-righteous a declaration. Evidently our Lord sees through the features of the self-righteous his inmost nature; and distinguishes that which is a mistaken effort of the soul from that which is a corrupt self-deception, that which is based upon ignorance from that which is based upon hypocrisy. But this man was not thoroughly self-righteous; for he had a lively conviction that something important was wanting to him; and he did not hesitate, disdaining all Jewish conventional notions of propriety and dignity, to cast himself at the Lord's feet, and utter the anxious question of his heart.

3. *Those who trust in riches.*—The explanatory word is peculiar to Mark. Because it is so hard to have riches without coming to regard them as the one thing; to possess much without being altogether possessed by the possession: therefore, with man it is, gene-

rally speaking, a thing impossible that the rich should be saved; but the grace of God makes it possible through the miracle of the new birth. Clemens Alexandrinus: *τίς ὁ σωζόμενος πλούσιος;*

4. It is very observable that Mark, and therefore also Peter, in quoting the words concerning spiritual compensation, speaks indeed of the substitution of spiritual mothers for an earthly mother, but does not set a spiritual father or spiritual fathers over against the earthly father. The reading which places the word *father* here before the word *mother*, has but little support, and is manifestly exegetical. The Singular *mother*, in opposition to the Plural *mothers*, is strongly authenticated, and should be preferred.

HOMILETICAL HINTS.

See on Matthew.—The unsatisfactory encounter of the rich young man in its contrasts: 1. He runs to Jesus enthusiastically, he leaves Him in sorrow; 2. without reflecting, he throws himself at the Lord's feet, but he scorns reflectingly His advice; 3. he comes with the consciousness of his lack, but goes away with a consciousness of slavery and guilt.—How much depends upon the right use of words!—Christ heals our greetings.—Truth is the salt of courtesy, which makes the difference between it and false compliment.—All commandments converge to the one saying: Thou shalt not covet (that is, thou shalt not deal selfishly or egotistically).—How the Lord entered into the legal notion of the rich young man, in order to lead him in the way of perfect knowledge of the law over into the way of evangelical repentance.—Jesus looked upon him and loved him: 1. A somewhat surprising fact (after he had made such a revelation of himself); 2. a very significant one (Jesus looks through the error and the confusion into the secret better impulse, the drawing of the Spirit); 3. a warning fact also (that we should not regard as the final judgment those humbling tests which the Lord applies to beginners).—The poverty of the rich, and the riches of the poor.—Trust in perishable possessions, the fundamental evil of the carnally minded: 1. The foolish reflection of a false blessedness; 2. the decisive hindrance to the attainment of true blessedness.—Only by a miracle of God can man be saved.—The hundred-fold gain of a man who renounces for the sake of God this world's gain.—The persecution of a believer one of his best possessions in this life.—The simple gain of eternal life is infinitely greater than the hundred-fold gain of the blessings of the kingdom of heaven.—Persecutions are among the possessions of the kingdom

of heaven: 1. A lessening of them; 2. an increase of them; 3. a consummating of them.—Christ the perfect example of the promise which He gave to the disciples: His people sacrificed, hundreds of peoples won; His life sacrificed, infinite life won; earth, etc., renounced, heaven with all its worlds won.—Paul also a very illustrious example.

Starcke, Quesnel: Christ alone can show us the way to heaven, because He Himself is the way.—*Osiander:* Men do not thoroughly know their own wicked and perverted nature; hence they fall into the folly of seeking to be saved by their works.—*Quesnel:* If we would pray aright, we must be perfectly convinced of our misery, and know that, because God is the perfect fulness of all that is good, we can only by Him be made good ourselves.—The law of God is the rule of our conduct.—*Hedinger:* The external in the law is the least matter: an honest heathen may make his boast on that point.—*Osiander:* There are few to be found who really prefer heavenly to earthly treasures.—*Quesnel:* That we possess with undue satisfaction, which we cannot without smarting renounce. Let every one apply to himself this test.—Who can regard riches as an advantage, when they stand in the way of salvation?—To how many are these riches their greatest misfortune!—*Canstein:* Riches may be possessed without the possessor's trusting in them; and then they are neither sinful nor hurtful. Rich men, who rightly use their riches, may become very rich towards God.—The rules of Christianity make many things superfluous, but we must not qualify or alter them.—Salvation we must not regard as a matter so very simple and easy. Strive to enter in at the strait gate, etc.—To a sinner who experiences all his impotence, there is nothing more comforting than to know that God is greater than his heart, 1 John iii. 20.—Thou forsakest much, when thou not only forsakest all things in thy mind and spirit, but also forsakest the thought of any merit, and the hope of any reward.—*Quesnel:* It is a small thing to leave earthly possessions; for they are another's, and, strictly speaking, not our own. But we must forsake our own will and our own flesh, and sacrifice them unto God by crucifixion or mortification, Gal. v. 24.—*Cramer:* Hast thou at once done much and suffered much? Then do not exalt thyself, on that account, above others, for thou art bound to do and to suffer all this and more.—What they lost in Judaism as friends, they would find again among the converted Gentiles.—*Canstein:* Let go for Christ's sake what is taken from thee in persecution; and be fully assured that all will

be abundantly given back to thee again. And at length thou hast the treasure of all treasures for thine own—eternal life.—*Cramer:* It is among true Christians as among racers for a prize; where one now goes in advance, then falls back, and then again goes forward. Let every one so run as to obtain, 1 Cor. ix. 24.

Gerlach: The perpetual recurrence of wavering in the carnally-minded between the kingdom of heaven and the world. He feels himself, *a.* attracted by both, *b.* by both repelled.—He thinks, in his folly, that there must be some profound utterance beyond the commandments of God, which shall reconcile God and the world without. (Does not this last idea hold good, in a sacred sense, of the Gospel?) Nothing can be done without decision.—*Braune:* "What is good? That which makes itself common, communicates itself (or devotes itself to the life of others). Him we call a good man, who is common and sinful. God is the most common and self-communicating of all: He gives Himself to all things. Nothing created gives itself. The sun gives only its rays, but keeps back itself; but God gives Himself in all His gifts. His Godhead hangs upon this, that He communicates Himself to all things that are capable of receiving His goodness."—*Master Eckhart:* In Christ, who is entirely for the use and benefit of all, God's Spirit is without measure.—Why does not Jesus suggest to the questioner the commandments of the first table? These all were contained in the words, God is good. And the duties to our neighbour were best fitted to aid the blinded mind in looking into his heart and life, Jer. xii. 33, xiv. 33.—(Trusting in riches): There are poor people also, who with difficulty enter into the kingdom of heaven, because they put too much trust in money. Thus it is the spirit and temper—relying too much upon this world's goods for happiness, whether possessing or not possessing much, whether rich or poor—that makes that entrance hard, Rom. viii. 17.—For Christ's sake, and the Gospel's, that must be given up which is given up; else it is not seed, and the promised harvest can therefore never be reaped.

Schleiermacher: When thou askest what is really good, and what thou must do as being good, thou shouldst reflect that thou canst do absolutely nothing of thyself (and knowest nothing of thyself), and that God alone can give the power to do or think anything good.—Why did the Redeemer love the young man? On account of his unprejudiced and simple words, his earnest aim, and the fidelity with which he followed his conviction and views, albeit these were limited.—And if at this crisis he did not sustain the test,

yet we see that the sympathy which the Lord manifested was so entirely without displeasure, that the young man must have been filled with hope, etc.—The heart should never hang upon worldly possessions, as sufficing to impart earthly satisfaction; but we should always regard them as one part of those gifts, for the use of which we must give a strict account.—It was a laudable purpose of the Apostle to clear up for himself and for others, by an express declaration of the Redeemer, the important matter of a reward for the good, and punishment for the evil:—it was not therefore the common desire for reward.—The nature of Christian love consists in this, that the spiritual bond assumes altogether the form of the natural (brothers, sisters).—So long as we find ourselves entangled in the endeavour to prove that there is any value in ourselves, we are liable to be put to the shame of experiencing that those who would be first become the last; and inversely we shall find that the Spirit of God often prepares for Himself His instruments in pro found secrecy.—*Brieger:* All the impediments must be removed, but following was the great thing.—*Gossner:* When self-love breathes upon the mirror of the law, that mirror becomes obscured or falsified: instead of detecting his own ugliness there, a man finds himself beautiful.—The answer of Jesus was designed to reveal to him the depths of his own heart.—*Bauer:* A man must give up, not only his riches, but also himself.

FOURTH SECTION.

THE ASSEMBLING OF THE DISCIPLES ON THE WAY TO THE CROSS.

CHAPTER X. 32–34. (Parallels: Matt. xx. 17–19; Luke xviii. 31–34; John xi. 53–57.)

32 And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And He took again the twelve, and began to tell them what things should happen unto Him, 33 Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn Him to death, and shall deliver Him to the Gentiles: 34 And they shall mock Him, and shall scourge Him, and shall spit upon Him, and shall kill Him; and the third day He shall rise again.

Ver. 32. Meyer adopts the reading οἱ δὲ ἀκολουθοῦντες, after B. and others. So Ewald. Cod. C. reads καὶ οἱ, which identifies the words as the disciples'.

Ver. 34. The spitting connected with the mocking in B.C.L.Δ. may be explained by exegetical motives. B.C.L.Δ. read *μετὰ τρεῖς ἡμέρας*, Lach., Tisch. Probably this was introduced to conform it with ch. viii. 31, ix. 31.

CRITICAL NOTES.

1. See on the parallels of Matthew and Luke. Compare also the observations in the Introduction to Mark.—Our Evangelist here brings into clear prominence a critical period in the history of our Lord, concerning which John has given us the most exact account. For, there can be no doubt that the narrative has to do with the last retreat of the Redeemer into the town and desert of Ephraim, where He fortified Himself, and collected His disciples for the last journey to Jerusalem (see John xi. 53; Leben Jesu ii. 2). We hear their tone of mind expressed on occasion of the departure of Jesus from Peræa in order to raise Lazarus. In the spring of the year 783 (P.U.C.), Jesus went from Peræa to Bethany, and Lazarus arose from the dead; He then, because the Sanhedrim had laid Him under excommunication, and decreed that He should die, retreated back into the desert of Ephraim. That desert, eastwards from Bethel, extends towards the desert of Quarantania, between Jerusalem and Jericho. (See for particulars, Robinson ii. 353.) The last abode of Jesus in the wilderness, His last retreat in this world, forms a counterpart and contrast to His abode in the wilderness after His baptism. In the former, it was necessary for Him to decide on going amongst the people as it were without a name, in order that He might avoid the *Messiahship*, as it had become an idea grossly perverted into a mere watchword of deception; but now He must decide to yield Himself up to the people, according to the true and purified idea of the Messiah, which He had in the whole tenor of His holy life re-established amongst them. This was the great task that He now contemplated; and Matthew himself points to it also. He took His disciples *κατ' ἰδίαν ἐν τῷ ὁδῷ*, and gave them the last and most express foreannouncement of His passion. Luke gives the faintest record of the crisis: *παραλαβὼν—ἰδοὺ, ἀναβαίνομεν.* But Mark describes, first, the great confusion and terror with which the disciples regarded the final time of decision, and how they followed their Master not without much fear. This expression, *ἀκολουθοῦντες ἐφοβοῦντο*, is stronger, in consequence of the seeming inversion of the participle and the Past tense. It indicates a wavering, and a danger of being scattered abroad, which Jesus prevented by the *παραλαβὼν πάλιν.* We

therefore understand it thus, that this morbid depression, which the Lord contended against, was followed by a new and more mighty impulse of excitement, that found its expression in the immediately following appeal of the two sons of Zebedee. Mark is most copious in the prediction of the passion, and presents it to us in simple active propositions in the Future. Matthew lays the main stress on Jesus' being delivered over to the Gentiles: He is delivered up, betrayed to mockery, to scourging, and to crucifixion. Luke makes Christ's person the central-point, and records what He would suffer and encounter. Mark depicts the double betrayal in its actively apprehended consequences; and the word of Matthew he divides into two parts: they will spit upon Him, and they will kill Him. Luke gives prominence, moreover, to the fact, that Jesus said at the beginning how the Scriptures must be fulfilled; and lays stress at the end on the circumstance, that the disciples could not and would not understand His prediction.

2. *And as they followed, they were afraid.*—Meyer prefers the reading, *οἱ δὲ ἀκολ. ἐφοβοῦντο*, which would give this meaning: The greater number of the disciples held back in astonishment and confusion; those who followed Jesus, who advanced before them, followed Him only with great fear. We agree with Meyer so far as this, that the crisis was a very special one; but his reading makes it too emphatic. It is a reading not sufficiently supported; and, moreover, we have no sign in John that at that time many of the disciples left the Lord. If any are disposed to think that about this time the thought of betraying the Lord entered the soul of Judas as a germ, yet it must be remembered that there was no development of it until the late feast in Bethany, and that it was not a fixed decision until the Passover. An express contrast between those who now left the Lord, and those who followed Him in fear, would have been expressed in stronger terms: as, for instance, at that earlier crisis, after the declaration of Jesus in the synagogue of Capernaum, John vi. 66. The fact that the sentence of death was now uttered against our Lord (John xi. 45), might indeed make some of those who reverenced Jesus waver and apostatize. But how decidedly His proper disciples still put faith in Him and His cause, is proved by the subsequent palm entry into Jerusalem, as well as by the circumstance, which Luke prominently mentions, that the disciples did not thoroughly lay to heart and believe the announcement which Jesus had made concerning His own death.

3. *And He took again the Twelve.*—See on John's statement, ch. xi. 7 seq.

4. *And began.*—The expression intimates that a series of new and decisive explanations took place (comp. ch. viii. 31, ix. 22). These consisted in, 1. The decision of the time. He had first declared that He must suffer death generally (ὅτι δεῖ), and that it was near at hand (μέλλει in Matthew and Luke; in Mark expressed by the Present παραδίδοται): He now declares more expressly that all this would take place at the coming journey to the feast (ἀναβαίνομεν, etc., καὶ ὁ υἱός). 2. In the more precise statement of the form of suffering: *a.* the being rejected generally (ch. viii. 31); *b.* the betrayal, and the delivering up by the Jews to the Gentiles (ch. ix. 22); *c.* the great double betrayal,—the first betrayal, or the delivering up to the high priests, coming in our passage into marked prominence. 3. In the more precise definition of the critical elements of the passion, especially His execution by the hands of the Gentiles, Matthew expressly mentions the crucifixion, while in Mark and Luke it is plainly hinted at. Compare the Critical Notes on the parallel place in Matthew.

5. *And they shall mock Him.*—The text does not require us, with Meyer, to limit this verb and that which follows to the Gentiles. Why should they be omitted who were the original movers of the whole, and who gave it their continual aid? Compare Matthew and Luke.

DOCTRINAL REFLECTIONS.

1. See on the parallel of Matthew.

2. Here again, as in many other passages, Mark goes beyond the other Synoptists, and decidedly approximates to John; and the account of the last Evangelist concerning the final abode of Jesus in the wilderness of Ephraim is made more plain by the circumstances given here by Mark. The amazement and hesitation of the Lord's disciples was occasioned especially by His heroic and decisive bearing as He went before them. They saw in His majestic, resolute, solemn, and fixed deportment, that a most important crisis was impending. Since the astonishment and wavering of His disciples precedes the definite prediction of Christ concerning His *now* approaching passion and death, it can only refer to the obscure and anxious foreboding with which the thought of something unknown, but critical and decisive and fearful, filled their minds (De Wette). For all this they were as yet but little prepared;

hence the Lord collected them together, and strengthened them in solitude. He foretold to them His whole passion, so far as He could do so (that is, without a premature disclosure of the traitor, who had not yet decided on his treachery); He repeated to them all the comforting promises of His resurrection, and thus prepared them for all, while waiting for the Galilæan-Peræan festival companies.

3. The abode of Jesus in the wilderness of Ephraim, in its connection with His abode in the wilderness of Quarantania, and in its contrast with that abode.

HOMILETICAL HINTS.

See on Matthew.—Jesus as going before His disciples in the way of sufferings: 1. His heroic spirit; 2. their despondency; 3. their invigoration in His strength.—Follow Me, saith Christ our Leader and Champion.—Jesus, go before us!—Christ, the Captain of our salvation, Heb. ii. 10.—The Lord in the midst of His disciples, before the coming of the hours (or days) of great and solemn crisis and decision.—The shuddering presentiment of the disciples, contemplating the unknown future; excited by, 1. beholding the holy and joyful solemnity of the Lord; 2. the journey to Jerusalem; 3. the consideration of the people's disposition; 4. the consideration of their own frame of mind.—How the Lord seeks to deliver the disciples from an indefinite fear, by setting before them the clear idea of a fearful, but salutary and saving, certainty.—The trembling and wavering discipleship.—We must not tremble and be amazed in the uncertainty of the way of suffering, but be bold and dare in the certainty of it.—Morbid feelings must become cheerful; and feebleness must be invigorated by the thought of the glorious and final end.—The Lord's assembly in solitude for His great and decisive encounter with the world. (See Introduction.)—The importance of stillness for the kingdom of God: 1. Into stillness; 2. in stillness; 3. out of stillness.—How the Lord collects His disciples for the conflict of suffering: 1. Every one to Him (with Christ); 2. every one into himself (in the inner life); 3. every one singly (to his companions).—The source of the suffering of Christ; or, the enmity of the world against Him.—The ever-recurring cry from heaven, in the prospect of all Christ's sufferings and His people's: And on the third day.—The Lord deals with His disciples in the spirit of heavenly simplicity and fidelity.—The plain disparity between the temper of the disciples and the feeling of our Lord: 1. Its meaning; 2. its signs; 3. itself a sign

of the betrayal, the denial, and the forsaking Him in the night of His passion.

Starcke: Conversations in travelling should further us in the heavenly pilgrimage.—All the steps which are taken in suffering with Christ, are steps taken to glory, 2 Thess. iii. 5; 1 Pet. iv. 1; Heb. xii. 2, 3.—We should often remind ourselves of the cross.—Christ summons us to fellowship with Him, as often as we hear of His sufferings and death.—We should be of good heart (Luke xxiv. 26), remembering in our sufferings the resurrection, and expecting our redemption in patient hope.—*Lisco:* They were amazed and affrighted at the way which Jesus so boldly took into the very presence and power of His enemies.—*Braune:* On account of their Master, they were amazed; for themselves, they feared.—Jesus going before them attracted them to follow.—A secret presentiment and longing of the spirit points to fellowship with Christ upon the cross; but the flesh grievously recoils.—We must train ourselves to endure sufferings.—*Gossner:* All nature trembles when God leads man on the way of the cross.—*Bauer:* The Master going before them, what remained but that they should follow?

PART FOURTH.

THE CONFLICTS AND TRIUMPHS OF THE LORD IN JUDÆA. CHRIST THE FOUNDER OF THE NEW CHURCH.

FIRST SECTION.

THE TRIUMPHAL ENTRY INTO JERUSALEM.

CHAPTER X. 35–XI. 26.

1. *The Request of the Sons of Zebedee.* (VERS. 35–45.)

Parallel: Matt. xx. 20–28.

35 And James and John, the sons of Zebedee, come unto Him, saying, Master, we would that Thou shouldest do for us whatsoever we shall desire. 36 And He said unto them, What would ye that I should do for you? 37 They said unto Him, Grant unto us that we may sit, one on Thy right hand, and the other on Thy left hand, in Thy glory. 38 But Jesus said unto them, Ye know

not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? 39 And they say unto Him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: 40 But to sit on My right hand and on My left hand is not Mine to give; but it shall be given to them for whom it is prepared. 41 And when the ten heard it, they began to be much displeased with James and John. 42 But Jesus called them to Him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. 43 But so shall it not be among you: but whosoever will be great among you, shall be your minister: 44 And whosoever of you will be the chiefest, shall be servant of all. 45 For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.

Ver. 35. Lach., Tisch., read a σε after αἰτήσ.

Ver. 39. According to B.C*.D.L.Δ., instead of καὶ, read ἢ.

Ver. 40. Instead of the καὶ here, also ἢ.

Ver. 42. See the order in Tisch. and Lach.

Ver. 43. Instead of ἔσται here, ἔστιν is the reading of B.C*.D.L.Δ. So Lach., Tisch.

Ver. 44. Lachmann, after B.C., ἐν ὑμῖν εἶναι, instead of ὑμῶν γενέσθαι.

CRITICAL NOTES.

1. See on the parallel of Matthew, especially Critical Note No. 1.—Christ prepared the Twelve for His final festival journey, and its significance as a time of crisis. He has come forth from the wilderness of Ephraim; the first band of the Galilæan pilgrims to the feast—consisting probably of the most intimate friends and dependants of Jesus, who had come from Galilee through Samaria to Ephraim—had joined Him, purposing to go on with Him through Jericho to Jerusalem. This seems to be confirmed by the fact of the presence of Salome, and her participation in the request of her two sons. This request itself shows us how mighty had once more grown the joyful excitement of the disciples' hopes: in this respect, it makes the present section a perfect contrast to the previous one. Matthew alone accompanies Mark here; and he makes Salome prominent, putting the request into her lips. According to Mark, her sons present the petition to the Lord; but the records are evidently complementary to each other. Matthew's account makes Salome only the intercessor, and with marked accommodation to the spirit of Oriental court ceremony. Hence, even according to Matthew, Christ speaks immediately,—after the mother had proffered that request, which, according to Mark, is the supplication of the sons,—to these sons themselves. Mark adds to the word concerning drinking of the cup, the word concerning the baptismal

bath. Matthew says, "The sitting on My right hand and on My left is not Mine—not My matter, but to them for whom it is prepared of My Father;" Mark says briefly, "To those for whom it is prepared." He also says, in his manner, "The ten *began* to be displeased." The princes of the earth also he describes in his own peculiar way. For the rest, he agrees here with Matthew very closely; and down to trifling variations, such as between Matthew's "*your* servant," and Mark's "servant of *all*."

2. *We would that Thou shouldst do for us.*—Strong importunity, θέλομεν, ἵνα.

3. *In Thy glory.* According to Matthew, *in Thy kingdom.*—These are essentially the same. But we must reject the explanation, "in that glory which will surround us when we sit by Thee."

4. *And with the baptism.*—Peculiar to Mark. On the double meaning of the expression, see Matthew.

5. *For whom it is prepared.*—Matthew adds, "of My Father." In Mark the emphasis lies upon the fact that the matter of the honour was already decided.

6. *They began.*—Here again follows at once a counter feeling: the appeasing word of our Lord.

7. *Which are accounted to rule over the Gentiles,* οἱ δοκοῦντες ἄρχειν.—Meyer: The essence of Gentile government, the ruling ambition, is signified; not simply οἱ ἄρχοντες (Gataker and others) but qui censentur imperare; *i.e.*, quos gentes habent et agnoscunt, quorum imperio pareant (Beza). He justly sets aside Fritzsche's exposition: "those who think they rule." But in Wetstein's interpretation,—qui sibi regnare videntur, revera autem affectuum suorum servi sunt,—there is an element worth noticing.

8. *Whosoever will be great among you shall be your minister.*—Properly the "he *will* be" has the meaning of ἔστω, he should be, let him be; yet also with a hint of the thought that he will be such, either in the most internal sense or in the most external. Christ is the servant of all in the centre of the Church; the Pope, in the periphery of the Church, is the involuntary result of, and protest against, a too hasty development of the kingdom of God.

DOCTRINAL REFLECTIONS.

1. See on Matthew, especially the Critical Notes.

2. The last known instance of the Lord's apostolical training of the sons of Zebedee. The two preceding periods were Luke ix. 54, and Mark ix. 38. Thus there is an analogy and a contrast with

the apostolical education of Peter. Our history throws light upon many points: 1. As the beginning of that enthusiastic Hosanna, which found its climax in the acclamations of the palm entry into Jerusalem. Christ had predicted His sufferings on the cross. The sons of Zebedee declare, with glowing heroism, that they are willing to connect their fates with His in the strictest manner, and that they are fully resolved to go forward: they rather, however, hope for glory with Him, than fear the shame of His cross. 2. As the last outbreak of the high-toned, noble, natural pride of the sons of Zebedee. The mother and the sons are one. But John seems to interpose especially in favour of his brother James: he might, according to antecedents, have had some sort of claim to the right-hand place; but he now (as the younger) will take his place on the left hand. 3. As an unconscious request for martyrdom with Christ. 4. As a keen test of the heroism of Peter. 5. As an illustration of the stage of transition, through which the disciples were then passing. 6. As giving the Lord occasion to characterize the nature of earthly government, and to utter His protest against all ideas of a Christian hierarchy; as well as to distinguish expressly the economy of the Father, and the creation and preordination, from the economy of the Son and redemption; and still more expressly to mark out the royal road of humility as the appointed and only way to true and abiding Christian exaltation. Phil. ii. 6 seq.

HOMILETICAL HINTS.

See on Matthew.—What was noble and what was evil in the request of the sons of Zebedee.—The bold petition of these disciples: 1. As a fault: with regard to the error and the sin in it,—*a.* they prayed for something which, *in the sense in which they prayed for it*, did not exist in the kingdom of Christ; *b.* for something which was *not yet* existing (not before the cross); *c.* for something about which decision had already been made: possibly in their favour, so that their request was superfluous; possibly not, and then their request was vain. 2. As a pious impulse of the Spirit, which was sanctified and abundantly gratified: it was an impulse, *a.* to remain always near Him; *b.* to share His lot and serve Him; 3. to work with self-devotement for His kingdom. One was the friend of Jesus, the other the first martyr.—The cup of Christ and His baptism: *a.* A tasting of all the bitternesses of the Messianic suffering; *b.* the experience of all the external trials, or the being baptized into the shame of the cross, the death, the sepulchre, the underworld. Or,

a. His drinking (Gethsemane); *b.* His sinking (Calvary).—Cup and baptism in the kingdom of Christ: 1. The cup and the baptism; 2. the baptism and the cup.—As the Lord corrected Peter by rebuking lessons, so He corrects the sons of Zebedee by humbling lessons: 1. By making an express distinction between the suffering of Christ and His glory; 2. between martyr-fidelity with its reward, and the divine gift and its blessedness; 3. between the economy and work of the Father, and the economy and work of the Son; 4. between the eternal fundamental determinations of the kingdom of God, and their realization in the work of man's free will; 5. between the earthly State and the spiritual Church.—The displeasure of the disciples at the error of the sons of Zebedee: 1. Probably a feeling on behalf of Peter's rights; 2. not free from envy and strife; 3. but at the same time springing from a presentiment of a higher order of things.—Above and below in the Church of Christ: 1. An above which is below; 2. a below which is above (as oft-times the first is the last, and the last first).—Contrast between the appointments of State and those of the Church: 1. Those are legal; these rest upon the fundamental principles of pure and free love. 2. Those are symbolical; these are actual powers in life. —The repeated testimonies of Christ against a primacy.—Christ servant of all and Lord of all, Phil. ii. 6 seq. Real and essential dignities in the kingdom of heaven: 1. Its names or titles are powers of life; 2. its powers of life are divine fruits; 3. its divine fruits are God's gifts.—Christ the Prince of peace among His people.

Starcke, Osiander: Ministers in the Church have their own failings.—Take good heed how thou prayest.—We should never look at anything high for ourselves.—*Quesnel:* Ambition is blind, and often knows not what it wants.—*Osiander:* The cup of affliction is bitter enough to the flesh, but it is exceeding salutary. Take it in full confidence, and it will serve to the healing of the soul.—Christ does not say that He could not give the heavenly glory, but that He could not give it to any but those for whom it was prepared, 2 Tim. ii. 11, 12.—We must not trouble ourselves as to the place which we shall occupy in heaven, but see to it that we get there.—*Hedinger:* Christ does not disparage or overturn dignities, but their pride and vanity.—Variety of gifts in the Church: these should not exalt themselves, those should not envy, Rom. xii. 3; 1 Cor. xii. 15; Jas. i. 10.—In the kingdoms of the world, a man is called great when he rules; in the kingdom of grace, when he

serves many.—*Luther:* There is nothing which more adorns and dignifies the office of a true servant of Christ than genuine humility and simplicity.—*Braune:* There is ever a widening interval between pleasing others and minding the cause itself (at first, he remarks, they coalesce, or are much more concurrent).—In the result, the ambitious man forgets the cause itself, and displays his own gifts and powers; from one false step he then proceeds to another.—If in their (Zebedee's sons') love to the Lord there was an admixture of ambition, that would tend to make their love impure: the kingdom of love could not and must not tolerate such a blending.—The displeasure of the ten was a proof that they were affected by the same fault.—The promises of Christ, Rev. ii. 10, 28, iii. 21.

Schleiermacher: Love to Christ is the measure for all the dealings of men in His Church.—*Brieger:* The kingdom of Christ is a kingdom of the cross.—Love teaches us to serve.—His serving should endear our service.—*Bauer:* The whole life of the Son of man was humble service.

2. *The passing through Jericho.* (Vers. 46–52.)

Parallels: Matt. xx. 29–34; Luke xviii. 35–43, xix. 1–28.

46 And they came to Jericho: and as He went out of Jericho with His disciples, and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway-side begging. 47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, Thou son of David, have mercy on me. 48 And many charged him that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me. 49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; He calleth thee. 50 And he, casting away his garment, rose, and came to Jesus. 51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto Him, Lord, that I might receive my sight. 52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

Ver. 46. We read, with A. and Rec., *υἱός* without the Article, and *ὁ τυφλός* with the Article. So also *προσαιτῶν*, although important codd., including B.D., read otherwise. See the Notes.

Ver. 47. *Ναζαρηνός*, Lach., Tisch.

Ver. 49. *Εἶπεν· φωνήσατε αὐτόν.*

Ver. 50. Instead of *ἀναστάς*, Lach. and Tisch. read *ἀναπηδήσας*, after B.L.D.Δ., etc.

Ver. 52. *Αὐτῷ* instead of *τῷ Ἰησοῦ.*

CRITICAL NOTES.

1. See on the parallels in Matthew and Luke.—From Ephraim and the desert, Jesus, with the Twelve and His trusted Galilæan dependants—who had joined Him at this point or before—turned to Jericho, where He united His company with that of the great Galilæan-Peræan band going up to the feast, which had come from Peræa over the Jordan. Upon the question of time, and Jericho itself, and the difference among the Synoptists in regard to the healing of the blind, consult the notes upon Matthew. Like that Evangelist, Mark passes over the narrative of Zacchæus, and gives instead all the more exact account of the healing of the blind men. The fundamental idea of Luke's Gospel demanded that the favour shown to the rich publican should not be omitted. Matthew and Mark are so intent upon depicting the great procession to the feast in its unity, that they cannot linger upon another episode, such as that of Zacchæus, in addition to the healing of the blind men. Matthew, indeed, might hesitate through modesty to record prominently so many instances of favour shown to the publicans; and Mark would probably prefer to omit a new remembrancer of the embittered hatred which subsisted between the Jews and the Romans—writing as he did so much for Roman Christians. Moreover, the occurrence with Zacchæus was not properly a miraculous history, such as both these Evangelists mainly record at this time.—Now, while Matthew gives an account merely of the departure from Jericho, Mark mentions also the entrance. In his account of the departure, he describes the great numbers that accompanied Jesus, and records the full name of the blind man, Bartimæus, the son of Timæus. Luke joins him in saying that this man was a beggar. Mark, again, has the specific note that he, Bartimæus, began to cry aloud. The words of the people to the blind man, "Be of good courage, rise; He calleth thee"—the conduct of Bartimæus generally, and his casting away his garment, and standing up, and coming—are all characteristic touches of painting which Mark alone gives. Only Matthew records the compassion of Jesus, and the fixing His eyes upon the man. Mark also omits "Receive thy sight." The word of healing is condensed, and the conclusion is briefer than Luke's, touching only the main points.

2. *Bartimæus.*—The patronymic בַּר טִמְאַי is made into a proper name (after the analogy of Bartholomew and others); as it is explained by the additional clause, "son of Timæus." This last seems

to place Timæus among the number of well-known Christians. Meyer: Probably a Christian who afterwards attained distinction. And this might be true, notwithstanding the fact that he had allowed his son, a blind man, to beg on the highway. But, if we read with Codex A. and the Text. Rec., "a son of Timæus, Bartimæus the blind man, and begged," it is plain that this is an account of him more precise and consistently carried out, which however seemed too full and specific to most copyists. According to it, Bartimæus, the blind man, was himself a personage well known to Christians as a monument of the Lord's miracle, as was probably also Simon the Leper; and the designation "a son of Timæus" would distinguish him, not merely from the father, but also from other sons.

3. *And when he heard.*—He therefore believed that Jesus of Nazareth was the son of David, that is, the expected Messiah. He thus bore testimony to the widely-scattered seed of faith, and especially to the renewed stimulus given to the Redeemer's cause, since the beginning of the festal journey, amongst the masses. But the blind man might also have heard on his hill-top of the recent resurrection of Lazarus, which took place in his own neighbourhood; and this might have been matter of many still night-ponderings in his blindness.

4. *And Jesus stood still.*—We now have reached the great crisis. He now hears, and all hear, the loud cry—Messiah! See on the parallel of Matthew.

5. *Be of good comfort.*—Meyer: *θάρσει, ἔγειρε, φωνεῖ σε*: most affecting *asyndeton.*

6. *Rabboni*, רַבּוּנִי, *my* Master.—If the Yod is taken paragogically, it means merely "master" (see Meyer); but even then it has so emphatic a sense as to be almost equal in personal reverence. Bartimæus adhered from that time to the Lord. He followed Him, praising God, Luke says; he followed Him in the way, in the procession, says Mark. He immediately joined the festal company of Jesus' triumph. It was, indeed, the triumphal procession of the Prophet, and not yet that of the High Priest: this is formed by the living Church, even as the risen saints will be the triumphal procession of the King.

DOCTRINAL REFLECTIONS.

1. See on Matthew and the previous notes.

2. The contrast in the sentiments of the people round Christ: type of the contrast between the hierarchical and the evangelical

Church. In the former, the poor and wretched are threatened, and bidden to keep silence, when they cry directly to Christ; in the latter it is, "Be of good comfort, rise; He calleth thee." It was natural that those who surrounded Christ should be led by the thought of the beginning of His kingdom into conventional notions as to the value of courtly customs and hierarchical order; but it was also natural that the mercy of our Lord towards the wretched should scatter all such mists.

3. The casting his garment away was an expression of joyous boldness and zealous haste, and a removal of all impediment.

4. Mark intimates the dignity of the crisis in which the Lord now stands, by the circumstance that He heals the blind man simply by words: "Go thy way, thy faith," etc. We know from Matthew how they are to be unfolded; nevertheless, it is observable that Mark, who earlier records the sighing, the anointing with spittle, etc., introduces here so few intervening circumstances.

5. The Lord declared, by act and deed, that He would have no courtly state in His kingdom, no intermediate personages between Him and His dependants; that He was come, not to rule, but to minister. And, so far as this goes, our history is an acted illustration of the former section.

HOMILETICAL HINTS.

See on Matthew.—The beginning of the procession of Christ was the opening of blind eyes.—Light must be diffused in the world.—The fame of Bartimæus the best fame for all men; the best reputation for all Christians. (He was a blind man, a beggar; he believed and importuned; the Lord took pity upon him, and healed him.)—With the name of Christ the names of those whom He saved are immortalized.—The most beautiful homage with which Christ was publicly hailed as Messiah: Have mercy on me!—It is a pitiable thing when the cry, "Lord, have pity on me" (the κύριε ἐλέησον, to wit), becomes a dead formula in our poor Christendom. —How Jesus can translate the hard threateners of the wretched into compassionate comforters and helpers.—The three words of true Christian sympathy and help for the wretched: Be of good comfort, rise; He calleth thee.—Through the compassion of Jesus, and nearness to Him who exercises it, one is taught to preach the Gospel even unconsciously.—How the helping "Go thy way" of the Lord to Bartimæus and others becomes a glorious and encouraging announcement, "Come unto Him."—All the uncalled

ceremonialists in the royal procession of Christ are unable to suppress the cry of faith sent forth to Him.—The ear of the King detects the lamenting cry of the blind beggar through all the tumult of the crowd.—Thus the royal procession is magnified by the cries of misery.—A blind beggar can arrest the course of it; a blind beggar, turned into a seeing disciple, can advance it and add to its dignity.—The true worshippers and petitioners of God throw away for ever the beggar's array.—Mendicancy appears or vanishes as men are guided: 1. It appears in the ancient priestly and royal states of this world; 2. it vanishes in the kingdom of Christ. Compare with this passage John ix. 8; Acts iii. 2, iv. 34.—Men may at first hinder the beginnings of Christianity, and then agree afterwards to further it prematurely and rashly. (The first three centuries; the three following.)

Starcke, Luther: Blindness and poverty make a double distress: so it is in spiritual matters, when both are rightly felt and mourned over.—*Canstein:* The preaching of the Gospel is a perpetual announcement that Jesus is near; and we should, knowing our misery, incessantly and confidently cry aloud to Him for His mercy.—*Luther:* Sufferers oftentimes meet with scanty sympathy and poor intercession.—*Cramer:* It would be a sore thing if the good God were as easily wearied as men are with our praying and beseeching.—*Quesnel:* We should let no opportunity pass of getting good either to body or soul, for such opportunities do not always return.—*Hedinger:* In prayer we should let nothing interrupt or divert us.—The simplicity of faith in prayer holds fast and holds out.—*Luther:* God's call is even in spiritual things the beginning of actual cure.—He who truly wants salvation must disencumber himself of all embarrassments and come to Christ.—*Hedinger:* He who would see, must acknowledge his blindness.—*Luther:* Faith is counted of such high dignity that salvation is ascribed to it, although the work of God.—*Hedinger:* Christ is our Physician and our Light.—Faith is the best of all medicine.—*Canstein:* Those who receive gifts follow their benefactors. Ought we not then to follow Christ? He is indeed our greatest Benefactor.—*Rieger* (with reference to those who murmured): Those who are around are often unaware how much harm they may do by light words, and how easily a tender germ is trodden down and ruined.—The inward earnestness of the blind man broke through everything. Happy he who lets himself be restrained from faith and the cry of faith by nothing under the sun.—Things are continually

occurring which might have a tendency to turn us in part or wholly away from Christ. What then? So much the more does the blind cry out, and faith believe; and the more it is hindered, the more it is helped.—The Lord was not always so ready to be followed by those who were healed; but in this last journey to Jerusalem an exception was admitted. Envy was not now to be excited; it had reached its highest point. Praise, on the other hand, was now, by all the wonderful works of God, to demonstrate its power against "the enemy and the avenger."—*Gossner:* The blind man runs to Jesus without seeing him; so must we hasten to Him in faith, though we see Him not.

3. *The Triumphal Entrance of Jesus into Jerusalem.* (Chap. xi. 1–11.)

Parallels: Matt. xxi. 1–17; Luke xix. 29–46; John xii. 12–29.

1 And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the Mount of Olives, He sendeth forth two of His disciples, 2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. 3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither. 4 And they went their way, and found the colt tied by the door without, in a place where two ways met; and they loose him. 5 And certain of them that stood there said unto them, What do ye, loosing the colt? 6 And they said unto them even as Jesus had commanded: and they let them go. 7 And they brought the colt to Jesus, and cast their garments on him; and He sat upon him. 8 And many spread their garments in the way; and others cut down branches off the trees, and strawed them in the way. 9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed is He that cometh in the name of the Lord: 10 Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest. 11 And Jesus entered into Jerusalem, and into the temple: and when He had looked round about upon all things, and now the even-tide was come, He went out unto Bethany with the twelve.

Ver. 2. Lach., *οὐδεὶς οὔπω*, after B., Origen, and others. Tisch. (B.C.L.Δ.): *λύσατε αὐτὸν καὶ φέρετε.*

Ver. 4. In many codd., B.C., etc., stands *πάλιν.* Thus the clause is made part of the answer of the disciples: The Lord will use the colt and send it back again.—Probably this was designed to soften the seeming violence of the transaction.

Ver. 6. *Καθὼς εἶπεν* corresponds to the preceding *εἶπον*, according to B.C.L.Δ., Lach., Tisch.

Ver. 7. B.L.Δ. Origen: *φέρουσιν.* *Ἐπιβάλλουσιν*, emphatic Present.

Ver. 8. Tischendorf's reading (recommended by Meyer), ἄλλοι δὲ στιβάδας, κόψαντες ἐκ τῶν ἀγρῶν, is not thoroughly well supported.

Ver. 9. The λέγοντες is wanting in B.C.L.Δ.

Ver. 10. The reading, ἐν ὀνόματι κυρίου, has some important codd. against it, but A. and others sustain it. It was probably corrected as being difficult; but the difficulty is obviated if we regard the expression "kingdom" (poetically brief, without the Article) as repeated in thought.

Ver. 11. Ὁ Ἰησοῦς is an explanatory addition.

CRITICAL NOTES.

1. See on the parallels to Matthew, and on Luke.—The Evangelist translates us at once into Palm Sunday, as to time; and, as to place, into the region between Bethany and the Mount of Olives. The departure from Jericho took place on the Friday before the Passion Week: it was the custom to spend the night in the district of the Mount of Olives, and spend the rest of the Sabbath there. In Bethany, on the evening of Saturday, the meal took place in the house of Simon the Leper. On Sunday morning the journey from Bethany was continued. Now, in the accounts of the Synoptists, the beginning and the continuation of the festal journey are combined in one, because it is their object to describe the important palm procession at once as a whole. Luke, indeed, informs us of the delay of the journey on Friday in Jericho, that is, through the Lord's entrance into the house of Zacchæus; and he adds the delivery of a parable which is connected with that entrance, and with the expectation of the people that He would at once found the Messianic kingdom in Jerusalem. But it is John alone who tells us that the tarrying in Bethany occupied an interval; and to him also we owe the most express and real explanation of the procession, in the passage, ch. xii. 12–29. What is peculiar to Mark is this, that he places us by his minute specialities in the very midst of the scene. He writes in the Present tense: They come nigh; He sendeth. The sending of the two he relates somewhat more circumstantially; while, with Luke, he omits the mention of the older ass, and does not join Matthew and John in their allusion to Zech. ix. 9. He alone marks the fact, that the colt stood tied by the door of a house in a place where two ways met; and he also gives most vividly the particulars connected with the loosing of the ass. Then he again gives his record in the Present tense: They bring the foal; they lay their garments thereon. In his description of the strewing of branches and garments in the way, as well as of the Hosanna, he agrees now with Matthew and now with Luke; yet

he alone has the στοιβάδες, and the greeting to the kingdom of the Messiah, as well as to the King. Several traits which are found in Matthew, Luke, and John, he omits. Earnest and powerful is the final narrative. Jesus comes into the city, into the temple; takes all into His eye with silent, searching glance, and returns back to Bethany in the evening with the Twelve. For this distinction between the day of the entrance and the day of the cleansing of the temple, we are indebted to Mark alone.

2. *Unto Bethphage and Bethany.*—They are approaching Jerusalem; and the approach is so ordered, that they arrive at Bethphage and Bethany. The intermediate stations are measured from Jerusalem, the goal; consequently, Bethphage comes first, and then Bethany, for they proceed from Bethany over Bethphage to the city. But how is it we read *towards Bethany*, when the departure was from that place? First, we must bear in mind that the Sunday procession from Bethany is blended into unity with the Friday procession from Jericho. Thus our passage will say, that Jesus sent His disciples forth at once from Bethany. Moreover, it may be assumed that the Bethany of that time stretched wide into the country around, and that Jesus had found a lodgment in its eastern outskirts. The district of Bethany reached as far as to join the district of Bethphage. But Bethany they had not yet arrived at: the colt was sent for from thence. Concerning Jerusalem, Bethany, Bethphage, see on Matthew. Concerning the Mount of Olives, compare Winer and the travellers.

3. *Whereon never man sat.*—So also Luke. This circumstance is wanting in Matthew, but perfectly agrees with his account of the mother-ass. The foal had up to this time run with its mother. Meyer discerns in this notice "an appendage of reflective tradition, based on the sacred characteristic of the animal (for unused animals were put to sacred purposes, Num. xix. 2; Deut. xxi. 3; 1 Sam. vi. 7).—Matthew did not note the circumstance, because it was self-understood that the foal was not yet used, so long as it was a foal running with the mother." See the notes on Matthew.

4. *And if any man say unto you.*—That this significant interchange of sayings has the character of mysterious watchwords, is proved by the use of the εἰπεῖν in Mark, and in Luke of the emphatic οὕτως ἐρεῖτε. So is it with the ordering of the Passover feast by such an one: εἴπατε αὐτῷ. Luke has the equivalent ἐρεῖτε, with the addition, λέγει σοι ὁ διδάσκαλος.

5. *Without, in a place where two ways met.*—The ἄμφοδον means

primarily a way encompassing a block of houses; then the street, and even a quarter of the town. The animal being fastened to the door, points to the open space before the house.

6. *Branches.*—The word στοιβάδες is an error of the transcriber; the Codd. B.D., and many others, read στιβάδες. The στιβάς is a scattering of straw, reed, branches, or twigs. The Plural and the cutting down point to branches of trees. According to John xii. 13, palm-leaves were strawed (as the symbol of peace).

7. *The kingdom of our father David.*—Meyer insists on it that there is here a discrepancy with Matthew. Now it is a discrepancy when the definite stands against the definite; but not where the definite is opposed to the indefinite. This well-founded canon of hermeneutics would demolish many of the discrepancies pointed out by school criticism. Matthew and Luke wrote no diaries. There is no difference here, any more than the blending of the parts of the palm procession into the journey of one day makes the Synoptists and John disagree. Matthew and Luke connect the cleansing of the temple with the meaning of the palm entry; but this Mark does not. Christ, according to his account, takes a general survey, which in its silent observation betokened the cleansing which would take place on the morrow.

DOCTRINAL REFLECTIONS.

1. See on Matthew and Luke.

2. The expectation of the Messiah was the expectation of His kingdom; hence the salutation of the Messiah was the salutation of His kingdom. Christ and His kingdom are not to be separated; but the kingdom of His cross and the kingdom of His glory are to be distinguished, even as the glorified Christ is distinguished from the Christ in the form of a servant. Of this gulf between the kingdom here and the kingdom there, most of the jubilants had no idea; many rose not beyond it, but plunged below.

3. The Mount of Olives a symbol.

4. The palm procession in Mark is brief, earnest, sublime. A swift progress to the city, and to the temple; ending in a wide and silent inspection of the temple until evening.

HOMILETICAL HINTS.

See on Matthew, and the preceding reflections.—Christ's goal in His royal procession: to the temple.—The significance of Christ's coming to the temple: 1. Its types and promises, Exod. xl. 34;

1 Kings viii.; 2 Chron. v.; Isa. ii., lxvi. 20; Ezek. xliii.; Hagg. ii. 3, 9; Zech. xiv. 20; Mal. iii. 1. 2. The historical visits paid to it: the child Jesus in the temple, the visit when twelve years old, the feasts, Jesus as the public Messiah in the temple, the Pentecost, the burning of the temple in A.D. 70. 3. The spiritual visitations of the temple.—The fates of the temple the history of the world; the fates of the temple the history of the kingdom of God.—The palm entry into the temple, according to its external and its internal form: 1. The great procession to the great cathedral; 2. Christ the judged, and Christ the Judge, conducted by a wretched people to the deserted house of God.—Christ comes to the temple, 1. from Galilee with the ecclesiastical devout, 2. from Jericho with the enthusiasts, 3. from Bethany with His friends and servants, 4. from the Mount of Olives alone with His Holy Spirit.—Christ in the temple as the Jesus of twelve years, and as the openly-proclaimed Messiah.—Christ in the beautiful new-built temple; or, the difference between an æsthetic and a spiritual inspection of the temple.—The fearfully silent glance of Christ in the temple until evening.—The Lord's visitation of His churches: 1. He knows and sees all; 2. He sees and looks through all; 3. He looks through all, and keeps silence; 4. He keeps silence, thinking upon judgment and mercy.—Christ's entrance and exit at His temple visitation: 1. The entrance: through the city straight to the temple; 2. the exit: from the temple to Bethany.—The procession of the people with Christ to the temple.

Starcke: Thus Jesus comes as the Lamb of God, and places Himself on the altar of sacrifice. Certainly this was not the act of a mere man, thus joyfully to come, to give Himself up to His enemies, and go to confront His death.—Compare the foal, 1 Sam. vi. 7.—*Canstein:* The Lord needs not that we should give Him anything, for all is always His; yet He may require it for certain purposes.—*Quesnel:* All things must be cast under the feet of Jesus. —*Nova Bibl. Tub.:* Where Jesus is, there is life, movement, praise, and joy.—How necessary is the visitation of the churches!—*Hedinger:* The eye and the heart may well take pleasure, as in nature, so also in art, her copy. (But all in its measure and in its time.)—*Gerlach:* (The foal never yet used.) This trait points to the fact that Jesus as Priest-King made His entrance.—*Braune:* Believers gladly place their substance at the feet and disposal of Jesus, their Master.—In the way of obedience (which the disciples followed), light always arises upon light.—The Lord now came

upon the animal of peace, not as one day upon the great white horse to judgment.—Thus they received with peaceful joy the Prince of peace.—Every festal pilgrim was received with the "Blessed is He that cometh in the name of the Lord;" but the greeting befitted Him in a peculiar and higher sense.

Schleiermacher: We must confess that, though they may not have been the same men (who first cried *Hosanna!* then *Crucify* Him), yet that it was the same people.—The oneness and interdependence of the people makes the difference of the individuals disappear.—We cannot help regarding this gross changeableness and instability as the proper characteristic of the great mass.—(Christ keeping silence in the temple till even-tide.) The boundary between the old and the new covenant came nearer and nearer: the one was to find its end, and the other was to be erected on the ruins of the former.—What thoughts touching the past must have arisen, and how deep must His emotions have been, in the consciousness of what He came to do, when He compared the magnificence and glory of the old covenant with the spiritual life of the new covenant, which, far removed from all outward demonstration, unseen and unpretending, was creating for itself its own form in sweet and gentle silence; when He compared the magnificence and glory of the external temple with the spiritual temple built of living stones, in which His Spirit should dwell, and where should be established for ever the worship of His heavenly Father in spirit and in truth!

Brieger: The devotion of the garments to His service intimates something extraordinary. When Jehu in the camp was to be proclaimed as king, a throne of garments was erected for him. This, with the sound of trumpets, and the cry, "Jehu is king," made up the homage (2 Kings ix. 13). Here we have something similar, and homage is done to Jesus.—As a light before its final extinction blazes up once more, so Israel before their final fall lifted themselves up to Jehovah once more. But as at Sinai they were put to shame after professing obedience (Exod. xx. 19), through making the golden calf, so here they are put to more wretched shame, by so soon crying, Crucify Him! crucify Him!—Now does the Father set His Son as a King upon His holy hill of Zion, Ps. ii. 6.—Christ was a King from this hour. In all the parables from this point, His own Person is the centre. He speaks and acts as a king. (But we must distinguish between the time when the people heralded Him as king, and when God lifted Him up to His throne: between Palm Sunday and the Resurrection and Ascension.)

4. *The Withered Fig-tree, and the House of Prayer made a Den of Thieves. The Cleansing of the Temple.* (Vers. 12–26.)

12 And on the morrow, when they were come from Bethany, He was hungry: 13 And seeing a fig-tree afar off, having leaves, He came, if haply He might find anything thereon: and when He came to it, He found nothing but leaves; for the time of figs was not yet. 14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And His disciples heard it. 15 And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves; 16 And would not suffer that any man should carry any vessel through the temple. 17 And He taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves. 18 And the scribes and chief priests heard it, and sought how they might destroy Him: for they feared Him, because all the people was astonished at His doctrine. 19 And when even was come, He went out of the city. 20 And in the morning, as they passed by, they saw the fig-tree dried up from the roots. 21 And Peter, calling to remembrance, saith unto Him, Master, behold, the fig-tree which Thou cursedst is withered away. 22 And Jesus answering, saith unto them, Have faith in God. 23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. 24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. 25 And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses. 26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

Ver. 14. Lachmann reads ὁ καιρός with the Article, following Origen and many codd.; and thus the true meaning of the passage becomes more definite. He (Jesus): ὁ Ἰησοῦς interpolated.

Ver. 17. Καὶ ἔλεγεν αὐτοῖς, according to C.L.Δ., etc.

Ver. 18. Πεποιήκατε, B.L.Δ. Orig., instead of ἐποιήσατε.

Ver. 20. See the order of B.C.L.Δ. in Lach. and Tisch.

Ver. 23. The γάρ (for) is wanting in B.D. and others. The additional clause, ὃ ἐὰν εἴπῃ, is wanting in B.C.D.L.Δ. Lach., Tisch., προσεύχεσθε καὶ αἰτεῖσθε, after B.C.L.Δ.: a more comprehensive promise.

Ver. 24. Codd. B.C.L.Δ., ἐλάβετε, instead of λαμβάνετε, accepted by Lach. and Tisch.

Ver. 25. This verse is wanting in B.L.S.Δ. and some others. Tischendorf gives it up. Lach. retains it, after C. and others. But it is another interpolation in some MSS. after ver. 26, from Matt. vii. 7, 8.

CRITICAL NOTES.

1. See on the parallels in Matthew and Luke.—Notwithstanding Mark's conciseness in his record, we can yet distinguish three

days of Jesus' abode in the temple; that is, of the Messianic residence there of the King. The Sunday was the day of entrance and looking round, ch. xi. 1–11. Monday was the day on which the fig-tree was cursed, the temple was cleansed, and those festal works were done by Jesus in the temple which filled up the exasperation of His enemies, vers. 12–19. Then Tuesday was the day of His contest in the temple with all the assaults of His enemies' power in their several divisions, and of His departure from the temple, ch. xi. 20, xiii. 37. On Wednesday Jesus remained in concealment, as we are positively assured by John (ch. xii. 37); and probably it was then that He completed His discourse of the last things by adding those eschatological parables which Matthew communicates: unless we may assume rather that they were uttered on the night between Tuesday and Wednesday within the circle of His most confidential disciples. The allusions to night might suit such a view, Matt. xxiv. 42, 43, xxv. 6, 30. The silent Wednesday of His concealment was then devoted to the preparation of His larger body of disciples, and to purposes of retired devotion.

The unity of this section lies in the narrative of the fig-tree cursed. Mark makes it the starting-point of his account of Jesus' wonderful works in the temple during the Monday. The individual particulars of these festal wonders are singled out prominently by Matthew, ch. xxi. 12–15. Therefore he presses into this second day the cursing of the fig-tree, with its withering up. Luke also indicates the festal hours, ch. xix. 47, 48. But for the peculiar significance of the critical points of the Greeks earnestly desiring to see Jesus, and the discourse which that occasioned (John xii. 20–36), see the *Bibel-werk* on John. But the Evangelist Mark takes the whole day into his view under its severe aspect. Hence he connects all this with the narrative of the fig-tree; and our section embraces the time from Monday morning to Tuesday morning. Thus, according to his account, the cursing of the fig-tree preceded the cleansing of the temple on Monday morning. With Matthew, who retains the narrative indeed, it follows it; because Matthew purposed more strongly to stamp the contrast of the two temple-days—the day of peace and the day of contest. Concerning the fig-tree, Mark preliminary remarks that it had leaves (which from afar might seem to be inviting). But in connection with the circumstance that Jesus found no figs upon it, he has the remarkable clause οὐ γὰρ ἦν, etc., the time was not yet (concerning which below). Matthew's word, "Let no fruit grow henceforth," he

gives concretely: "Let no man eat, etc." He adds, that the disciples heard it. The cleansing of the temple he relates again with an ἤρξατο: He began. And he adds to the picture, that Jesus would not suffer any vessel to be carried through the temple. The explanatory word of Christ he introduces as instruction (ἐδίδασκε), and in vigorous interrogative form (οὐ γέγραπται). To the "house of prayer" he adds, "for all nations;" which Luke has not, and which reminds us of "every creature," ch. xvi. 15. The confusion of the Sanhedrim on this day, and their projects as to the manner in which they should kill Jesus—seeing that they feared the people, who did earnest homage to Jesus—he connects rightly with this day; while Luke more indefinitely records it (ch. xix. 47, 48), as also Matthew something similar (ch. xxi. 15, 16), and John in another aspect of it (ch. xii. 17–19). Then follows, according to Mark, the departure of Jesus from the city. Matthew tells us that the fig-tree had straightway withered. Mark relates that it was early in the morning, as they passed by. Thus the withering had proceeded in the course of a day and a night; and that, as he remarks, from the root. Matthew makes the disciples see, wonder, and speak; Mark records more precisely how Peter remembered the circumstance and spoke. The words themselves are more vivid here: Rabbi, behold, etc. Thereupon Jesus utters the word concerning the removing of mountains by faith: more concretely apprehended in Mark; more generally in Matthew. But Mark connects with this promise of Jesus the very important word concerning the hearing of prayer (ver. 24), and the condition of being reconciled with our brother (Matt. vi. 14).

2. *The next day.*—Thus, on the Monday morning after the Sunday of the palms.

3. *He was an hungered.*—Early departure, haste to enter the work of the day, and much else, lay at the foundation of this fact.

4. *If haply,* εἰ ἄρα: that is, because it had leaves; since the leaves of the fig-tree appear after the fruit. Matt. xxi. 19.

5. *The time of figs was not yet.*—See the note on Matthew. As the tree had leaves, it promised fruit; for the harvest-time of figs, when it might have been stripped of its fruit, was not yet come. For the various explanations of this, see De Wette and Meyer. As καιρός signifies the full and perfect time, the meaning is clear enough. Between the period of leaf-formation and the time of fig-harvest, one might seek for figs from a tree standing exposed. But not till the καιρός had come could the tree be stripped. Thus the

οὐ γὰρ is not an explanation of the circumstance that it had no figs, but of the Lord's coming and seeking, by which it appeared that the tree had only produced its leaves. The expression, "He found nothing but leaves only," signifies that He saw with displeasure that, as a worthless tree, it had nothing but leaves upon it. This He might conclude from the fact that the time of harvest had not come, and therefore that it was not already stripped of its fruit. According to Meyer, the meaning is, that the tree could not yet have borne fruit. "If it had been the time of figs, He would have found fruit besides the leaves." But then a premature doom would have been pronounced on the tree. The early display of leaves was certainly irregular; but if it had been a certain sign of its dying, the Lord would not have sought fruit upon it. If it could put forth leaves, it must have been able previously to set its fruit.

6. *And Jesus said unto it.*—Properly, answered and said. Bengel: arbori fructum neganti.

7. Concerning the temple, see on Matthew.—*And would not suffer that any man should:* ἵνα; the toleration of evil is the procurement of it.

8. *Any vessel.*—No man durst carry tools and implements through the sacred precincts of the temple, that is, through the fore-court. Was it intended to avoid a circuitous route, as in a great city profane passages may be made through holy places? But the temple space was not in the way of such passing. Many, however, might bring their implements of toil with them at their devotions, in order to have them conveniently at hand. The carrying them through was, therefore, not literally a passing through with them, but rather the having them at hand; and it is opposed to the business of money-changing and selling doves which was carried on within the temple itself. According to Lightfoot and Wetstein, the Rabbins afterwards forbade the same thing.

9. *For all nations.*—The prediction of the prophets, that the temple should be a house of prayer for all nations, had a higher meaning (see Isa. ii. and other passages). There must be a distinction, however, between the Israelite bondsmen who brought their offerings (Lev. xvii. 8, xxii. 19; Ezra ii. 43, vii. 7), and the later proselytes of the gate; the relative recognition of these latter had given occasion to the symbol of the Court of the Gentiles. Therein lay the germ of the universality of the religion of promise. See on Matthew. That the additional clause occurs only in Mark, is not to be accounted for only on Gentile-Christian grounds; for it is

wanting in Luke. It is peculiar to Mark that he everywhere lays stress upon the universality of the Gospel.[1]

10. *Sought how they might destroy Him.*—This was their counsel on the Monday: that Jesus should die, had been already previously decreed (John v. 16, vii. 32, x. 31, xi. 45). They now confusedly took counsel about the how; since it seemed almost an impossibility, on account of the people, on this day of His wonderful ascendancy in the temple. Then again on Wednesday: "not on the feast-day," although Judas had preliminarily dealt with them on the Sunday concerning the matter. The Palm Sunday may have made Judas suspicious again, or brought his promise into doubt. Then he came on Thursday evening, after a new crisis had come (the departure of Jesus from the temple), and his exasperation had become complete.

11. *They saw the fig-tree dried up from the roots.*—See on Matthew. Meyer naturally finds here another discrepancy with Matthew. Matthew is inexact in his record, only on account of a higher end that he contemplated in his narrative. Nor does Mark say that the withering had just then taken place, or been finished. The tree was now in a marvellous manner dried up; and that, as he adds, from the roots—from its diseased root upwards, throughout.

12. *Faith in God.*—Trust towards God, πίστις Θεοῦ (Genitive of the object). More general view of faith, with reference to the personal source of miraculous power, the almighty God of the covenant: ch. ix. 23. Compare Matt. xvii. 20; Luke xvii. 6.

13. *That ye receive it.*—That is, in the divine confidence of faith that is already received which in external reality has yet to come: Heb. xi. 1. The prayer of faith is heard, and as prayer in the name of Jesus: John xiv. 13, 14; xvi. 23, 24, 26; or, as the prayer of a holy combination, the Church, Matt. xviii. 19; or, as the prayer of the Holy Ghost, Rom. viii. 26–28.

14. *When ye stand praying.*—Comp. Matt. v. 23, 24, and vi. 14, 15. As the word concerning the faith which moves mountains might have originally been uttered in more than one connection, so also that concerning the forgiveness of others, as the condition of all true offering of prayer, and its answer. But in this place, where Jesus connected this strongest assurance of the marvellous power of faith with the cursing of the fig-tree, it seems inevitable that

[1] On the harmony here, Starcke says: This was the third time that He thus cleansed the temple. The first time in John ii.; the second time on the day before this, immediately after His entrance.

He should declare how such a faith could not be sundered from a placable love; that it should never be used in the service of hate and fanaticism.

DOCTRINAL REFLECTIONS.

1. See on the parallel in Matthew, and also the previous notes.

2. The so-called cursing of the fig-tree is the rather to be regarded as a grand prophetic act, because Christ, as Christ, now stood at the climax of the palm festivity, and it was obvious that all Israel might now do Him homage. This symbolical act at such a crisis was a sure sign that He was perfectly conscious of the situation of things; as also was the weeping over the city during the festal procession, according to Luke.

3. The cleansing of the temple at the beginning and at the end of Christ's pilgrimage, the earnest of a manifold cleansing of the Church from Gentile and Jewish perversions.

4. The declaration of the curse in its sacred form, a revelation to explain its real nature; as contrasted with man's curse of evil wishing.

HOMILETICAL HINTS.

See on Matthew.—The fig-tree a figure of Israel, and a warning sign to the Church: 1. As the fruitful fig-tree, which sets forth fruit sooner than leaves. So Israel. It had faith, and the works of faith, before it had the ceremonies of faith. So the early Church. 2. As the unfruitful fig-tree, which had an adornment of leaves, promising fruit deceitfully. So the Israel of the time of Jesus, and so the external Church of later times and the last.—The cursing of the fig-tree in its relation to the cleansing of the temple: 1. An indication of the morning thoughts of the Lord concerning Israel; 2. a prelude to the coming expurgation of the temple; 3. a prophetic token (for the hopeful disciples, concerning the coming solemn issue of things).—The judgment of Jesus on the fig-tree, and His judgment upon the temple with its service.—Christ hungering on the morn of His greatest day of honour; or, the great sign of the spiritual purity and freedom of the kingdom of Christ.—The Lord's hunger on the temple-mountain, and His thirsting on Calvary.—How zeal for the Lord should keep itself pure from hatred against men.—Only in the spirit of reconciliation can the Christian execute the judicial office.—The flames of Christ's

wrath a loving zeal, which is always one with the spirit of reconciliation.—We cannot help others in the way to heaven by the hateful and tormenting fury of fanaticism.

Starcke: Christ knows what the feeling of the hungry is.—If we endure hunger, we should not murmur, remembering Him.—*Canstein:* Christ demands nothing of man, if he has not had time; nor does He come to seek till the time is up.—*Osiander:* Hypocrites have a semblance of godliness, but no true fruits of faith; and so, if they repent not, they must perish.—*Hedinger:* We must rid the Church of every abuse, and spare no man.—*Quesnel:* Every believer is a temple of God, and must entertain the same zeal for his own soul's purity as Jesus displayed for the purity of the visible sanctuary.—*Osiander:* The churches which celebrate a false worship of God are dens of thieves; they wrest for themselves the goods of simple people, and slay their souls.—Those who devote themselves to the correction of ecclesiastical abuses have commonly to encounter great opposition, their lives being sometimes laid in wait for.—An evil conscience must always tremble at itself, and is never bold in its work.—*Quesnel:* The truth everywhere makes a division among the people; some think to oppress it, while others hear it with wonder and faith.

Gerlach: If you do not find that your believing prayer is granted, ask yourself what lies within that hinders your being heard.

Braune: Benevolent and like a Creator were all His miracles.—This is the only one which punishes and hurts, but it is performed on an inanimate object. It was designed to set luminously before us the reality of the divine punishments.—He pronounced here upon the tree that which, in the parable of the barren fig-tree, the vine-dresser had spoken of as in store for it.—Enmity to man suffers not the philanthropy of God to reach us.—Faith and reconcilableness go together.

Schleiermacher: All that pertains to the community of Christian life and fellowship should be so ordered as to be free from all reference to the outward commerce of this world (on the cleansing of the temple).—*Gossner:* Words, oral prayers, formularies, external exercises without the spirit, good wishes and mere resolutions, are mere leaves, if the Spirit of God does not invigorate them, and they bring no fruit.

SECOND SECTION.

THE DECISIVE CONFLICT OF JESUS WITH HIS ENEMIES IN JERUSALEM, AND HIS WITHDRAWAL TO THE MOUNT OF OLIVES.

CHAPTER XI. 27–XIII. 37.

1. *The Attack of the Sanhedrim; or, the Question concerning Christ's Authority, and His Counter-question concerning the Baptist's.* (VERS. 27–33.)

Parallels: Matt. xxi. 23–27; Luke xx. 1–8.

27 And they come again to Jerusalem: and as He was walking in the temple, there came to Him the chief priests, and the scribes, and the elders, 28 And say unto Him, By what authority doest Thou these things, and who gave Thee this authority to do these things? 29 And Jesus answered and said unto them, I will also ask of you one question, and answer Me, and I will tell you by what authority I do these things. 30 The baptism of John, was it from heaven, or of men? answer Me. 31 And they reasoned with themselves, saying, If we shall say, From heaven; He will say, Why then did ye not believe him? 32 But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed. 33 And they answered and said unto Jesus, We cannot tell. And Jesus answering, saith unto them, Neither do I tell you by what authority I do these things.

Ver. 28. Tischendorf reads, with B.C.L.Δ., ἔλεγον, and ἤ with B.L.D.

Ver. 31. The οὖν is wanting in A.C.* and many others.

Ver. 32. The ἐάν is wanting in the best codd.; omitting it, the sentence takes a very characteristic interrogatory form.

Ver. 33. The ἀποκριθείς is wanting in B.C., and elsewhere wavers in its position.

CRITICAL NOTES.

1. See on the parallels of Matthew and Luke.—According to Mark's representation, this day of Christ's conflict falls on Tuesday of the Passion Week. But the conflict is subdivided into three parts: 1. The official demand as to Jesus' abode and supremacy in the temple, exhibited in the question of the Sanhedrim touching His authority; with its reply, as in our present section. 2. The ironical acknowledgment, on the side of the enemies' parties, of Christ's Messianic dignity, exhibited in a series of tempting questions and answers; with the great counter-question of Jesus. 3. The Lord's words to the people, and departure from the temple. Mark's account has in our text no prominent peculiarities; he agrees

rather with Luke than with Matthew. His vivid style of delineation is seen in the trait that Jesus went round about the temple, while according to Matthew He was in the act of teaching (though these are not inconsistent with each other); as also the second clause of the Sanhedrim's pondering—But if we say. The Evangelist's choice of the expression λέγει αὐτοῖς, ver. 33, seems appropriate; while Matthew says ἔφη, and Luke εἶπεν. As the Sanhedrim refused Him a decisive declaration concerning John, who had prophetically authenticated Him as the Messiah, He also refused to them the decisive declaration they sought. This was, however, in itself decisive; but not in the form of an express revelation.

2. *Doest Thou these things?*—See Matthew. This meant, doubtless, the public appearance and work of Jesus in the temple under the Messiah-name which the people gave Him; amongst the rest, certainly, as an individual act, the cleansing of the temple also. The law ordained that prophets were to be tried, Deut. xiii. 1. The most essential requisite was agreement with the faith of the God of Israel; the accidental requirement was the performance of miracles. The latter was not valid without the former; but it was not said that the former without the latter was not valid. (Compare Deut. xviii. 20; Ezek. xiii. 1.) The Sanhedrim could hold themselves justified only in asking for the authority of Jesus. They could not deny that He had approved Himself by miracles. They were disposed, however, to make it a reproach, that He taught other gods, and a new religion. Hence they ask Him, 1. After the divine source of His power, prophetic inspiration; 2. after His theocratic authentication. By the latter the former also was approved, and therefore Jesus appealed to John. John was the most recent monument of the truth and validity of the prophetic order in Israel. And this John had marked Him out as the Messiah. They had been compelled to allow his validity, although they did not afterwards acknowledge him. They would entangle Jesus, by making Him appeal to His divine dignity; but the word of Jesus entangled them and smote them at the same time. It was a reference to His theocratic legitimation, the bearer of which they durst not openly impeach; and at the same time a remembrancer that they themselves had, since the days of John, been falling deep into apostasy.

3. *If we say.*—The abrupt form is expressive, and more significant than the full unfolding of it in Matthew and Luke, "We fear," which certainly declares the motive of their silence.

4. *Of a truth.*—According to the reading ὄντως ὅτι, which Tisch.

adopts from B.C.L. Meyer: "They were inwardly sure that John was a prophet." But A.D. and others form a counterpoise; as well as the consideration that this would attribute to the people altogether, and as a whole, the full and believing acceptance of John.

DOCTRINAL REFLECTIONS.

1. See on the parallels.

2. The counter-question of Jesus arose as the simple consequence of the question addressed to Him. That question was addressed to His theocratic authority. This was already involved in the authentication by John. If they acknowledged John, they must acknowledge also his witness to Jesus as the Messiah. If they did not acknowledge him, they were in a theocratic sense rebels; and Christ could, in the consciousness of His real, divine-human authority, transcending all theocratic authorisation, refuse to give them an answer.

3. From heaven or of men.—Divine mission or human enthusiasm. The antithesis is here laid down, with reference to the contrast between the divine and the human in the human sphere, and does not prejudice the union of the divine and human in the Christ-ological sphere.

HOMILETICAL HINTS.

See Matthew.—Christ in His temple assaulted by the official rulers of the place.—Vainly would hierarchical official authority oppress the divine mission of Jesus.—The misuse of spiritual prerogative against the rights of the Spirit of Christ; guilt which brings after it the severest punishments: 1. Misuse of dignity calls down the judgment of disgrace; 2. misuse of office calls down displacement and rejection from office.—The Spirit of Christ triumphs over the false spirituality of His enemies: 1. With His counter-question opposing their question; 2. with His counter-declarations against their declarations.—The authority of Christ to assume His temple, as opposed to the impotence of His foes: 1. The authority: *a.* His theocratic authority; *b.* His personal divine-human authority; *c.* the authority which rose out of His actual passion-conflict. 2. The impotence of His foes: *a.* as rejecters of the God-sent Baptist, forsaken of human justice; *b.* as rejecters of Christ, forsaken of the Spirit; *c.* as enemies and murderers of Christ, forsaken of God in His government of the world.—The obedience of Christ as confronting the Jewish priesthood, an emblem of Christian faith con-

fronting churchly office: 1. The Lord regards the office as under the condition of obedience to the revelation of God, because it issues from that revelation. 2. He regards Himself as under the obligation to obey the revelation of God, because He is the consummation of it. Or, 1. In His suffering question; 2. in His declining answer; 3. in His willingness to submit to officials, so long as their rejection is not complete.—The heavenly prudence of the Lord in its triumph over the human wisdom of His enemies.—How the spirit of the new covenant confronts the false representatives of the old covenant in God's temple: 1. With the clear word of knowledge; 2. with the firm word of assurance; 3. with the sharp word of judgment; 4. with the abundant word of life, of freedom.

Starcke, Nov. Bib. Tüb.: Zeal for God's house and for its purity is sure to awaken enemies.—Conscience bears witness against the worst: they are their own accusers, judges, condemners.—*Osiander:* They who will not suffer the Church's amendment in rule and discipline must fall.—*Canstein:* When those in the teaching and ruling office are unfaithful to their calling, and God raises up others extraordinarily, the former take all pains to deny to the latter the power that God Himself has given them.—*Hedinger:* The good need prudence in their intercourse with cunning and wicked people, lest their simplicity and openness bring harm to them and their cause.—*Quesnel:* Miserable case when the men of light use their knowledge of the truth to oppose that truth.—How many will not in religious matters be sincere, and reveal the truth, lest they be assaulted and tried!—*Bibl. Würt.:* The scorners of the truth God will in the end count not worthy of the truth they scorn; but, instead of it, will send them strong delusions, that they should believe a lie, 2 Thess. ii. 11, 12.

Braune: He might have appealed to many prophets (yet not in the same sense as to John). They would then have said: But that was in a former age. He takes the latest example (of a prophetic vocation).

2. *The Parable concerning the Counsel of the Sanhedrim against the Messiah.* (Chap. xii. 1–12.)

Parallels: Matt. xxi. 33–46; Luke xx. 9–17.

1 And He began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the wine-fat, and built a tower, and let it out to husbandmen, and went into a far country. 2 And

at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. 3 And they caught him, and beat him, and sent him away empty. 4 And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. 5 And again he sent another; and him they killed, and many others; beating some, and killing some. 6 Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son. 7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. 8 And they took him, and killed him, and cast him out of the vineyard. 9 What shall therefore the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others. 10 And have ye not read this scripture, The stone which the builders rejected is become the head of the corner: 11 This was the Lord's doing, and it is marvellous in our eyes? 12 And they sought to lay hold on Him, but feared the people; for they knew that He had spoken the parable against them: and they left Him, and went their way.

Ver. 1. Lach., Tisch. read λαλεῖν instead of λέγειν, following B.G.L.Δ.

Ver. 3. Lach., Tisch. read καὶ, after B.D.L.Δ. Meyer: from Matt. xxi. 35.

Ver. 4. The reading of D.L., κἀκεῖνον ἐκεφαλαίωσαν καὶ ἠτίμησαν, does not seem thorough enough, as opposed to the climax supported by Cod. A. and others: beating and sending empty—wounding in the head and sending home shamefully handled.

5. Against the πάλιν (again) we have the reading of Codd. B.C.L.Δ.

CRITICAL NOTES.

1. See the parallel passages in Matthew and Luke.—Mark relates only the second of the three parables, which Christ, according to Matthew, connected with His rejection of the commission of the Sanhedrim, for the purpose of indicating to them what He awaited at their hands, and how they, as the murderers of the Messiah, should be subjected to the punishment of losing the Messianic kingdom. It is the very parable in which they are made to appear as the murderers of the Messiah in connection with the persecutors of the prophets. In the first verse, we obtain a hint from Mark that Jesus delivered several parables before His opponents. Mark is, further, more exact than Matthew in the climax of the messages sent by the lord of the vineyard. According to him, the first servant is beaten upon the back, and sent empty away; the second is wounded in the head, insulted, and sent away covered with disgrace; the third is killed. This triple fate is met by many others. In consequence of this conduct the lord of the vineyard despatches his son; and of him Mark observes that he was the only son. From Matthew we learn that servants were twice sent,—on the first occasion in smaller, on the second, in greater numbers; and their fate is to be

beaten, killed, stoned. Luke records only an increased abuse of the several servants despatched. The actual ground-thought is in each case the same: repeated messages, increased injuries, and, as a consequence, augmented hardening of heart and rebellion. Then we have the opposition between the sending of the servants and the sending of the son,—between the generous hope of the lord, that pious dread and remorse would be manifested, and the flagitious design regarding the inheritance on the part of the vine-dressers. Christ, according to Matthew, makes His enemies pronounce judgment, and declare what would be the dealing of that lord with his servants; according to Mark, the condemnation is expressed by Christ Himself. The passage quoted from the Psalms shows that Mark coincides in the conclusion with Luke; the citation from Isaiah, introduced by Matthew, is not here given. And further, the *μὴ γένοιτο*, spoken by the opponents in Luke xx. 16, is wanting. Graphic narrative and a freshness of delineation are the characteristics of Mark in this passage, as in others.

2. *Of the fruit.*—The stipulated product-tax. For the agreement of Matthew with Mark in this passage, consult Note 18, on Matthew.

3. *And again he sent.*—We admit, there is undoubtedly a kind of periodic succession in the missions hinted at; but this is not to be settled in an external, petty way, of which an example is presented in Meyer.

4. *At him they cast stones.*—The author translates: They stoned him from them [on the head]. *Ἐκεφελαίωσαν* is to be explained in accordance with the difference between it and the simple *ἔδειραν*. Beating with sticks upon the back, casting stones at the head, marked the first gradation, to which the second pair corresponded,—being sent away empty, shamefully disfigured. As this word, in other collocations, indicates simply to comprehend, to relate summarily, we must interpret here according to the context. Meyer says, Mark has confounded *κεφαλαιόω* with *κεφαλίζω*. But the latter would, I think, have been too strong; and it is possible that the verb before us might have recommended itself to him as capable of bearing two senses, and this double-force we have endeavoured to indicate. Wakefield's interpretation, "They made short work of him," is too one-sided.

5. *Killed him and cast him out.*—The order is reversed in Matthew and Luke. Grotius and De Wette make it a hysteron-proteron. Meyer says, it is only another description.

6. *He will come and will.*—Kuinoel, following Vatablus, makes this the reply of the Pharisees in Matt. xxi. 24. It is plain that Mark gives a more brief account of the matter. As regards the meaning, *the Lord spoke* the sentence which His parable forced from the lips of His enemies. See Note 23, on Matt.

7. *For they knew that He had spoken against them.*—Meyer would make these words, as well as in Luke, apply to the people and not to the members of the Sanhedrim. He intends this explanation to account for the apparent want of the proper succession in words. According to some commentators, these words should follow κρατῆσαι. But the order presents no difficulty at all. They would have seized Christ at once very willingly, and yet they ventured not, etc. This is only a reflection; and our words present the key, the concluding explanation. Their common purpose, to put the Messiah, upon the first favourable occasion, to death, rose in these and similar moments of exasperation to such a pitch, that they would have gladly seized Him on the spot, and killed Him, if they had only dared to do so.

DOCTRINAL REFLECTIONS.

1. Upon the import of the parable, see Note 22 and the Reflections upon the passage in Matt. The planting of the vineyard, it seems, is to be looked upon as the promise and the law, or generally as the covenant-word in its identity with believing hearts. The hedge is not the law in itself, but is to be interpreted as being that external institution by which Israel was separated from the other nations (Eph. ii. 14); the wine-press, or tank, considered in connection with the altar of sacrifice and the martyrdom of the prophets, indicates the inner side of the congregation; and hence we are led to consider the tower, typifying civil order, law, and protection, as the opposite of the wine-press. The wine-fat is sunk into the earth and hidden; the tower rises on high, apparent to every eye, the sign of the vineyard.

2. We must remark, further, that we have here pictured the gradual augmentation of selfishness, of hostility to, and revolt from, the Lord, on the part of the theocratic servants and *vassals* of God. This representation presents at the same time a type of the climax of injuries inflicted upon the prophets, and above all, of the climax of the Lord's magnanimity, as opposed to the disgraceful conduct of the servants. The struggle of divine grace with the obdurate unbelief of the administrators of His plan of

mercy divides into two periods: 1. The period of long-suffering; and 2. the period of judgment. The first era has two chief periods: *a.* The Establishment, *b.* the Missions; which we may divide into, 1. The missions of servants, rising by a threefold climax; 2. the mission of the Son, in which, again, three points present themselves: A. The wicked proposal; B. the murder of the Son; and C. the casting of his corpse forth out of the vineyard. But, in the same manner, are three points to be observed in the Judgment: 1. The destruction of the evil-doers; 2. the bestowal of the vineyards to others; and 3. a donation of the vineyard to others, instead of a relation of vassalage.

3. The nature of the theocracy.—On the one side, it had a political, national end; on the other, a religious: and therefore the lord demands not all the fruit, but only a portion. The transformation of the theocracy into hierarchy: 1. The servants of God begin by converting His vineyard, which He had under the condition of feudal service let out to them, into a private possession. 2. They treat the prophets and reformers, who desire to call their condition of dependence back to their recollection, as enemies, and so treat mediately the Lord as an enemy. 3. They killed the son and heir, not in ignorance, but knowing him to be the heir, and actually because he was the heir: so evil-disposed were they.

4. The prospect, which the Lord presented, of the vineyard being handed over to strangers, to the Gentiles, must have exasperated the Sanhedrim almost more than the proclamation of their own downfall.

5. The parable before us is illustrated and expanded by the parables which Matthew makes precede and follow. If we examine the idea of this parable, we shall find that the germs of the two other parables are contained in the one before us.

6. Christ the beloved, the only Son, that is, the only-begotten Son of God; Christ, the last sent, is a mark of the revelation being perfected; Christ, the corner-stone, indicates the perfected Redeemer and Head of the Church.

HOMILETICAL HINTS.

See the foregoing Reflections, and the commentary on Matthew. —The mournful, historical fact, that the administrators of the sacred things of God fail so often to attain salvation; or, the *night side* of the priesthood.—The history of the priestly office under the old economy, a perpetual symbol of warning to the priestly (ministerial)

office under the new.—The contest which the Lord, from the remotest ages, has been engaged in with the unfaithful servants of His word and His grace.—The immemorial contrast between unfaithful officers of God and faithful messengers from God.—How the gracious generosity of God strives with the obdurate unbelief of men up to the moment of final decision.—The final purpose of God (They will reverence My Son), and the last purpose of the rebellious servants (That is the heir; come, let us kill him, etc.).—The Lord in heaven is willing rather to have the appearance of folly in sending His Son, than that His grace should not be revealed to the uttermost.—Grace in highest glory appearing alone, to the apparent neglect of wisdom, justice, and omnipotence, and yet, at that very moment, uniting in itself all the attributes of wisdom, justice, and omnipotence.—How all the perfections of God are comprehended in the glory of His grace: 1. By seeming to vanish in it; 2. by again appearing, glorified in it.—The last point by which God's grace seeks to obtain a hold, is pious fear in men.—Finally: Christ the last mission of God's grace to mankind, John iii. 16; Heb. x. 26, 27, xii. 18.—The contradiction in the words, That is the heir, let us kill him; or, the remnant of faith in unbelief, making unbelief damning.—To the exercise of long-suffering succeeds that of judgment.—The heir and the inheritance cannot be separated.—The murder of the heir converted into the manifestation of the inheritance.—The parabolical statement of Christ's glorification, a supplement to the parable of His rejection.—The determination of God as to the wicked counsel of the opponents of Christ: 1. Their counsel allowed; 2. defeated; 3. turned to the service of God's design. —The theocracy as a building of God: 1. A completed building; 2. a preparation for a second building.—Christ, the great miracle of God.—The enmity manifested towards the Lord's word, enmity shown to the dazzling brightness with which the picture of His enemies was drawn.—The wicked shudder before the picture of their own life.—The impotency of Jesus' foes.—Jesus' address before the people; or, the fault of the priests, and the fault of the laity: 1. Difference; 2. connection.

Hedinger: God spares neither labour nor expense in sustaining and extending His Church.—Be fruitful in good works.—The fate of the servants sent into God's vineyard.—*Osiander:* The more frequently the obdurate are called to repent, the more insane and senseless is the position assumed by them.—The riches of the goodness and long-suffering of God in sending faithful servants, who are

zealous to the very death for His house.—The witnesses of the truth.—O that the pious would stir one another up to goodness with the same industry that the godless excite one another to wickedness!—*Canstein:* Sin is very frightful: it ceases not where it has begun; one sin springs from another.—*Quesnel:* So many deadly sins, so many murderous acts against Jesus Christ.—*Canstein:* The enemies of the truth can, no doubt, in some manner say such in itself is truth; yet their answer proceeds not from truth, because their hearts are not temples of truth.—*Nova Bibl. Tub.:* God and His grace are bound to no people.—What the proud generation of Satan rejects, laughs to scorn, tramples under foot, that God raises in defiance of it, to the glory of Himself.—The world, despite its efforts, cannot accomplish its malice and wickedness sooner than God, from hidden reasons, permits.

Lisco: That the only Son is sent, and sent the last, augments both the love of the Lord and the offence of the servants.—*Braune:* Official sins: The wine-press is the ministerial office, which should express the letters, the peel, covering the divine word, which should expound the divine word, the fruit of the vine, and make wine from it to refresh the heart. (Let it be remarked this interpretation is not sufficient; compare Reflection 1: *Author.*) Isa. v. 1, 2. Fates of prophets: Micaiah was scourged (1 Kings xxii. 24), and also Jeremiah (Jer. xxxvii. 15); Isaiah, Amos, and others were killed (1 Kings xviii. 13); Zechariah was stoned (2 Chron. xxiv. 21); and we find in Nehemiah (ix. 26) that the prophets of God had been slain: Acts vii. 52; Heb. xi. 36–38.—The judgment of Jesus in the Pharisees' mouths (The Lord will come, etc.), the first tone of the fearful cry, His blood be on us, and on our children (Matt. xxvii. 25).—The world's salvation is, nevertheless, triumphant. From the Jews it passed to the Gentiles, from the benighted east to the clear west, from the enervated south to mighty north; and when yet farther? —Still God's kingdom remains.—They raged, but a hook had been put into their nose, and a bridle into their lips (Isa. xxxvii. 29).

Schleiermacher: Truth we owe to men, yet we are bound by it according to our ability.—In every circumstance we must let love point out how we can render the best service to the truth in dealing with each individual.—*Brieger:* Let us go forth, therefore, unto Him, etc: Heb. xiii. 13 (referring to the heir being cast out of the vineyard); Isa. xxviii. 16.

3. *The Cunning Attack of the Pharisees and Herodians, and their Defeat.* (Vers. 13–17.)

Parallels: Matt. xxii. 15–22; Luke xx. 20–24.

13 And they send unto Him certain of the Pharisees and of the Herodians, to catch Him in His words. 14 And when they were come, they say unto Him, Master, we know that Thou art true, and carest for no man; for Thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cesar, or not? 15 Shall we give, or shall we not give? But He, knowing their hypocrisy, said unto them, Why tempt ye Me? bring Me a penny, that I may see it. 16 And they brought it. And He saith unto them, Whose is this image and superscription? And they said unto Him, Cesar's. 17 And Jesus answering, said unto them, Render to Cesar the things that are Cesar's, and to God the things that are God's. And they marvelled at Him.

CRITICAL NOTES.

1. Compare the parallels in Matthew and Luke.—The turning-point, which here enters, is the ironical acknowledgment of Jesus' Messianic dignity on the part of the Jewish rulers, after that they, in their attempt to overcome Jesus by the assertion of their authority in the presence of the people, had been covered with shame. It forms, consequently, the second section of our Lord's strife in the temple on the Tuesday of the Passion Week. In this history of the temptation, the object of which was to entangle the Lord, two chief attacks are specialized by Mark: the attack made by the Pharisees in connection with the Herodians, or the history of the tribute-penny; and the attack of the Sadducees. In the latter, however, the question of the scribes leaves no more an impression of malicious temptation, but draws the transactions to a close with an example of the triumphs of Christ over many spirits among the scribes and Pharisees. It is, nevertheless, the same history, written more from the bright side, while Matthew pictures it from the darker side. This individual was better than his party who had despatched him to tempt Christ: he made no concealment of the effect which the wisdom of Christ made upon him. This history is allowed by Luke to pass unnoticed. The cunning shown in the temptation now under consideration, is distinctly emphasized by each of the three Evangelists, Matthew and Mark giving the additional fact of the union between the Pharisees and Herodians to effect their ends. Matthew states that those who were sent were *disciples* of the Pharisees, and consequently young persons; from Luke it appears they were worldlings, who could only feign scruples of conscience.

At the outset, the lively addition characterizes Mark, Give, or not give? The rest of the narrative is quickly sketched, and remarkably graphic. In the conclusion he is shorter than Matthew and Luke.

2. *And they said unto Him.*—Those mentioned in the preceding section, the Sanhedrim, are intended. But Matthew represents with propriety the Pharisees as the most active in the transaction.

3. *To catch Him.*—*Ἀγρεύειν* refers primarily to the chase.

4. *Shall we give?*—Important application of the question to their conduct. They appear, moreover, anxious to place the negation in His mouth.

5. *What is Cæsar's.*—The order of the words in Mark is peculiar; the construction is more cautious, and yet more lively.

6. *And they marvelled at Him.*—The young aristocratic portion of the population of the capital had not, in its pride, expected such a blow from the Galilæan Rabbi. Matthew informs us that they felt themselves overcome; in Mark, this is supposed.

DOCTRINAL REFLECTIONS.

1. See Matthew.

2. The feigned alliances of hostile parties against Christ, a measure of the greatness of their hatred to Christ. Mark has already (ch. iii. 6) recorded the decision of the alliance. Compare the friendship of Pilate and Herod, as recorded in Luke.

3. Students and young nobles are often caught in the dangerous currents of their day. They are often, through their warm, generous feelings, misled and deceived.

4. Christ remains unmoved by the excitement; and what was confused, becomes, by a reference to manifest right, disentangled.

5. The word of Christ undermined, further, the alliance between the two allied hostile parties. The Pharisees were not willing to give to the Emperor what belonged to him; the Herodians gave not to God what was God's, not even in appearance.

HOMILETICAL HINTS.

See the notes on Matthew.—Perfect rest and calmness is the perfect action and quickness of the spirit.—The spiritual presence of Christ fills the present with the might of eternity.—How a stream of light from Christ can become a piercing lightning-flash.—Hypocrisy, the original sin of an impure patriotism and feeling of freedom.—The majesty with which Christ investigates the rights of Cæsar: 1. The free examination; 2. the just recognition; 3. the

holy reservation.—Christ and the young nobility of Jerusalem: 1. How little they knew; 2. how royally He revealed Himself to them. —Students and earnest youths often the unconscious and deceived tools of impure endeavours.—Divine simplicity and integrity always triumphant over human and devilish cunning.—Speak the truth without seeking to please or to injure any one.—Amazement may, particularly with youthful and deceived spirits, form the beginning of wisdom.

Starcke, Nov. Bibl. Tub.: The meanest kind of persecutors betake themselves to the worldly authority.—Truth must frequently experience that hypocritical professors unite with worldlings against her.—*Hedinger:* Every station has its rights. Fear God. Honour the king: 1 Pet. ii. 17.—*Canstein:* The Pharisees flattered the Lord to destroy Him: He, however, put them to shame to bring them to salvation.

Braune: Those who, from their knowledge, should have been the friends of truth, are the first in enmity against the King of truth. (Pharisees and Herodians.) No one should allow himself to be employed to vex others: this is especially the duty of young persons towards noble, venerable men.—They thought He had within Him the spark of vanity, and that He would destroy Himself in His zeal for God's honour and His own personal dignity, which they presented. So do men strive to entangle one another by praise.—See Braune's Epitome from Asmus Claudius, p. 316.

Schleiermacher: It were a different case if ye had never received the money, if ye had perilled blood and life for independence; but if ye have suffered the halter to be bound round your neck, and have not made any opposition, then bear the yoke.—Ye are giving your approval to the external regulations under which ye are living, as is sufficiently evident from your use of the money.—(God, what is God's.) He would remind them that they had other wealth, and were in undisturbed possession of the same.—They should distinguish between the tributary condition and the spiritual.—*Gossner:* Out of hypocrisy they state the truth, in order to overthrow the truth.

4. *The Attack of the Sadducees, and their Overthrow.* (Vers. 18–27.)

Parallels: Matt. xxii. 23–33; Luke xx. 27–40.

18 Then come unto Him the Sadducees, which say there is no resurrection; and they asked Him, saying, 19 Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should

take his wife, and raise up seed unto his brother. 20 Now there were seven brethren: and the first took a wife, and dying left no seed. 21 And the second took her, and died, neither left he any seed: and the third likewise. 22 And the seven had her, and left no seed: last of all the woman died also. 23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife. 24 And Jesus answering, said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God? 25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. 26 And as touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? 27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

Ver. 22. The reading, καὶ οἱ ἑκτὰ οὐκ ἀφῆκαν σπέρμα, is strongly supported by B.C.L.Δ.; but the demands of the context go to strengthen the codd. which give the other reading. That no seed was left, is in and for itself of no importance; that is merely the occasion of the seven taking the woman to wife.

Ver. 25. Ὅταν ἀναστῶσι is omitted by B.C.L.Δ. Lachmann puts in parenthesis; Cod. A., etc., support it; and the consideration, that its omission is easier to account for than its insertion, is an additional argument in favour of this reading.

Ver. 27. Θεός is wanting with ζώντων in A.B.C.D.; Griesbach, Lachmann, and Tischendorf.

CRITICAL NOTES.

1. See Matthew, and the parallel in Luke.—In this section, Mark's individuality appears only in the more pictorial description of the seven successive marriages; in special supplemental strokes; in the more positive tracing of the error of the Sadducees up to a want of knowledge of the Scriptures and to unbelief; and in the final statement, Ye therefore do greatly err. While the immediate effect of Christ's word is not presented till the Evangelist comes to relate the next history.

2. *When they shall rise.*—The immediate, special reference is to the seven. Perhaps doubt is also expressed.

3. *How in the bush;* that is to say, in the appropriate passage, where the address was from a thorn-bush. What ye will find somewhat of a thorn-bush!

DOCTRINAL REFLECTIONS.

1. Compare Matthew, and the conclusion of the Apostles' Creed, Resurrection of the body, etc. John v.; 1 Cor. xv.; 2 Cor. v.; Dan. xii., etc. Compare the doctrine of the Scripture on the Resurrection, as unfolded in the works upon Biblical Theology, and the teaching of the Church as given in works on Dogmatics; the

hopes of immortality cherished by the nations, recorded in histories of religion. Compare the proofs of an immortality. The writings bearing on the topic from Plato's Phædo down.

2. Unbelief has always two springs: 1. The want of historic faith (Ye know not the Scriptures); 2. the want of personal faith (Ye know not the power of God).

3. Belief in immortality and belief in angels, or a world of spirits, are most intimately united: so also the respectively opposed elements of unbelief.

4. Unbelief is, on the one hand, united with rude sensuality ("marrying" in that world too); and, on the other, with a wild phantasy (indulging in phantasies upon the future state), and a carnal view of the uniformity obtaining throughout God's universe (tout comme chez nous).

5. Unbelief, which attacks one part of the truth, understands nothing of that part, upon which it intends to support itself, in attacking the department to be assailed.

6. They tempted the Lord to the abandonment of the doctrine of the resurrection, or to the retaining of it, coupled with polygamy in the future as its consequence. They supposed, He must either state an absurdity, or be struck dumb by their supposed deductio ad absurdum. But they had political designs in addition. Compare Matthew. They intended that, by a denial of the resurrection, He should deny His work, or should present Himself as an enthusiast, and give up the secret of His hope to the profane world. Christ sent the especially "wise" home as the especially "foolish."

HOMILETICAL HINTS.

Compare Matthew.—The Sadducees constitute the historical counter-picture to the Pharisees.—The Sadducees, the deniers of immortality, are immortal.—They invented an improbable, indecent myth to deny a most trustworthy and glorious reality.—They find in the Bible a thorny bush indeed, but not the burning bush.—The sentimental expectations of a bodily reunion and repossession are not tenable: 1. Too great for the reason; 2. for faith too little; 3. for both preposterous.—The objectively-revealed faith is not in itself weak through over-strong faith, but through credulity springing from little faith, which believes, 1. Much, but not many; 2. the extraordinary, but not the miraculous; 3. the spectral, but not the spiritual; 4. the earthly in heavenly hue and dress, but not the heavenly as the glorification of the earthly.—The Sadducees and

their faith: I. How they attack faith (while they propound the most improbable views), either, 1. with an improper explanation of Scripture and of laws, 2. with an improper picture of life, and 3. with an improper view of the world; or, 1. with improper reasoning, 2. with improper wit. II. How faith replies: with, 1. a deeper exposition of Scripture, 2. higher pictures of life, 3. a holier contemplation of the world in the light of God.—They say, our unbelief comes from our knowing: He says, it comes from your not knowing.—The belief in the angels makes the belief in the resurrection a necessity.—One truth of faith explains and strengthens another.—Unbelief in immortality a radical error: 1. A positive confusion; 2. a positive mistake.

Quesnel: The devil gives the Christian no rest. If one temptation does not entangle, another is tried; hence watchfulness is essential.—*Hedinger:* Preformed opinions form a hindrance to the truth.—O that there were none among Christians who doubt the resurrection! If they venture not to acknowledge their doubt, they manifest nevertheless by their deeds that they believe in no other life.—The thoughts of carnal men regarding the heavenly life are carnal and disreputable.—*Canstein:* Christians must stir themselves up, in thinking of the eternal life, to separate themselves ever more and more from the lusts of the body and fleshly-mindedness.

Braune: It was the extreme fleshly-minded (the Sadducees) who could not comprehend the reality and truth of the spiritual world. —The Gospel of the Risen One has brought forward more clearly for the spirit of man the kingdom of God and the hope of resurrection, of which we have frequent relations in the Acts of the Apostles, where the Sadducees repeatedly appear as foes.—The Saviour unites the Scriptures and the power of God. Hence comes Augustine's statement, The more we see of the Word, the more we die to the world; the more we live to the world, the less we see.—"Reason digs beside, Frivolity stalks by, and Pride flies away over" (Zinzendorf). Many of the Rabbis dreamed of marriages according to passages in the prophets, as Isa. lxv. 20, 23, where we read of a new heaven and a new earth; and this was not once deemed base by the Pharisees.—Of marriage, accordingly, that alone remains which was spiritual, just as sex in regard to physical distinctions is lost, and that alone remains which had spiritually been developed; for the distinction between sexes, consisting in the development of what relates to spirit, and in that which lays hold of the mind's most inner nature, continues undoubtedly for ever.—Death breaks all bands, but destroys not existence.

Brieger: He who has not in various ways experienced that God is the Living One, cannot from the heart believe in any resurrection. Is God called the God of Abraham? much more must He be called the God of Jesus Christ, John v. 29; 1 Cor. xv. 19; Rom. xiv. 8.

Gossner: One description of evil men after another come to Jesus to trouble Him, to tempt Him, instead of seeking their salvation from Him.

5. *The Scribe, first tempting, then half won.* (Vers. 28–34.)

Parallels: Matt. xxii. 34–40; Luke xx. 39.

28 And one of the scribes came, and having heard them reasoning together, and perceiving that He had answered them well, asked Him, Which is the first commandment of all? 29 And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: 30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. 31 And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. 32 And the scribe said unto Him, Well, Master, Thou hast said the truth: for there is one God; and there is none other but He: 33 And to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt-offerings and sacrifices. 34 And when Jesus saw that he answered discreetly, He said unto him, Thou art not far from the kingdom of God. And no man after that durst ask Him any question.

Ver. 29. Many variations. Tischendorf, adopting B.L.Δ., reads, ὅτι πρώτη ἐστίν; Griesbach, ὅτι πρώτη πάντων ἐντολή, A. and Minusc.

Ver. 30. Αὕτη πρώτη ἐντολή omitted by Tischendorf, following B.E.L.Δ.; retained by A.D., etc.

Ver. 31. Tischendorf reads simply δευτέρα αὕτη, and so B.L.Δ.; this means, "this is the second in importance." Lachmann, and the majority of the MSS., retain ὁμοία αὐτῇ.

CRITICAL NOTES.

1. Compare Matthew.—The peculiarities of Mark: Matthew causes the tempting Pharisees, who were for the moment influenced by friendly feelings towards the Lord because He had put the Sadducees to silence, to advance; while Mark brings forward into the light their representative, a well-meaning scribe, whom Matthew describes with more accuracy as being a lawyer. Matthew emphasizes the temptation, Mark the questioning; and, in addition, the transaction is clothed in a much richer form than in the Gospel by Matthew. The

statement of Jesus is first introduced, that the greatest commandment is to hear that God is one, as therefrom proceeds the unity of the commandment of love out of the unity, or absolute simplicity, of the entire inner life. To this succeeds the joyful assent of the scribe, and his well-nigh literal repetition of the Lord's words. And, lastly, the recognition by Christ that he had answered discreetly; to which the declaration is appended, that he was not far from the kingdom of God. The observation that the Jews dared not question further, forms the conclusion of this section in Mark. Luke appends this remark to the question of the Sadducees, Matthew to the counter-question of Christ. Considering the meaning, these three narratives form but one whole. For, after the Sadducees had been defeated, the hope to overcome Him was already destroyed. The temptation here narrated was only an ambiguous after-game, probably half devoted to the attempt of inducing Christ to allow Himself, in spite of all, to be won over as a partisan to the party of the Pharisees. But when Jesus had put His counter-question, to which no reply could be given, the mouths of His opponents were finally closed. Upon the allegation of Meyer, that a difference exists between Mark and Matthew, compare Note 1 to Matthew's account.

2. *The first of all.*—The first, and that in the sense of the chief importance. See Note 5 upon Matt. "The Jews enumerated six hundred and thirteen ordinances; three hundred and sixty-five prohibitions, according to the days of the year; two hundred and twenty-eight commandments, according to the parts of the body. The Pharisees distinguished between lesser and greater command ments." Braune.

3. Hear, O Israel, The Lord: Deut. vi. 4, 5.—Jesus gives the introduction to the ten commandments as the first command of the same, not in so far as it forms one of the commandments, but in so far as it is the principle of the commandments,—meeting its full exposition in the ten succeeding statements: And thou shalt love, etc. This inner idea of the introduction has been explained already in Deut., from which the citation is drawn. Directly in opposition to this *qualitive* conception, the modern Jews reckon, according to their introduction, Hear, O Israel, I am, etc., *quantitive*, as the first commandment. Upon this division, as well as generally upon the various divisions of the decalogue, compare Geffken, "Ueber die verschiedene Eintheilung des Dekalogus," Hamburgh 1838, p. 9, et fol. "This principle of all duties was

termed specially, קריאה, or sometimes, after the initial word, שמע; and the words were usually recited daily, night and morning; see Vitringa, Synagoga Judaica 2, 3, 15; Buxtorf, Syn. 9." Meyer.

4. *With all thy heart.*—The Hebrew text has the three following rules: with all thy heart, and with all thy soul, and with all thy strength (מְאֹד, a might which is at once the manifesting of strength, and employing of strength; Gesenius, robur, vehementia). Instead of the first word, heart, the Septuagint reads, διάνοια; the second bears the same signification; and the third is properly rendered by δύναμις. Christ's quotation, as given by Matthew, follows the original text in the first and second word, heart, soul; but substitutes, with a fulness of meaning, for the third, διάνοια, the moral might of consciousness, of will. In Mark, one word is divided into two forces, διάνοια and ἰσχύς (= מְאֹד). Here, on the contrary, the scribe divides the first conception into two, καρδία and σύνεσις. The lawyer, in the narrative in Luke x. 27, where we have a similar, though not identical, interview, speaks as Jesus here does. Only ἰσχύς precedes διάνοια. From all this there arose in the apostolic age a freer method of handling the Old Testament text; however, it is worthy of being noted that no Gospel contains the δύναμις of the Septuagint. Whether the differences are only "variations of the Greek tradition," occasioned by the habit of quoting from memory, or different points of view, is dubious. In any case, it is noteworthy that the philosophizing Septuagint has explained καρδία by διάνοια; while, according to Matthew, Christ spiritualizing ἰσχύς, gives its force as διάνοια, which is preceded by the heart and soul. Mark and Luke exegetically unite διάνοια and ἰσχύς. The lawyer, to indicate his legal stand-point, adds to καρδία, which the Septuagint had converted into διάνοια, the σύνεσις. Upon biblical psychology (upon which Roos, Beck, and Delitzsch have written), compare Note 7 to Matthew.

5. *With all thy understanding.*—Signification of the intelligence, as it develops into understanding.

6. *Burnt-offerings and sacrifices.*—Ps. li.; 1 Sam. xv. 22; Hos. vi. 6. This very comparison proved that the lawyer was overcome by an emotion of courageous faith, the giving utterance to which might have easily caused offence to his companions. It was in this situation a testimony.

7. Discreetly, νουνεχῶς: with knowledge and understanding. —Attic, νουνεχόντως; the opposite, ἀφρόνως.

DOCTRINAL REFLECTIONS.

1. See remarks upon Matthew.—From the unity of God, and the divine spiritual harmony, proceeds the essential unity of His law in one principle—love. This principle has been already in Deuteronomy brought into view. The true covenant-God, as the one God and the one Lord over the hearts and in them,—that makes one life-experience, one life-motive, love. So appears the royal law as given by James (ch. ii. 18) and Paul (Rom. xiii. 10). Upon the element of temptation in this question, compare Matt., Note 2. *In the passage before us, religiousness is declared to be the central, concentrated direction of the whole man, especially of his soul's powers, to the one God.*

2. The man, in whose inward parts the law of God has been by love inscribed, loves at first from the heart, in the very centre-core of his being; next, notwithstanding the varying frames of his soul, in his soul likewise, in the dispositions of his soul-life; and then in his practical intelligence or mode of mind (power and mode of thought), in the practical resolutions and purposes of his life, with which all the powers of his life (as members and instruments of righteousness) enter into, and are spent in, the service of love.

3. Braune: These two commandments point to the two tables of the law. Upon the first are five laws, concerning God's glory, God's likeness, God's name, God's day, God's representatives; upon the second, five concerning person and life, marriage and household peace, goods and chattels, honour and right, and the heart of man. The two tables are one; they bear the commandments of one, inseparable, heavenly law of love.

4. To be discreet, the Lord here calls, not to be far from the kingdom of God. The reason, ideally conceived, is the faculty of understanding or perceiving the divine in its ideas. This faculty perceives the idea of love in the law. Discretion and subtlety mark the contrast between the true and false use of reason.

5. Thou art not far from the kingdom of God.—He who recognises the law in its spiritual meaning, and in opposition to external forms and ceremonies (more than burnt-offerings and sacrifices), is on the road of the Spirit (rational in a moral sense), and on the way of return from self-righteousness, of turning back to self-knowledge, which conditions the entrance into the enjoyment of salvation, founded by Christ. Not far from, that is, near. What was still wanting was, the full surrender to his conviction,

the following Jesus. This transaction is, accordingly, a sign and presage of Christ's victory in the centre of His enemy's camp.

HOMILETICAL HINTS.

See Matthew.—The three unities in religion, a type of the Trinity of the one God: 1. The one God; 2. the one faith (giving heed to Christ's word); 3. the one commandment.—The unity of God is not individuality, nor identity, but above all, His being alone, and His unity, to which the unity of man in the simplicity of the faith must correspond.—Man is really a unity in obedience, when his inner life, in the trinity of heart (feeling), of soul (the will), and of reason or intelligence, is at one with itself and with God's word.—Unity and trinity, the secret of all spiritual life: 1. Of the highest life above us; 2. of the deepest life within us; 3. of the richest life around us.—In the true love of God and his neighbour, man would re-obtain his true self-love, and recover from his diseased self-love.—Thou art not far from the kingdom of God; or, the tempter transformed into the disciple. Or a meaning-fraught word,—1. of recognition, 2. of warning, 3. of encouragement.—Christ explained in the temple-court, in the circle of those who hated Him, the great law of love, as He upon the night of betrayal instituted the meal of love, and upon Golgotha overcame the curse of the entire world-hate, by His act, by His suffering, and by His sacrifice of love.

Canstein: Good men may be often so misled as to permit themselves to be employed against Christ: with such we must have compassion, pray for them, and endeavour to deliver them.—*Quesnel:* True religion consists in hearing, believing, and loving.—As thou lovest thyself, so act with thy neighbour.—*Hedinger:* Who can withstand the truth? Where but a little good-will is found, it pierces through. But ah! how hard the hearts that strive against her!—*Osiander:* External ceremonies are no doubt good; but where they are found without love, they are only a mantle covering secret sin, and will be rejected by God.—*Bibl. Würt.:* Courage, ye teachers and preachers! God moves the heart of many a one, who has not known the fact, in a sermon, so that he goes forth better than he came in.—He who recognises the worth of love, and what she is, is near the kingdom of God; but he who has experienced love, is in it.—*Hedinger:* Whosoever is, in the beginning, obedient and true to the divine leadings of grace, of him is there hope, that he is won.—He who is near, is not therefore in,

the kingdom, Matt. vii. 13.—*Canstein:* Truth conquers.—*Quesnel:* A silence of contentedness and obedience is a wholesome silence; but that of rude ignorance and obstinacy is a damning silence.

Rieger: Upon the commandment of love to God and to our neighbour is all dependent; and yet God, on account of man's lost state, could not leave all to be dependent on this alone, but had to reveal, and make us conscious of our captivity to sin by many other, special, explicit commandments. Not till that institution (these laws) has fulfilled its part, can we be brought by the grace of Christ under the law of the Spirit.

Lisco: All external sacrifices are only weak types of the one perfect sacrifice, the perfect surrender of the heart to God.—With thy earnest moral striving, thou art upon the way by which the kingdom of God may be reached; for thou recognisest the existence of true piety, and deceivest thyself not with an external righteousness by works. The entrance is by faith alone upon the Saviour, who is the Way, John xiv. 6.—Through a living acquaintance with God's law, through heartfelt affection for its chief commandment, love, man comes *near* to the kingdom; but to come *into* the kingdom, he needs the knowledge of God, by which alone the conflict between pleasure in the law, and its constant transgression, can be stopped.—God is one, says Paul, Gal. iii. 20, to prove that law and promise are eternally one. So, too, says the Lord here, in that He calls to His support the fundamental doctrine of the law: Hear, Israel, etc. It is always the heart upon which God first looks.—The second command is the proof of the first. So some one says, I love God, etc., 1 John iv. 20.—God says, No God beside Me; but man must say, Other men beside me.—On God's account we are bound to love our neighbour as ourselves.—Thou shalt: It is accordingly no merit if thou do so; but it is sin if thou neglect. Thou shalt perfectly: It is not a portion which suffices. That must drive us to Him who fulfilled this law, and helps us to fulfil. —The Master gives measured praise: of beautiful views and fine declarations He never makes too much, but recognises these in all relations in such a way as to encourage to progress.—Let each take heed, that in his case the separation between knowing and doing, between the acknowledgment of the faith and the work of faith, become not fixed, and ever grow more terrible.

Schleiermacher: See his Sermons, vol. iii. p. 765 ff.—*Brieger*. To love God, who is the Love and the Life, is to live godly. But he who lives in and with God, or godly, loves also what God loves.

—Love is the only self-sacrifice, and it is the only sacrifice that God wishes.—*Gossner:* One God, one heart, one love.

6. *The decisive Counter-question put by the Lord to the Scribes.* (Vers. 35–37.)

Parallels: Matt. xxii. 41–46; Luke xx. 41–44.

35 And Jesus answered and said, while He taught in the temple, How say the scribes that Christ is the son of David? 36 For David himself said by the Holy Ghost, The Lord said to my Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool. 37 David therefore himself calleth Him Lord; and whence is He then his son? And the common people heard Him gladly.

CRITICAL NOTES.

1. See Matthew, and the parallels in Luke.—The great counter-question which Jesus, after all the tempting questions of His enemies, addressed to the Pharisees, is brought forward by Matthew in all its historic importance as the decisive, concluding interrogation put to the Pharisees. In Matthew, accordingly, this question has the form of a discussion or rabbinical disputation; and without doubt this is the original, historical form of the matter. Much of this external form has been rubbed away by Mark; yet he points out by the words, "Jesus answered," that the statement contained a reply to some question already put, with a view to try the Lord. Consequently the last is referred to. In this way, the preceding discussion also gains a new illustration; for which, consult the explanation of this last temptation. Mark, in allowing the form of the disputation to pass unnoticed, causes Christ's spiritual triumph to stand out all the more strongly to the view; just as he presented the preceding narrative likewise from its bright side.

2. *While He taught in the temple.*—The last address Christ made to the Pharisees was a word intended for the whole people; and this is in Mark's mind the most weighty point: and from this view, we see that His triumph, and the humbling of His enemies in the presence of the multitude, are implied as matters decided from the very outset.

3. *And whence is He then his son?*—This question was intended to say to the Pharisees especially, that the son of David, or the Messiah as David's Lord, must, according to the Scriptures, be of divine dignity; while to the people especially it was intended to say, that He was not to be David's son in the sense that He had

been appointed, as they expected, to found an external Messianic kingdom, after the nature of David's kingdom. But the one conception will not suffer itself to be severed from the other. He who brings in a divine kingdom must introduce one of a different nature: he who introduces one of another, higher nature, must introduce a divine.

4. *Heard Him gladly.*—Not merely in the common sense, but with special reference to His divine dignity as the Messiah, was it that they listened to Him. The people were in the best mood for doing, and were on the point of doing, homage to Him.

DOCTRINAL REFLECTIONS.

1. See Matthew and the foregoing remarks.

2. In their last question, the Pharisees have given the Lord to know, if God be only One, He (Jesus) could not be God's Son, and wished in this way to force Him either to offend against monotheism, or to deny His own dignity. Christ, by His counter-question, lays down this proposition: Christ as David's son, and at the same time David's Lord, could not be man simply, though He is a real man. For David calls Him, not in a general way, his Lord; but Lord, *the* Lord directly, and positively. At the same time, Jesus reveals to them mediately, by means of Ps. cx., that His kingdom is not of the same nature as David's, of a worldly character; that He should triumph over all His foes, and sit down upon the right hand of Majesty on high,—a declaration which comes distinctly and triumphantly forward in His trial before Caiaphas, ch. xiv. 62. See Hamann's "Golgotha, and Scheblimini."

3. Matthew marks chiefly the conviction which the last counter-question of Christ produced, made apparent by the silence of His opponents: Mark brings into prominence this presage of His victory over the rulers of the people, and the perfect spiritual might by which Jesus subdued His enemies. Hence, Mark notes this was a moment when Christ needed but to move His finger, and the whole hierarchy was overthrown, the people lay at His feet. And this was indeed no mere Galilæan triumphal entry, in which a few individual friends from Bethany and Jerusalem were mingled; but it was the Jewish people, who were assembled for the paschal feast. It was the intensified repetition of the scene in Galilee, of which John gives the account, ch. vi. But Jesus wished to rule over the spirit, and through this rule establish a kingdom. The Israelitish authorities denied Him homage, in suppressed rage, in demoniacal

silence. He retired, accordingly, now, in His full, decisive spirit-conquest over them, into secrecy, after He had finished His spiritual judgment in denunciations of woe, and in His decision regarding the gifts cast into the temple-treasury.

HOMILETICAL HINTS.

The people heard Him gladly. One of the many beautiful, solemn moments which the people lost, deceived principally on this matter by its priesthood. (Similarly upon the days of palms. The general repentance after the Feast of Pentecost, Acts v. The great moment in the life of Paul, Acts xxii. 22. A similar one in the life of James, according to Hegesippus, in Euseb. ii. 23.)—The mystery of the life of Jesus induces and allures the unprejudiced spirits to sink themselves into its depths.

Starcke: The Holy Scriptures contain very deep mysteries.—If a true Christian is to be formed out of a Pharisee, the knowledge of Christ in His humanity and divinity must spring up within that man.—*Quesnel:* It is only faith which is able to unloose these knots (*i.e.*, unite divinity and humanity).

Braune: What think ye of Christ? This question is the sum of the law and the Gospel. First *had* He *been questioned* as to the tribute, from political motives; then regarding marriage and the resurrection, because of philosophical views; then concerning different commandments, on ethical grounds. He now *asks* the life-question of centuries (which springs from the centre of religion): Rom. ix. 5; 1 Cor. xv. 25; Acts ii. 34; Heb. i. 13.—Had Moses been superior to Christ, then had the chief question been, What is the chief command of the law? Because this is not the case, the question regarding the Saviour remains the chief and life-question. According to Christ's view of the case, however, that first query, conceived not according to the law, but according to the Gospel, belongs to this second.

Schleiermacher: He does not say, If He is his son, how is He then his Lord? but reversed, If he himself names Him his Lord, how is He then his son? He consequently represents the first as the greater (and yet it is the latter which forms the concluding point, inasmuch as He wishes to call upon them to give up their conception of the Messiah for the Old Testament conception of Him, which His life had exemplified).

Brieger: The Pharisees having interrogated Him as to His power, He interrogates them as to His person (for they knew, it is

properly remarked, that the people considered Him the Messiah). —It was now recognition or rejection. By this question Jesus wishes to lead them to decide.—The throne of God, at the right hand of which the Anointed is to seat Himself, is the throne "high and lifted up," spoken of by Isaiah, ch. vi.,—the *heavenly*, Ps. ix. 8, lxviii. 19, xxix. 10. It is the symbol of His rule over heaven and earth, Ps. ciii. 19; Rev. iii. 11; 2 Tim. ii. 12.

7. *The Lord's Public Admonition to beware of the Scribes.* (Vers. 38–40.)

Parallels: Matt. xxiii.; Luke xx. 45–47.

38 And He said unto them in His doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the market-places, 39 And the chief seats in the synagogues, and the uppermost rooms at feasts; 40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

CRITICAL NOTES.

1. See Matthew, and the parallels in Luke.—Mark, like Luke, gives us of the great denunciatory speech against the Pharisees and scribes, which Matthew records, but a very brief warning against the scribes. And how exactly accordant with the intention of his Gospel! It was only the Jewish Christians, for whom Matthew wrote, who *could* at once, and at that time, be summoned to gaze upon the pharisaic Judaism in all the blackness of its sunken state; for young Gentile Christians, the great woe-speech was to a certain extent unintelligible, and was besides too strong food. Hence the picture of the scribes is shortly given in their three principal features: ambition, avarice, hypocritical, external piety. The address is made up of the introductory word of warning by the Lord against the Pharisees, and of the first woe denounced by Him against them. The expression in Matthew, "Do not ye after their works," is here, "Beware of them." The religious enlarging of the garments, as Matthew relates it, is here briefly given in the going about in long clothing. The seeking of greetings precedes the desire for the chief seats in the synagogue, and the civic seats of honour; while the anxious listening for the salutation of Rabbi is passed over. With these chief seats at festivals is admirably united the devouring of widows' houses, under pretence of long prayers, after the first woe of Matthew. The address to the Pharisees, which we find in Matthew gradually passing into a direct, pointed attack,

is here everywhere changed to the representation in the third person. Mark agrees almost verbally with Luke.

2. *Who love.*—Meyer: "Demand, look for." But they did not first require to look for the walking about in long robes: they actually did that; and this, too, with pleasure, consciousness, and deliberation. They loved that, had pleasure in that.

3. *In long clothing.*—Gerlach: "Because they imitated the priests, who were the nobles of the Jewish people." The question, however, is, Are not the priests themselves intended? Braune: "Because they imitated the venerable matrons." Jewish Rabbis imitate women! The reference is undoubtedly to their wandering about the streets and public places with marks of distinction, significant of religiousness, in long robes of office and rank; hence also in gowns and robes of various orders.

4. *Who devour.*—Grotius, Bengel, and others, make a new sentence begin with *οἱ κατεσθίοντες*. As administrators, guardians, representatives of unprotected widows (Theophylact); or also by embezzling the funds of the temple-foundations.

5. For the more lengthened denunciation, see Matthew, Note 9.

DOCTRINAL REFLECTIONS.

1. See Matthew.—We have here three points of contrast: 1. Public appearance,—the proud walk in long trailing garments (devotion), the love of greetings (absence of mind). 2. Demeanour in society,—love of the chief ecclesiastical seat, and at the same time of the places of honour at banquets and festive entertainments. 3. Personal and secret conduct,—the appropriation of the goods of the poor, under the veil and pretence of long prayers, and of supplications for the poor.

HOMILETICAL HINTS.

Compare Matthew.—The scribes distinguished as the worst of the Pharisees.—The false scribes are considered in three different ways, apart from the Scripture: 1. Upon the streets; 2. in business and at banquets; 3. as the appropriators of inheritances in families, and by secret means.—The veil of hypocrisy is a transparent covering: 1. The covering: *a.* the long robes; *b.* the long prayers. 2. The transparency of the covering: *a.* the walking about to be seen; *b.* the lust for the seats of honour, festive banquets, and unrighteous gain.—The hypocrite's terrible picture: 1. His public appearance contradicts his secret conduct; 2. his external import-

ance, and desire to be important, is contradictory of his internal emptiness and unworthiness.—The extent to which a hypocritical profession is carried, is the measure of approaching punishment.—Satan, who clothes himself as an angel of light, and plays the part of man's friend, is the archetype of all hypocrisy.

Starcke: As sinners are distinguished, so are their punishments. —The confession of sin, makes the judgment less; to hide sin, under the pretence of God's service, makes the judgment heavier and more terrible, Prov. xxviii. 13.

Braune (upon the long clothing): Somewhat as formerly many clergymen were wont to seek especial dignity from the size of their wigs, and the monks from their cowls and rosaries.—*Stier:* Satan was the first who exalted himself to be brought low (the opposite of Christ).

Schleiermacher: They used their piety only for external profit.—*Brieger:* It is to be remarked, that Jesus pictures forth not individual scribes, but the whole sect. There were not wanting a few in whom better tendencies were to be found; see vers. 28–34.—The warning has a twofold intention: first, we are not to allow ourselves to be deceived by them; second, we are not to imitate their conduct.

8. *The Widow's Mite, and our Lord's view of the Piety and Good Works of the Jews.* (Vers. 41–44.)

Parallel: Luke xxi. 1–4.

41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. 42 And there came a certain poor widow, and she threw in two mites, which make a farthing. 43 And He called unto Him His disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in than all they which have cast into the treasury: 44 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

CRITICAL NOTES.

1. See the parallel passages in Luke.—This apparently trifling history is of inestimable importance. It shows how the Lord, in perfect quiet of spirit, can still seat Himself in the temple, after He had ended His great day's work in it, namely, after the silence of the Sanhedrim regarding His person, in which its rejection of Him lay,—after He had opened His mouth, and pronounced the great woe-denunciations, and with these had, as theocratic King,

whom the authorities of Israel rejected, taken His departure from the temple. In this He seems like a deposed king, who seats himself, as he leaves, on the lowest step of his palace, not to weep on account of his fall, but to bless the poor child of a palace-domestic; or like one excommunicated, who is able, under the new burden of its fanatical ban, to judge with the greatest mildness, and freedom from prejudice, that religious society which cast him out. It is the divine manifestation of His purity from all fanatic disposition and exasperation, with which He had fought through the great decisive moments, made His denunciatory speech, and presented His great judgment-picture. In this sunlike clearness and purity the old Catholic Christians did not in general leave the heathen temples, and but few of the old Protestants the temples of Roman Catholicism. This eternally figurative import is won by our passage in consequence of its position. In itself, however, it shows us, in a most instructive narrative and act of our Lord, how His eye—and how consequently God's view, and the Spirit's—rests upon the treasury of the Lord, and marks the act and manner in which we give. Luke has recorded this circumstance likewise; but Mark presents it more picturesquely and more fully. The Lord's seating Himself opposite to the treasury, the statement of the worth of the mite, the summoning of the disciples to Himself, and the sublime elevation of tone characterizing the decision,—in all this we see plainly how important Mark deemed the history. It stands there to show that the Lord has His eye upon the offerings in His temple, and that, amid all the chaff of seeming religion, He finds out the noble grain of spirituality and truth.

2. *The treasury*, γαζοφυλάκιον.—The sacrifice-fund is meant, which was distinguished from the proper temple-treasury, but yet, as belonging to it, was denoted by its name (Josephus, Ant. xix. 6, 1). The Rabbis tell us that this treasury consisted of thirteen brazen chests (שׁוֹפָרוֹת, "trumpets;" certainly not because the chests themselves were trumpet-shaped, but because the mouths through which the money was cast into the chests were wide at the top and narrow below). They stood in the outer court of the women. This offering-fund received also the voluntary gifts for the temple. Lightfoot, *Hor.:* "Nine chests were for the appointed temple-tribute, and for the sacrifice-tribute (that is, money-gifts, instead of the sacrifices); four chests for freewill-offerings, for wood, incense, temple-decoration, and burnt-offerings." Before the Passover, free-will-offerings, in addition to the temple-tax, were generally pre-

sented. No one, we may easily suppose, entered the temple without putting something in. This is also the custom in the synagogue. The Church has taken an example from this habit.

3. *Many that were rich cast in much.*—They were not content to give only copper, which was the general offering, but presented silver. Or, perhaps, gave in copper, because a large gift in that metal was of greater bulk, and made more noise.

4. *A poor widow.*—She is singled out from the whole crowd of donors.

5. *Two mites*, λεκτόν.—The very smallest copper coin. Two made one Roman quadrans, which was the fourth of an as: ten or sixteen of this latter piece were equal to a denarius, which is equivalent to five groschen, four pfennings Prussian money ($6\frac{1}{2}$ *pence nearly*). An as in Cicero's time was worth nearly four pfennings (*or nearly a halfpenny*); hence the quadrans would be one pfenning (*one-tenth of a penny*), and the mite half a pfenning. She gave two; and Bengel remarks, she could have kept one. "The rabbinic injunction, 'Non ponat homo λεκτόν in cistam eleemosynarum,' is of no force here, because alms were not under consideration." Meyer. Nevertheless the inference drawn by Schöttgen is by no means foreign; only it is probable this rabbinic habit became, at a later period, the matter of rabbinic legislation.

6. *More than they all.*—That is, in proportion to her means, as the Lord Himself immediately explains.

DOCTRINAL REFLECTIONS.

1. See Note 1.

2. Jesus, to a certain degree as stranger, or observer of a religion now become foreign to Him, presents us with an ever-enduring example of the way in which one should, in the spirit of Christianity, look upon and judge all religious systems and associations. Such was the conduct of Paul at Athens, Acts xvii. He found out the altar of the Unknown God.

3. The last object on which our Lord's eyes rested in the temple.—The widow's mite. It is not said that the gifts of the others were worthless. Many possessed, no doubt, no worth (Matt. vi. 1); others, a greater or a lesser. The greatest value, however, attached itself to the widow's mite.

4. And how much interest may that mite, in the course of the entire history of the Church, have carried?

HOMILETICAL HINTS.

See Reflections.—The Lord's sublime peace of soul in leaving the temple, where He had met no recognition.—The humble resting-place of the Lord at the temple-gate, after He had been refused the throne.—The backward glance of mildness which the Banished cast upon the Church system by which He had been banished.—Christ's example teaches us the heaven-wide distinction between godly zeal and ungodly fanaticism.—The Lord's eyes are upon all offerings.—The mite of the widow as a gift: 1. The smallest gift; 2. the largest gift.—The freewill-offering of the heart, the real inner existence and life of the temple.—Christ observes with emotion the dying embers of the expiring fire of God in the temple.—The distinction between the treasury of the Lord in the law-church and Gospel-church (there, chiefly intended for symbolic temple necessities; here, chiefly for the poor. See the lame beggar at the Beautiful gate of the temple, whom Peter heals).—The ancient, estimable institution of Church alms.—Christo in pauperibus.

Canstein: The Lord Jesus pays attention, without doubt, to men's alms; hence they should be willing to give, and take earnest heed how they give.—*Bibl. Würt.:* Christians must willingly deposit in God's treasury, and contribute to the support of God's service—churches, schools, the poor, 2 Cor. ix. 7.—*J. Hall:* Where distribution is made to the poor, there Jesus pays attention, and takes pleasure therein.—*Canstein:* Christ remarks a compassionate and believing heart, when alms are being given.—*Nova Bibl. Tub.:* God's opinion regarding good works is infinitely different from that of men. Those who give the most, give often the least; and those who give the least, the most.—Servants must not exclude themselves.

Braune: He says, Verily I say unto you, because He wishes to make His judgment abide, as though it were a dogma and fundamental principle in His divine kingdom.—How she must have fixed her trust upon God, and not have cared for the morrow; that she did to-day, what to-day brought with it, Mal. i. 8, ver. 14.

Schleiermacher: If there had only been many such to give as this poor widow, who was ready to contribute all, that she could claim as her own, to the support of God's service, then might a purer zeal have developed itself, which had been far removed from degenerating in that tempest which destroyed the temple, had contributed rather to keep away the downfall. This most ex-

treme condemnation of many was the first germ of destruction to that people.

9. *Jesus' Departure from the Temple. His Retirement to the Mount of Olives; and His Address concerning the Last Things.* (CHAP. XIII. 1–37.)

Parallels: Matt. xxiv. and xxv.; Luke xxi. 5–38. Revelation.

1 And as He went out of the temple, one of His disciples saith unto Him, Master, see what manner of stones and what buildings are here! 2 And Jesus answering, said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down. 3 And as He sat upon the Mount of Olives, over against the temple, Peter, and James, and John, and Andrew, asked Him privately, 4 Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled? 5 And Jesus answering them, began to say, Take heed lest any man deceive you: 6 For many shall come in My name, saying, I am Christ; and shall deceive many. 7 And when ye shall hear of wars, and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet. 8 For nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows. 9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for My sake, for a testimony against them. 10 And the Gospel must first be published among all nations. 11 But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. 12 Now, the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. 13 And ye shall be hated of all men for My name's sake: but he that shall endure unto the end, the same shall be saved. 14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains: 15 And let him that is on the house-top not go down into the house, neither enter therein, to take anything out of his house: 16 And let him that is in the field not turn back again for to take up his garment. 17 But woe to them that are with child, and to them that give suck, in those days! 18 And pray ye that your flight be not in the winter. 19 For in those days shall be affliction, such as was not from the beginning of the creation, which God created, unto this time, neither shall be. 20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom He hath chosen, He hath shortened the days. 21 And then, if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not: 22 For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect. 23 But take ye heed: behold, I have foretold you all things. 24 But in those days, after that tribulation, the sun shall be darkened,

and the moon shall not give her light. 25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. 26 And then shall they see the Son of man coming in the clouds, with great power and glory. 27 And then shall He send His angels, and shall gather together His elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. 28 Now learn a parable of the fig-tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: 29 So ye, in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. 30 Verily I say unto you, That this generation shall not pass, till all these things be done. 31 Heaven and earth shall pass away: but My words shall not pass away. 32 But of that day, and that hour, knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. 33 Take ye heed, watch and pray: for ye know not when the time is. 34 For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. 35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: 36 Lest, coming suddenly, He find you sleeping. 37 And what I say unto you, I say unto all, Watch.

Ver. 8. Lachmann and Tischendorf, on the authority of B.D.L., have omitted *καὶ ταραχαί.* Meyer would retain the words, and says, they have been left out by mistake; the scribe's eye running forward to the *ἀρχαί* following.

Ver. 11. *Μηδὲ μελετᾶτε*, omitted by B.D.L., Tischendorf; but we would retain them, as Meyer.

Ver. 14. *Τὸ ῥηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου*, wanting in B.D.L. Copt., etc. It is easy to see how they might be interpolated; but their omission would be difficult to explain.

Ver. 22. Tischendorf omits, improperly, *ψευδόχριστοι καί.* So D.

Ver. 25. A.B.C., etc., read, *ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντες.* Lachmann, Tischendorf.

Ver. 28. A.B.D.L.Δ.: *γινώσκεται.*

Ver. 33. B.D. omit *καὶ προσεύχεσθε*; and Lachmann and Tischendorf follow.

CRITICAL NOTES.

1. See Matthew.—In our Gospel, the time and situation in which Christ delivered His great eschatological address present themselves, as is the case with Matthew. Upon Tuesday evening, immediately after His departure from the temple, the first introductory words were exchanged between Jesus and His disciples. Jesus declared Jerusalem's destruction. Thereupon He seats Himself in the circle of His most trusted followers upon the Mount of Olives, and reveals the eschatological import of Jerusalem's being destroyed. Hence it is exceedingly probable that this revelation by Jesus is a night-speech, or rather midnight address, succeeding the night-conversation which He had held, upon His evening walk to Bethany, on the summit of Olivet, sitting opposite to the temple.

2. The three chief divisions of the address are, by all the Evan-

gelists, distinctly enough marked: 1. The common, eschatological world-course to the end; 2. the destruction of Jerusalem, with its succeeding days of trouble and contest, or with the succeeding period of the Church of the Cross (the Christian Church), which period may be regarded also as a distinct division; 3. the indication and commencement of the world-end. The beginning of the first part is marked by Jesus' warning against being seduced by the pseudo-Christs (Mark ver. 5); the end by the promise, "He who endureth," etc. (ver. 13). The beginning of the second part is indicated in Mark and Matthew by the reference to the abomination of desolation; in Luke, by the investing of the city (ver. 20): the close is here shown by the words, "For in those days shall be," etc. (Mark ver. 19); in Luke, ver. 23, the statement is—a period of wrath upon Israel. The interval between the destruction of Jerusalem and the end of the world, distinguished as the period of mitigated judgment, is brought forward in the words, Except the Lord had shortened those days (Mark ver. 20): the close, according to Mark, is given in the exclamation, Behold, I have foretold you all things; according to Matthew, in the words, Where the body is, etc. The chief point in this statement regarding the interval, in Mark and Matthew, is the warning against the false Christs; in Luke, the sufferings of the Jews, the treading under foot of Jerusalem, until the times of the Gentiles be fulfilled. The beginning of the section upon the world-end is brought most prominently forward by Mark—"In those days" (ver. 24); Matthew similarly; Luke, with a short καὶ ἔσται, a Future, which is connected with the Preterite of the fulfilment of the times of the Gentiles. All the three Evangelists mark the end of this period as the deliverance of the faithful. The Son of man, according to Matthew and Mark, appears and sends forth His angels to gather in His chosen. Luke makes this known in the words, Lift up your heads, for your salvation draweth nigh. To this succeeds the practical application of the speech in the parable of the fig-tree. The eschatological speech of Mark's Gospel agrees most with Matthew; yet it is on the whole shorter, in particular points more circumstantial, and picturesque. Particularly strong is the call in Mark to foresight, to attention, and watchfulness: vers. 5, 9, 23, 33, 35, 37. The comparative characterization, however, will be most appropriately added to the consideration of the various sections. For the literature upon this portion, see Matthew. I may just add Ebrard's remark: adversus erroneam nonnullorum opinionem, qua Christi discipuli existimasse perhiben-

tur, fore, ut universale judicium ipsorum ætate superveniret. Erlangen, 1842.

A. *The Occasion.* (Vers. 1–4.) Parallels: Matt. vers. 1–3; Luke xxi. 5–7.

1. Mark brings before us a single speaker, who pointed out to the Lord the splendour of the temple; while Luke speaks of several, Matthew of the disciples in general. One could imagine it was Andrew who gave in this manner the occasion, entering as he did this time into the circle of the trusted. Overlooking this, the thought lies closest to Peter. What the disciples bring before the Lord—interceding, so to speak, for the temple—is, according to Matthew, the building itself (the structure being perhaps, in some part, in process of reconstruction); according to Luke, the beautiful stones and the gifts; according to Mark, the greatness of the building-stones and buildings. Braune: According to Josephus, the building-stones were, in part, twenty-five ells long, twelve broad, eight high. (An ell is twenty-four inches.) The thought that such a building should be destroyed, was too sad for them; and the precious stones alluded to by Luke, the consecration-presents of piety, upon the walls and in the courts, testified to a continued respect for the temple. The reply of the Lord is here very lively, Dost thou see these buildings? The seat upon the Mount of Olives is marked as a position *over against the temple.* Of the circle of the disciples who interrogate the Lord, we learn this only, that they are His trusted friends, and that Andrew was on this occasion present, in addition to Peter, James, and John. The two questions, regarding the destruction of Jerusalem, and the sign of the end of the world, given by Matthew, are likewise given by Mark, yet in a different form.

2. *One stone upon the other.*—Meyer: "There would not be one stone left upon another, which should escape, in the further prosecution of the work of destruction, being torn down;"—the depicting of a regular breaking down of a house, in which the chief thing is to separate one stone from another, down to the very last. Here, on the contrary, we have the picture of a violent destruction, in which many stones, as all know, remain lying upon one another, yet is each torn from his place and broken. In other words, *καταλύεσθαι* refers not merely to the mass of the temple, but also to the single stones: the temple should be so thoroughly destroyed, that each stone should be destroyed. Of course this expression is not to be pressed literally.

3. *Over against the temple.*—The summit of Olivet made a *vis-à-vis* to the temple's pinnacle. See books of travel.

4. *And Andrew.*—See Matthew.

5. *When will this be, and what, etc.*—The subject of the two distinct questions is here indicated in a twofold manner: ταῦτα and ταῦτα πάντα; ἔσται and μέλλῃ συντελεῖσθαι. *That all.*—Not once more the destruction of Jerusalem (Meyer). By Grotius and Bengel, πάντα ταῦτα is referred to the whole world. We understand it of all things which formed part of the Jewish regime, and which, according to the view of the disciples, were connected with the destruction of Jerusalem.

B. *The World's Course to the World's End in general. The Last Things of the Christian, or the Christian Signature of the End of the World.* (Vers. 5–13.) Parallels: Matt. vers. 4–14; Luke vers. 8–19.

1. Mark begins again with an ἤρξατο λέγειν. The warning against the pseudo-Christs is common to all the Synoptics. Luke alone has the addition, And the time draweth near: the monument of the chiliastic (millenarian) system. The representation of the wars of the nations is in Mark the shortest. The signs of the world's development are given by Luke most complete: earthquakes, famines, pestilences, terrors, and signs in the heavens. Mark, with Matthew, omits the terrific things and signs in heaven, also the pestilences, and has instead ταραχαί, pointing out (from the Roman stand-point) chiefly the political conditions of the world. After Mark has with Matthew denoted this as the beginning of sorrows, we have a second Take heed unto yourselves introduced. And now he depicts more fully than Matthew the persecutions of the Christians, giving, as does Luke, a view of these which had been already given by Matthew in the instructions to the Apostles, ch. x. 17, 18. These were very weighty words for the Roman Christians, at a time when the martyrdom of Peter and Paul, in Rome, was about to take place. Then, as early as the 10th verse, he gives the *concluding* statement of Matthew regarding the preaching of the Gospel in all the world; and appends the rules of conduct for the persecuted, which we find in Matt. x. 19. To this succeeds the presaging of fraternal hatred, and the detestation of the Christians, occurring Matt. x. 21. None the less does the concluding portion of that statement form here the conclusion: He who endureth, etc. Matthew has this final word once again in this passage; and this

circumstance, as well as the connection between Mark and Luke, speaks for Mark's accuracy, and proves that all the various portions recorded by him have their proper place in this address. The words, Matt. ver. 10–12, are omitted by Mark, probably because they are implied in the statements already made.

2. *Take heed unto yourselves; for many shall come.*—This warning against pseudo-Christs, pseudo-Christianities, false prophets, and false prophecies, being placed at the head, denotes that it is an essential point of view of Christian eschatology.

3. *Yet is the end not.*—Meyer: "The end of the calamities, not of the world." But the end of the calamities is really the end of the world, in a common sense.

4. *And it shall come to pass.*—The word of prophecy is solemnly repeated a second time.

5. *Troubles* (terrifying confusions), *ταραχαί.*—Mark alone gives this. The word denotes primarily a shock, or commotion (John v. 4); then a commotion of mind, overwhelming, a fright: and hence, with respect to political circumstances, public terrifying confusion, anarchical conditions of states, tumults, etc.

6. *Ye shall be beaten.*—The question is, whether the construction be, Ye shall be delivered up to councils and synagogues, shall be beaten, etc. (Luther, Meyer), or as above, ver. 9: so Bengel and others. Against this latter construction, Meyer says, the idea of motion lies not in δαρήσεσθε, but it does in εἰς. Meyer says, further, the scourging took place regularly in the synagogues. Then it is certainly a striking picture of fanatic maltreatment, if it had been already inflicted upon the way to the synagogues (Acts vi. 12, xxi. 30, 31). According to Meyer's construction, we have a tautology. The view, however, is this: The trial and condemnation took place in the councils or ecclesiastical courts, which were annexed to the synagogues; and the condemned were then led into the synagogues, or congregations, to be beaten: fanaticism could not, however, restrain itself: they were scourged even on their way thither.

7. *For a testimony against them.*—See Matthew.

8. *Among all nations.*—A result of the above-mentioned martyrdom. Through sufferings the Gospel was to be spread among all peoples. This is, accordingly, the end of their trials. Not till this be fulfilled does the end of the woes come (opposed to ἀρχαι).

9. *When they shall lead you.*—Rules for conduct. Above, it was *Take heed;* here, *Take no thought.* Be on your guard against

the seductions of the pseudo-Christs; be not distressed because of the threats of open foes. "*Μελετᾶτε*, the regular word for the committing to memory of a speech; see Wetstein; the opposite of extempore." Meyer. Compare Matthew. Take no thought, *how or what*, as the more objective mode of Matthew puts it. Here equally a double prohibition in a more subjective form: Take no thought beforehand; do not distress yourselves on account of it.

10. *For it is not ye that speak.*—See Matthew.

11. *He that shall endure.*—Meyer explains by the context: In confessing My name. Compare before *διὰ τὸ ὄνομά μου*. Nevertheless, the endurance refers to the entire state of trial, which they should pass through faithfully; of course, confessing Christ. It is from sufferings that confession receives its name, as *the Confession.*

C. D. *The Destruction of Jerusalem, and the interval between this and the End of the World; or, the World's Course to the End from the predominating point of view of the Jewish Theocracy.* (Vers. 14–20; vers. 21–23.) Parallels: Matt. vers. 15–21, 22–28; Luke vers. 20–23, ver. 24.

1. The presage of the destruction of Jerusalem is given more briefly than by Matthew, still in biblical form; not as in Luke, who declares plainly the besieging and destruction of the city. The direction to flee is the same as in Matthew, only more exact. From the command, Pray that your flight be not in winter, he leaves out the additional statement of Matthew, Nor yet upon the Sabbath, as it was less easy to be comprehended by the Roman Christians. The description of this one great trouble is expressed in a richer dress than by Matthew. In describing the appearance of the false Christs and prophets, he omits the accomplishment: If they shall say, Lo, he is in the wilderness, etc.; also the picture of the last judgment, the lightning, and the eagles. On the other hand, his conclusion is in the highest degree impressive: *ὑμεῖς δὲ βλέπετε*, ver. 23.

2. *Where it ought not.*—See Matthew, Note 4.

3. *Shall be affliction.*—The days themselves. Stronger expression: It will be the characteristic of those days that they are *trouble.*

4. *From beginning of the creation, which God created.*—This not a merely stronger emphasizing of the conception, Creation. The *κτίσις* which God created, forms an opposition to the *κτίσις* of men, of the city Jerusalem and her hierarchy, which was now falling,

while the former should endure. Similar is the expression regarding the chosen, whom God hath chosen:—who are, and shall remain, chosen. And just so we have a twofold reference to the shortening of the days: Although they are the days of vengeance, He has shortened them as such, and made them endurable. See Matt. x.

5. *But take ye heed.*—Ever-repeated emphasizing of the greatness of the temptation.

E. *The End of the Cosmos.* (Vers. 24–27.) Parallels: Matt. xxiv. 29–31; Luke vers. 25–28.

1. Mark, as well as Matthew, draws a very sharply defined distinction between the time of the destruction of Jerusalem, and the time when the sign of the end of the world should appear. Mark: After that tribulation (the destruction of Jerusalem), in the period of the *shortened days.* Here he has omitted the εὐθέως of Matthew. The fall of the stars he expresses differently from Matthew. He passes over the picture of men's consternation at the appearance of the Son of man, which Matthew gives; also the summons of the great trumpets. And the expression, From one end of heaven to the other, runs in his narrative—From the uttermost part of the earth to the uttermost part of heaven.

2. *After that tribulation.*—Meyer holds that, according to Mark, the appearing should occur immediately after the destruction of Jerusalem. According to the text, however, after the destruction, *enter* only,—those days, and these endurable. Between *those days* and *that day* is a great difference, which Meyer's exegesis has not noticed.

F. *The Parable of the Catastrophe's sudden irruption, and the Exhortation to Watchfulness.* (Vers. 28–37.) Parallels: Matt. vers. 33–50; Luke vers. 29–36.

1. To the end of ver. 32, Mark writes to quite the same import as Matthew; then, however, a different statement comes in: Of that day and that hour know not the angels, neither the Son. At this point the three Synoptics separate and take different ways. Matthew represents the Lord as here pointing back to the days of Noah, as being symbols of the days of the world's end. The surprise of that day is depicted by him in a particular way. The parable of the midnight has its characteristic points in the coming thief; and, succeeding this, is another parable of the lord who, in

coming home, surprises his servants. Mark has the exhortation, Watch, for ye know not, etc., which is found in Matthew. But then he adds a parable, peculiar to himself, of the lord going away upon a journey, appointing special duties to his trusted servants: and in this parable the chief person is the lowest servant, the porter, who must keep watch; while Matthew makes him the steward, who had charge of the house. It is evident that the parables are distinct. Matthew selected the steward, because watchful honesty seemed to him the chief thing; Mark selected the porter, because honest watchfulness seemed *to him* the chief thing. Matthew *may* have had before him, in his selection, the picture of the Jewish high priest; and Mark, the picture of a porter attached to some noble Roman house. Mark notices the different hours in which the master may return, marking them out sharply by the statement of the divisions of the night. Luke brings prominently forward the common danger to man—the heart must not be overcharged, etc.; the momentous day is compared by him to a snare. Mark concludes with the word, Watch!

2. *That the summer.*—"*Τὸ θέρος*, also in Test. xii. Patr., is the symbol of the Messianic time." Meyer.

3. *This generation.*—According to Meyer, the (then) present generation. See Matthew, No. 14. The generation which has these signs under observation. Had the generation of that time been meant, then the end of the time at least could have been given; while Christ says, on the contrary, the day and the hour knoweth no man.

4. *Neither the Son.*—An admission, which Meyer, in considering the human limitations in which the Son of man moved on the earth, places in its due position. Athanasius says, Jesus did not know as a human being; Augustine, He did not know it to impart to His disciples. For other interpretations, consult Meyer. Regarding Lange, Meyer judges falsely or inaccurately. We admit that the Son, as God-man, knew not that day in His present daily consciousness, because He willed not to pass beyond the horizon of His daily task to reflect upon that day (see Leben Jesu ii. 3, page 1280); because He preferred, accordingly, the encircling horizon of His holy, energic observation and knowledge, which widened from day to day, to a discursive pedantic polyhistory, or supernatural pretension of knowing everything, the sombre opposite of dynamic omniscience. Self-limitation in the knowledge of all chronological, geographical, and similar matters, is quite different

from "limitation" of Jesus' omniscience, arising from the union of His divine and human natures. See Matthew, No. 16.

5. *As a man taking a far journey.*—According to Meyer, a part of a speech, "made up of the different parts which formed the links between the several heads of the speech." Why not a special parable? Or, is a porter or a guard of a house formed by uniting the statements concerning a house-proprietor and a house-steward? and out of a thief and a lord of a house do we get, again, a house-owner? We assume simply a distinct, though connected, parable. In Matthew, the householder himself is first, then the steward, summoned to watch; in Mark, the house-watch or porter, to guard the house.

6. *As a man taking, etc.*—The anantapodoton is found simply in the omitted ἐστί. It is with this, as with a man who took a journey. The whole weight falls upon the verbum finitum, if we may argue from the following participles,—upon the injunction which the Lord gave to the porter to watch. Matthew, Note 2.

7. *Authority to his servants.*—A proof that we have here to do with another parable. The parable of the servant, to whom the highest authority was entrusted, is recorded by Matthew.

8. *And commanded the porter to watch.*—After he had given all the orders concerning the internal affairs, he gives finally, at the door, to the porter, the additional command to watch: this is the point of the parable. Considered from this side, the porters are, of course, the Apostles of Christ, with the body of Christians, under a different aspect from that in which the servant of Christ may be pre-eminently considered a steward.

9 *At even, or at midnight.*—The four night-watches. See *Winer*, Nachtwache (Night-watch); the author's commentary on Matthew; *Wieseler*, Chronol. Synopse, p. 406. The uniform thought is, The Lord comes in the night-season, in a dark, sad time; and it is not known in what stadium or moment of this time. He comes quite unexpected. From different stand-points, these periods (ὀψέ = 9 o'clock; μεσονύκτιον = 12; ἀλεκτοροφωνία = 3; πρωΐ = 6) may denote the same:—the evening, the evening of the old world (Matt. xx. 8); the midnight, the frame of mind of the slumbering Church (Matt. xxv. 6); the cock-crow, the voice of the watchers (Isa. xxi. 11); the morning, the dawn of Christ's appearing, the breaking into day of the new world (Mal. iv. 2).

DOCTRINAL REFLECTIONS.

1. Compare the parallels in Matthew.—It is significant that Mark gives prominence to the *size and strength*, Luke *the beauty*, Matthew the restoration and *apparent theocratic rebuilding*, of the temple. All this could not save it.

2. The eschatological speech of the Lord, the germ of John's Apocalypse; the New Testament exposition and form of the Old Testament ideas and symbols; the opposite and corrective of all apocryphal apocalyptic (compare Lücke, Versuch einer vollständiger Einleitung in die Offenbarung des Johannes und in die apokalyptische Literatur überhaupt, Bonn 1848; Auberlen, der Prophet Daniel und die Offenbarung Johannes, 2 Aufl., Basel 1857[1]). The eschatological Songs. Eschatology in dogmatic theology.

3. *Neither the Son.*—Compare Agnoetism in the Dogmatic. Dogmatic theology has not reached the point of being able to do perfect justice to the œconomic and dynamic import of the Son's not knowing. In order to succeed in this, we must not drag the old human finiteness into the Logos, which men have deemed to be an expansion of the sphere of dogmatic theology; but we must do justice to the fact, that His divine nature transforms His human finiteness into the certainty of the God-man. Leo the Great says, "Humana augens, divina non minuens." No safety can lie in the "minuere divina." At least, not to know, and ignorance, are two entirely distinct things.

4. The strong emphasizing of Christ's exhortation, Watch!—According to this Petrine Gospel, Christ's servants, above all Peter, should be the doorkeepers not so much of heaven as of the Church on earth, and should keep her awake, watching for the day of judgment.

5. Three is the number of the Spirit, four the number of the world. At the revelations of His personal spirit, Christ was attended by three trusted friends; at the unveiling of the world's fate He has four.

6. Josephus, De Bello Jud., should be used with this passage; particularly the history of the destruction of Jerusalem. See Von Raumer's Palästina; also Braune, p. 353.

HOMILETICAL HINTS.

See Matthew.—General thoughts upon the entire passage:—

[1] Prophecies of Daniel and the Revelation of St John, viewed in their mutual relationships. Edinburgh: T. and T. Clark.

Homily upon the Lord's speech concerning the end of the world, according to the preceding division.—The Judge has already announced Himself.—The last judgment in its presages: 1. That one great presage: the destruction of Jerusalem. 2. The continuous presages: the days of less terror in the New Testament seasons of trial. 3. The last presage, as signal.—The world's state and course between two great judgments, the destruction of Jerusalem, and the real (end of the world) in a place of judgment: 1. The picture of the state. 2. The ignoring of the state. The world does not observe the forbearance, the rule, the approach of justice-dispensing righteousness.—The coming of Christ in our time with the baptism of the Spirit and of fire: 1. A true coming; 2. reminds us of His first coming; 3. an indication of His last coming.—The final words of Christ in His speech upon the end of the world: 1. Take heed unto yourselves; 2. Beware; 3. Watch.—The last day, a day which makes all things clear.—The day of the great revelation and the great appearance: 1. The great revelation of the old appearance (the phenomenal and visionary world); 2. the great appearance of the old revelation.

Upon A. Vers. 1–4.

See Matthew.—The exit of Jesus from the temple of His people: 1. A decisive step; 2. a melancholy farewell; 3. a decisive token; 4. the certain pledge of the rebuilding.—The prospect from the Mount of Olives of the temple and the city; or, the great difference between the sensuous (æsthetic) and a spiritual prospect.—The Lord's repeated survey of the city from the Mount of Olives: 1. A look of a compassionate heart, during which the tears fall, Luke xix. 41; 2. a look of the solemnly earnest spirit in which the tears must disappear (here).—Jesus sitting in the circle of His four disciples upon the Mount of Olives; or, the night-conversation on the end of the world and the judgment, ever sad, yet solemnly joyous, because of its anticipations.—The great public mystery of the last time: 1. Much forgotten, 2. much falsified, 3. ever of force, 4. ever efficacious; or, 1. in the world ever falsified and darkened, 2. in the Church continually illuminated and deepened.

Starcke, Bibl. Würt.: Men's degeneracy, to be bewitched with the seeming reality of this world, and to forget, what they should necessarily consider, the statements of God's word.—*Nova Bibl. Tub.:* If the wind of God's judgments storm round it, there is nothing so firm, nothing so magnificent, as not to be torn down and

destroyed. How many thousands of the fairest cities, of the most gorgeous palaces, of the most impregnable castles, have experienced this, lying now, because of their sins, in heaps!—Is that the city of which men say, Is it the all-beauteous, on account of which the whole land rejoices, etc.? Lam. ii. 15 and 17.—*Canstein:* When we gaze upon great and glorious buildings of this world, let us ever think a time will come when these shall be no more, and that nought is abiding but that which is not seen: 2 Cor. iv. 18.—At the house of God judgment must take its beginning, 1 Pet. iv. 17.—It is edifying to speak of the divine judgments, of the destruction of all that is splendid, yea, of the end even of this present world.

Rieger: In the minds of the disciples these two things (*much more, destruction of the temple, Christ's future, the world's end*) must have become confused, or they must at least not have been able to distinguish between them accurately (*still in some measure. See above*). Just as now, in our belief of the future coming of the Lord to judge the quick and dead, many things also are united into one, which, nevertheless, the result itself might separate into distinguishable impartations and periods (*very good*).—The Lord Jesus, in His answer, has not explained it so fully, etc., because Jerusalem's judgment was such a famous symbol and earnest of the end of the world.

Braune: Compare, regarding the coming of the Lord, Isa. xiii. 6; Ezek. xxx. 3; Joel ii. 1; Matt. xvi. 27; Phil. iv. 5; 1 Pet. iv. 7; 1 John ii. 18; Rev. i. 3, iii. 11. Quotation from Hamann's writings: "The death of every man is the same, when the revelation of the Lord's coming is partly fulfilled to the soul. In this sense, it is literally true that the time of fulfilment is near." In the fragments of Jerusalem the last judgment is reflected.

Schleiermacher: It was His object to represent all the institutions of the old covenant as something dedicated to destruction, in order to direct their attention by so much the more to the spiritual.—Hence we have to mark, that everything external in the Christian community is nothing else, and can and dare be nothing else, than a shell, a covering in which the spiritual presents itself and works.—We find that the striving after externalism was soon renewed in the Christian Church.

Brieger: The temple was the pride of the blinded people.—The destruction of Jerusalem is in certain measure to be understood as a world-judgment. It seizes that people, namely, who for two thousand years had represented the human race. In the downfall

of Jerusalem is depicted the downfall of the whole world (as in the exit of the Christians from Jerusalem is depicted the great deliverance of the believers in the last time).

Upon B. Vers. 5–13.

The foresight and fearlessness which the Lord enjoins upon His own in looking for His coming (or the end of the world): 1. Foresight in respect to the deceptive delusions of false Christs (spiritual delusions); fearlessness as to the threatening terrors of war and all the world-plagues (temporal terrors). 2. Foresight as to the enemies of the Gospel, and as to their treachery; fearlessness as to the gift of tongues, and the power to reply. 3. Foresight as to temptations thrown in our way by our nearest relatives and the world; fearlessness as to the certain deliverance of the enduring Christians.—Take heed that no man deceive you; or, Antichrist comes before Christ comes, 2 Thess. ii.—The succession of signs: 1. False signs, and yet signs [false Christs, ver. 6]. 2. Feeble signs, and yet earnest signs [the wars; the end not yet, ver. 7]. 3. Greater signs: national, political, terrestrial, physiological revolutions [the beginning of the woes, ver. 8]. 4. Striking signs [persecutions of Christians, ver. 9]. 5. The decisive sign [the Gospel is preached among all people throughout the world].—The contradictory nature of the signs: 1. Signs which do not appear terrible, but enticing, and yet are to the utmost terrible; signs which appear to the utmost terrible, and yet are not so. 2. Saddening signs. 3. The great, joyful signs, ver. 10.—The great rules for our conduct, in looking forward to the last time, and in the midst of its signs: 1. Foresight; 2. fearlessness; 3. simplicity and spiritual walk; 4. stedfastness.—The Lord's faithful admonitions.—There is an *overcoming of these troubles.*

Starcke: In His teaching, Christ looks not so much on what He knows as on what is useful to, and necessary for, His hearers.—It by no means behoves us, it is certain, to know time and hour, but to observe the signs antecedent to the judgments of God.—*Nova Bibl. Tub.:* Alas! how many good men have the pretence of Christ's name, —false hopes, outward show, seeming representations, fleshly accessories, etc.,—already misled, that they have fallen away into sad byepaths, and have been ruined!—Instruction upon the Last Things is no useless instruction.—*Quesnel:* He who properly understands this present world, how it is disposed and what end it shall meet, is always self-possessed regarding it, and is terrified by nothing.—

Wilt thou save thyself from the awful judgments of God, then be anxious regarding the judgments and wrath of man.—The Gospel-trumpet must be blown before the archangel's trumpet is heard.—*Cramer:* God will not forsake His own in the time of persecution.—In the defence of the truth, we must not look at our own weakness, nor the foes' might and strength, but we must consider the power of the truth and God's promise.—*Osiander:* Imagine not thou art not bound to learn aught, etc.—*Quesnel:* Faith gives so many fathers, brothers, and sisters, as there are Christians; unbelief changes those whom nature has given into enemies, betrayers, and executioners.—The most dangerous temptation is that which comes from parents.

Osiander: It is a mark of false religion that it is bloodthirsty.—The end crowns.

Gerlach: No man can reckon more certainly upon the assistance of the Holy Spirit than those who confess Jesus' name in the time of their utmost peril.—*Stier:* The end is patience, the saints' weapon (Rev. xiii. 10, xiv. 12), as the beginning is foresight.

Braune: 2 Tim. iv. 16, 17.—The end comes not before the Gospel has finished its course. The nearer this completion approaches, the more certainly is the Lord's coming near.

Schleiermacher: We must expect nothing else.—All may perish; we are sure He and His kingdom will remain.

Brieger: The Lord's communication includes in itself the nearest and the most remote; hence He speaks to those nearest, and to those farthest from Him.—As the hate of the world witnessed for Him, so does He witness for His own.—The end of matters is to be introduced by means of the Gospel.—The being saved is the same import as being received to glory.—*Gossner:* He who possesses the rights of a citizen of heaven, can remain unterrified though it should storm beneath heaven.

Upon C. D. Vers. 14–20, 21–23.

See Matthew.—Even in His great judgments is God's mercy revealed: 1. It warns of the judgments, and indicates the signs of their coming; 2. it opens a way of escape, and exhorts to use that way in flight; 3. it points to prayer as the means to mitigate that judgment; 4. it has its eye fixed upon innocent sufferers; 5. it breaks the judgment off, and puts bounds to it, for the sake of the elect; 6. it warns against falling away to Antichrist, as the falling beneath the heaviest, the most frightful judgment.—The abomination of desolation, or the judgment inflicted on the holy place, a great

admonitory sign: 1. The indication of the end of a now hoary period (and form of belief; or of a long array of judgments, which point forward to the last judgment); 2. the sign of a decisive separation between an old and new period; 3. the prognostic of a new period. —The prophet Daniel; or, the Lord's eternal Spirit in the old covenant has foretold the end of the old covenant. (See Isa. lxvi. 3; Jer. xxxi. 31; Ezek. xxxvi. 26; compare 2 Cor. iii. 13; Heb. viii. 7, 8).—The Spirit of the abiding in the Church, the prophet of the downfall of her passing forms (especially in the Middle Ages).—Who readeth, etc. The old Scripture-word shows to all time the signs of the present and the future.—The flight to the mountains. The entire life of the Christians is a fleeing to the mountains.—In a season of distress, the saving of the trifling and the unessential (the clothes) has as its result the loss of the great and the essential (the life and soul): 1. *The fact* (in conflagrations, in times of war, in political convulsions, in seasons of religious crises). 2. The reason. Because the trifling is the net which keeps men entangled in the old system and its judgment (Lot's wife, the Jews, the Middle Ages).—Woe to those with child, etc. The Lord's compassion towards the chief sufferers among mankind in the judgments inflicted on the especially sinful part of mankind.—The alleviations of the divine judgments which God has given to men: 1. Compassion (ver. 17); 2. prayer (ver. 18); 3. the stedfastness of the elect (ver. 20).—For the sake of the elect, *whom God has chosen*, God supports the world in sparing patience (see Rom. ix. 22).—The most certain signs of the judgment, which continues during the New Testament time of grace: the false Christs, and the signs of the false Christs, and the hopes placed in them: 1. Among the Jews; 2. among Christians themselves.—The tendency to believe in false Christs the most awful result of the rejection of Christ to be seen in the life of Israel, John v. 43.—The great temptations of the period, which hastens to its end, 1. perceived before, 2. declared before, 3. overcome before.—Foresight regarding the lying pseudo-Christian system, the salvation of Christianity in the last days.—Foresight the first and last means in preserving faithfulness during the last days. —Caution, 1. regarding excited preachers who pretend to make Christ visible in themselves or in others, in this or that person or thing (See here or there); 2. regarding persons who will attest themselves as new saviours by means of deceptive signs and wonders, 2 Thess. ii. 10, 11; Rev. xiii. 13.—The end of the world's history: unceasing self-confusion, self-blinding, and self-separation of the

great majority from Christianity, and self-abandonment to pseudo-Christian systems.

Starcke, Cramer: If we see even the greatest distress awaiting us, we should not allow ourselves by this to be turned aside from God and His love.—In public, national calamities, the majority think only of saving their goods and lives; few are anxious to make sure of their souls and their salvation.—*Quesnel:* By far the most useful flight in the day of divine wrath, is to flee the fleeting pleasures of the world, and escape from conformity to it, Ps. xc. 11.—*Nova Bibl. Tub.:* God spares even this wicked world for the sake of His elect.

Rieger: Sad periods in the world's course are turned to their own benefit by false prophets.—*Lisco: Take heed unto yourselves;*—an exhortation applicable to much more than the external danger of temptation, seduction, and falling away.—*Braune:* Luke vers. 22, 23; Deut. xxviii. 15; Mal. iv. 1. *See, here is Christ,*—a voice which charms to itself; *or there,*—a voice which, unpartisan-like, points to others, and is accordingly still more dangerous. These voices are not to lead disciples astray.—Signs and troubles are no certain marks of Christ and His prophets: they are only indications of the individual's connection with the spiritual world; they may be indications either of light and truth, or of darkness and lies.—Prove the spirits, whether they be of God.

Schleiermacher: When we see how many imperfections have appeared in the Christian Church, one might be easily tempted to say, The light is not yet the right light. The true believer is, however, assured that the Christian faith has no share in all these imperfections; that it is the natural ruin of mankind alone which is the fountain of these, and this cannot all at once be removed.—God's kingdom is the spiritual temple of God, which needs not the external, and is raised above all external accidents, and which, where it has been once built, must endure to the end of days.

Brieger: Not in the winter. It is well known that Jerusalem was destroyed in August.—The same sin, rejection of the Holy One, which brought Israel to its downfall, will cause the world's overthrow, so soon as *its measure* is filled.—This pressing of precaution appears so much the less needful, inasmuch as He Himself says, it is impossible to deceive *them.* We may explain this in the following manner: God's acts do not *exclude* men's action, but *include* (and that, too, not in the form of natural compulsion, but by the bond of love).—*Gossner:* How must we ever fear to give our adherence to a false Christ!

Upon E. Vers. 24–27.

See Matthew.—The last day according to the Lord's announcement: 1. The great day of death, when the lights of heaven grow pale; 2. the judgment-day, when the Crucified appears in the glory of the world's Judge; 3. the great feast-day, when the Lord gathers His chosen by His angels from all ends of this and the other world. —Man's calamity completes itself at the end in the world's calamity. —As the sun was darkened at Christ's death, so will the entire starry world belonging to this earth grow dark in the death-hour of aged humanity.—The stars will fall from heaven. With mankind, not merely the earth, but also the planetary system which belongs to earth according to its old form, shall be dissolved, and assume a new shape.—When sun, moon, and stars shine no more, will Christ appear, and illuminate with His brightness the last day.—The last day the grand day of festival for perfected Christianity: 1. The creature-lights pale; the Lord appears as the festive light of His own day. 2. The impersonal being of the world disappears; the glorified personality of Christ appears, and manifests His personal kingdom. 3. The wicked are shut out, and, as it were, have vanished; all pure spirits are united. 4. Heaven's angels are the servants at the feast: all the elect shall be assembled who are upon the earth and in heaven.—The last day is, for the chosen of the Lord, the dawn of their blessed immortality, Job xix. 25.

Starcke, Quesnel: O wished-for day of the elect! O long longed-for purification, through which they shall be gathered by Jesus into union with His body, His Spirit, and glory!—*Osiander:* Should we die in a strange land, etc., yet shall we be assuredly gathered to Christ, our Head, at the last day, 2 Cor. v. 10.

Braune: Rev. i. 1, ch. xxii. 6 ["Shortly, quickly"]; Hagg. ii. 6–8 ["Yet once, it is a little while"]; Eccles. xii. 2; Isa. xiv. 12 ["How art thou fallen"]; Isa. xxxiv. 4 ["All the host of heaven shall be dissolved"].—The destruction of the creature will be an exodus into eternity.—*Stier:* To the end of heaven. "Because earth and heaven now incline wonderfully to one another."

Brieger: Ezek. xxxii. 7, 8; Joel ii. 3, 4; Dan. vii. 13; Acts i. 11; Heb. i. 14; Matt. xiii. 41, 42.—*Bauer:* These violent things are only the heralds in the Lord's service.

Upon F. Vers. 28–37.

See Matthew.—The fig-tree with its late leaves is also a picture

of the inward-hurrying judgment, as of the judgment-worthy Church (ch. xi. 12), as of the unrepentant Church (Luke xiii. 6), as of the quickly-changed Israel (Hosea ix. 10).—The fig-tree according to its varied signification: 1. The early figs; above all, the formation of fruit before the leaves shot forth: the early conversion of Israel and the chosen. 2. The fig-tree unfruitful in the rich vineyard: a dying professing Church (and this is true of individuals) in the midst of the ever-living kingdom of God. 3. The fig-tree unfruitful, and yet gaudy with its leaves on the roadside; or, a church (congregation) without spiritual fruit, in the hypocritical covering of pious forms, fallen under judgment. 4. The blooming fig-tree, a prognostic of the summer's harvest; or, the theocratic, ecclesiastical, and cosmical indications of judgment: presages of the approach of the final judgment.—The holy certainty of believers regarding the day of the Lord, strengthened and elevated through their ignorance concerning the time and hour: 1. The certainty: *a.* as to signs; *b.* as to His speedy coming; *c.* as to His unexpected coming; *d.* His coming during the life of a living Christian generation; *e.* as to the destruction of the world; *f.* they are led to obey Christ's command—Watch! 2. Strengthened and increased through their ignorance: *a.* an ignorance regarding the day and the hour, —an ignorance to which He had subjected Himself for their sakes; *b.* an ignorance regarding the period which He had imposed on them for His own sake.—Christ's not knowing rests upon His knowing rightly, or upon the holy extension of His range of vision.—What Christ *may* not know, what angels *cannot* know, Christians should not *wish* to know.—The last day, the deep secret of the Father: 1. Of the Father in His Creator-fulness, and in His gracious design; 2. of the Father in His preparing grace, and in His commands to the Son; 3. of the Father in the greatness of His patience, and the majesty of wrath.—The knowledge of Christ, raised above the knowledge of men and of angels, is, on our behalf, a circle of holy self-limitation within the Father's omniscience.—Because He cannot deny anything to His own, He has denied Himself a knowledge of this.—The holy and useful uncertainty of the Church regarding the last day, is to be compared with the holy useful uncertainty of individual men regarding the day of their death.—Through this holy uncertainty, we should be certain of our salvation. Every day should for the Christian bear something like the appearance of the last day.—Christianity is a doorkeeper's office, as regards the future coming of the Lord.—Christ's alarm-call, or summons to all Chris-

tians for all time to watch!—Slumbering, in respect to the Lord's coming, is a danger fraught with death; while watchfulness is a fundamental condition of life.—Christianity is an endless life of experience, in judgment and salvation: 1. Judgment: *a.* coming from judgment (Lange alludes apparently to the rise of Christianity at the time Judaism was subjected to judgment: Translator); *b.* proceeding subject to judgment; *c.* preparing for judgment. 2. Salvation: *a.* from the time of salvation's work was ended; *b.* proceeding under the cheering hopes of salvation; *c.* looking forward to salvation.

Starcke: Spring presents a beautiful picture: in the shrubs bursting into life we are reminded of the coming of Christ, of the precious *last* day, and the joyful resurrection from the dead.—*Quesnel:* Who is assured that he is not sooner to appear before God, his Judge, than summer is to come? If he meet not God to be condemned, the joyful everlasting summer will follow.—We have seen many things in our lives pass away: is that not a proof that all things fade away?—God has concealed from all creatures the time of His judgments; hence is many a one ruined in his calculation. —Beware of security! watch and pray!

Braune: Heaven and earth pass as leaves upon the world-stem in the harvest of the world-season: God's people are the sap, and God's word the power, which carries new life to all.—Jas. v. 7, 8: "I know not." Will it be too hard for thee to say that? If so, Christ is not thy Lord.—The watching of the Christian must be also prayer (and *active watchfulness* will be at the same time prayer). —*Brieger:* The kingdom of God, which will at last appear in power and glory, is to be compared with the joy-fraught summer.

THIRD SECTION.

THE PASSION OF CHRIST, AND HIS REST IN THE GRAVE. THE DESCENT INTO THE STATE OF THE DEAD. THE LION OF THE TRIBE OF JUDAH AS THE PASCHAL LAMB.

CHAPTER XIV. 1–XV. 47.

1. *The Preparation for the great Passover. The Supper.—The helpless impotency of wickedness in the old Church of God. The active genius of wickedness in the new Christian Church. The Anointing of the Lord at the Feast preparatory to His Death; and the sale of the Anointed, or the Treachery, matured at the Feast-table.* (CHAP. XIV. 1–11.)

Parallels: Matt. xxvi. 1–16; Luke xxii. 1–6; John xii. 1–8.

A. *The weak Indecision of the Enemies.* (VERS. 1, 2.)

1 After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take Him by craft, and put Him to death. 2 But they said, Not on the feast-day, lest there be an uproar of the people.

B. *The holy Presentiment of the Female Disciple.* (VERS. 3–5.)

3 And being in Bethany, in the house of Simon the leper, as He sat at meat, there came a woman, having an alabaster-box of ointment of spikenard, very precious; and she brake the box, and poured it on His head. 4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? 5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

C. *The Lord's holy Decision.* (VERS. 6–9.)

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on Me. 7 For ye have the poor with you always, and whensoever ye will ye may do them good: but Me ye have not always. 8 She hath done what she could: she is come aforehand to anoint My body to the burying. 9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

D. *The Disciple's wicked Decision.* (VERS. 10, 11.)

10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray Him unto them. 11 And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray Him.

CRITICAL NOTES.

1. Compare the notes to Matthew.—The peculiarities of Mark in the history of the Passion generally are life-like pictures, the truth of which may be intuitively perceived, sharply-defined traits, original statements of particulars. Peculiarities in our section:—The two indications of Jesus' approaching death, namely, the indecisive deliberations of the Sanhedrim, and the anointing in Bethany, are found united in Mark, as in Matthew; yet he expresses himself regarding the decision of the lords of the council much more briefly than Matthew,—more decidedly, however, than Luke. In the history of the anointing, he has, with John, a remark preceding the statement as given by Matthew, that Jesus sat at the table. Moreover, he describes the ointment more exactly. And, besides, to him we owe the fresh trait, that the woman broke an alabaster-box; according to several codices, the additional remark is given, that the ointment ran down from His head (see John, "a pound"). In introducing the opposition, he assumes an intermediate situation between John and Matthew. John names Judas as the murmurer; Matthew, the disciples; Mark says, some. With John, he declares the value to be three hundred denarii, and yet adds the strong word *ἐνεβριμῶντο*. To the words, The poor have ye always with you, he appends,—And if ye will, etc. To him again is it peculiar to give, What she could, that hath she done. The idea that this disciple anticipates the anointing of Jesus for burial, is here more clearly expressed. Peculiarly fresh is the expression in regard to the preaching of the Gospel *εἰς ὅλον τὸν κόσμον* (Matthew, *ἐν ὅλῳ κ.τ.λ.*). The treacherous visit of Judas to the high priest is more shortly given than in Matthew. He may not name the traitor's question, neither the thirty pieces of silver; but if not, he emphasizes the joy of the chief priests.

2. *The Passover and the feast*, etc.—A double feast-season. See Matthew, Note 3. Compare Luke's expression.

3. *After two days.*—Probably on Wednesday in the Passion Week, not on Tuesday (see Matthew). The anointing in Bethany was on the previous Saturday. The question is now, In what relation do the sitting of the council and the anointing stand to one another? We could imagine the first history brings before us the chief priests, how undecided they still are; the second shows how Judas comes and gives advice. We must then adopt the idea, that the thought of treachery had been brooded over by Judas from Saturday in the

preceding week till at least Wednesday in the Passion Week, and came then first to maturity. The declaration of Matthew, ver. 14, seems to speak against this, "Then Judas went out." Judas had undoubtedly gone much earlier to the high priests. To this the notice points, "how they might take Him with craft." If they had had just decided, Not on the feast, that is explained by the great triumphs which Jesus, on Palm Sunday, on Monday, and Tuesday, had celebrated over them; and with this, besides, the fact agrees well, that Judas had begun to hesitate during these days. The connection of the two recitals lies accordingly in the opposition of the previous anticipation of the crucifixion on the part of the Lord, and the strong presentiment of the female disciple, on the one side, as to the much longer prevailing indecision and short-sightedness of His foes on the other. But the second point of relation is this, that we see from the first narrative how far the foes had of themselves come; from the second, how Judas drove them to take their boldly wicked step, and succeeded in giving them the last impulse. They said, Not on the feast; Judas, on the contrary, bethought himself of the first, of the best opportunity.

4. *Of pure, precious nard.*—Upon πιστικῆς, compare De Wette, Meyer, Lücke on John, vol. ii. p. 493. Not drinkable, but veritable, real. Upon the nard, compare Matthew, Note 5.

5. *Broke the box* (bottle, or flask).—The narrow neck of the small flask. She did not wish to keep or hold back anything: offered up all, gave all away.

6. *There were some.*—See Matthew. Mark presents, without a doubt, the most accurate historic picture, John defines most sharply the motive, Matthew gives the especially practical historic form.—*And they murmured against her.* De Wette: They scolded her. Meyer: They addressed her harshly. In ἐμβριμάομαι lies especially the expression of a passionate feeling, which we strive to keep back in the utterance.

7. *She hath come aforehand.*—Προλαμβάνειν is the chief conception, not μυρίσαι; hence we see the error of Meyer's note, "A classic writer would have said, προλαβοῦσα ἐμύρισε.

8. *One of the Twelve.*—Brought forward as in Matthew. The tragic point lies not merely in this, that one of the Twelve was false, but that he committed that most abhorrent act of treachery which was the particular sting in the sufferings of Christ. In a wider sense, he extended himself through the whole sufferings of Christ; for the treachery of the disciple who betrayed the Lord to the chief

priests, led to the betrayal, on the part of the Sanhedrim, of Christ to the heathen power.

9. *Were glad.*—They shuddered not, as the traitor laid before them his black design. They understood him. But Judas knew how to lead them still further into wickedness. He filled them with a satanic joy. And while they were still hesitating to take the last step, assuredly not from dread of the sin, but for fear of the people, Judas was watching for the first opportunity to accomplish his purpose.

DOCTRINAL REFLECTIONS.

1. See Matthew, and the parallel passages in Luke.

2. Judas the betrayer, because he had been most disgusted at the thought of the death and cross of Christ; Mary the commended disciple, because she was the first found possessing a self-sacrificing courage like His own in His way to death.

3. The treachery, which springs up in the midst of the disciples of the Evangelical Church, surpasses the wicked counsel of the hierarchies in the Middle Ages. The secret and open apostasies from the Evangelical Church to Romanism.

HOMILETICAL HINTS.

Compare Matthew.—The counsel in Jerusalem, and the supper in Bethany, in their relation to the middle point of Christ's death; or, a picture of the uniting of all threads of ancient history in this death.—Not out the camp of the foes, but out the circle of the disciples, came the last decision regarding the death of Jesus.—Judas, the *not free*, and still *free*, instrument of the deepest revelation of wickedness.—The faithless disciple of Jesus an instructor of the chief council in the way of destruction.—The unexpected turning-points in life, how they arise out of the depths of the spirit-world: 1. Out of the realm of light (Mary); 2. out of the realm of darkness (Judas); 3. out of the struggle between the two.—The ointment in the house at Bethany a savour of death unto death.—Greed in its demoniac greatness: 1. A child of perfected unbelief as to Christ, God, and mankind; 2. a father of treachery, which has often injured the saints; 3. a companion of avarice, envy, anguish, audacity, despair.—Judas determines to take the best opportunity he can to betray the Lord, *i.e.*, in the temple of His secret prayers. —Judas the calculator, and his miscalculation.—The estimation of Mary, and the estimation of Judas. The presentiment-filled spirit

in its clear prospect, as opposed to the selfish mind in its blindness. —The most multiplied purposes and projects, and over them the deep design of God.—Woman is here again before man, as is so often the case in the Gospel history.

Starcke, Hedinger: Satan rests not till he has injured Christ and His cause in life, honour, and possessions.—At feast-seasons the devil generally excites the greatest uproar against Christians.—*Hedinger:* Nothing must be squandered away on Christ? Miserable parsimony, when we refuse Him anything!—The prating of a fault-seeker can soon move others to aid him.—*Quesnel:* The pious must remain silent regarding the world's judgment. God will speak and conduct their affairs.—Behold, how the godless rejoice if they get an opportunity of fulfilling their wicked wish!—*Gerlach:* The greatest praise ever spoken by Jesus regarding an act.—*Braune:* The Sanhedrim required him to point out Jesus' tarrying-place. And Judas is ready to do it.—*Brieger:* Exactly what the enemies wished least of all to do, that must they.—Also to an uproar it came, but this was to the advantage of hell.—The greatest, the most immediate, most difficult, but the most blessed thing that ever a sinful being was able to do, namely, to receive the Lord's word in all simplicity and proceed to act, that did Mary; and that is to maintain her memory on earth till the end of time.—*Gossner: She did what she could.* From this may every one take comfort, that nothing more than faithfulness is asked from them.—*Bauer:* The deeds of love are often in the world turned into shame, because others turn them into an occasion to do evil.

2. *The Feast of the Passion, and of Victory.—The Paschal Lamb and the discovered Traitor. The Last Supper and the Lord's Triumph over the Traitor. The Prediction of the Disciples being offended, and of their denying Him.* (VERS. 12–31.)

A. *The Disciples' Passover-thought.—Unguardedness and Foresight; or, the Jewish Custom and Christ's Spirit.* (VERS. 12–16.)

12 And the first day of unleavened bread, when they killed the passover, His disciples said unto Him, Where wilt Thou that we go and prepare, that Thou mayest eat the passover? 13 And He sendeth forth two of His disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. 14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with My disciples? 15 And he will show you a large upper room furnished and prepared: there make ready for us. 16 And His disciples

went forth, and came into the city, and found as He had said unto them: and they made ready the passover.

B. *The Lord's Passover-thought.—The Passover, and the hardened and discovered Traitor in the circle of Disciples. The Lord's clear perception of the secret designs of the Traitor.* (VERS. 17–21.)

17 And in the evening He cometh with the twelve. 18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with Me shall betray Me. 19 And they began to be sorrowful, and to say unto Him one by one, Is it I? and another said, Is it I? 20 And He answered and said unto them, It is one of the twelve, that dippeth with Me in the dish. 21 The Son of man indeed goeth, as it is written of Him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

C. *The new Passover.—The Lord's fulness of Love on the night of the Betrayal.* (VERS. 22–25.)

22 And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is My body. 23 And He took the cup, and when He had given thanks, He gave it to them: and they all drank of it. 24 And He said unto them, This is My blood of the new testament, which is shed for many. 25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

D. *A new Passover upon a new Night of Terror, and upon the Death of the First-born.* (VERS. 26–31.)

26 And when they had sung an hymn, they went out into the Mount of Olives. 27 And Jesus saith unto them, All ye shall be offended because of Me this night: for it is written, I will smite the Shepherd, and the sheep shall be scattered. 28 But after that I am risen, I will go before you into Galilee. 29 But Peter said unto Him, Although all shall be offended, yet will not I. 30 And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny Me thrice. 31 But He spake the more vehemently, If I should die with Thee, I will not deny Thee in any wise. Likewise also said they all.

Ver. 19. Καὶ ἄλλος, μήτι ἐγώ; omitted by B.C.L., etc.; probably because the words were deemed superfluous, and that the construction was inadmissible. (We suppose εἷς to be supplied with the first μήτι ἐγώ.)

Ver. 20. The evidence against ἀποκριθείς is quite conclusive.

Ver. 22. Φάγετε must be struck out, on the authority of A.B.C., etc.

Ver. 24. Καινῆς is wanting in B.C.D.L., etc. Tischendorf rejects it, but it is retained by Lachmann. The uncertainty of the reading even in Matthew excites suspicion, that the Pauline tradition gave rise to it; for "the blood of the testament" can mean nothing else than "of the *new* testament."

Ver. 27. Ἐν τῇ νυκτὶ ταύτῃ. Most MSS. want these words. Lachmann, however, retains them on the authority of A., though even A. encloses them in brackets.

CRITICAL NOTES.

Compare Matthew and Luke.—The unity of these sections is to be found in the contrast between the disciples' unprepared state, and the ever clear perception which the Lord had of what lay before Him. Besides we have the opposition between the Passover and the Supper, the great institution of love, and of treachery; finally, the contrast between the faithful care with which the Lord warned the disciples, and their presumptuous ignoring of the fact of their own weakness. Peculiarities of Mark:—Exact statement of the day, ver. 12, with Luke. He brings forward (what is passed over by Matthew) the sending of the two disciples, but does not name them, as Luke does; and this again is to be traced back to Peter's modesty, for Peter was one of those sent. The direction of Jesus also,—in Matthew, Go ye πρὸς τὸν δεῖνα,—is given here in a more expanded form, as does Luke: the description of the man with the water-pitcher, who should meet them at the gate of the city, and the directions which they were to follow. He passes over, in his description of the Passover, the special narrations of Luke and John, and hastens forward with Matthew to the detection of the traitor. The indication of the betrayer has been already given: He who eateth with Me, ver. 18. The peculiar ἤρξαντο again, ver. 19. From the audacious question of Judas, Is it I? which Matthew introduces, Mark turns away, as previously from his words to the chief priests. In the celebration of the Supper, he agrees, excepting a few trifling deviations, with Matthew. Peter has, through Mark, directed attention to the fact concerning the cup, And they all drank of it. In recording, Shed for many, Mark allows—For the remission of sins—to fall out. The words concerning the new cup in the kingdom of God he causes to follow the words of the Supper, as is the case in Matthew, but more briefly expressed. The statement in John to the disciples, Ye cannot follow Me, in Mark (and Matthew) runs—All ye shall be offended because of Me. Peter's vow, as given by John, is extended in Mark: Although all shall be offended, yet not I; shorter than in Matthew. The statement in John, My life will I give for Thee, stands in Mark—If I should die with Thee, etc., as in Matthew. The prediction that they would deny Him, follows this asseveration in John, but precedes it in Mark and Matthew; in this latter case, the affirmation was, of course, more presumptuous. Mark alone has the more positive signal, Before the cock crow twice. The particular points which are introduced by Luke before this

transaction, and which bring Peter still more prominently into view, are not related by Luke. He and Matthew have the strongest form of the matter (also an assurance of faithfulness after the declaration of the denial).

2. *Two of His disciples.*—Peter and John. Compare Luke.

3. *And there shall meet you a man.*—The description is exactly as mysterious as in the despatching of the disciples to catch the ass. Just so again is the prominence given to the talismanic word εἰπεῖν, to be noticed. Quite groundless is the view of Meyer (in a mood of rationalizing), that we find in the wonderful manner in which the supper is ordered, as recorded by Mark and Luke, a symbol of the later method of revelation. In this passage Matthew has only hinted at what the other two have explicitly stated. See Matthew, Note 3.

4. *A man.*—It is a very mistaken conclusion, if we, from the fact that it was a slave's employment to carry water (Deut. xxix. 11; Josh. ix. 21), conclude this man was a slave.

5. *Guest-chamber,* τὸ κατάλυμά μου.—The reception-room, which is appointed for Me. With the word lodgings, the conception of a separate house is united. Much nearer the idea is, "My quarters."

6. *A large upper room.*—The form ἀνάγαιον is most favourably received. Meyer: "According to the meaning, it is exactly ὑπερῷον, עֲלִיָּה, upper room, place for prayer, and assembling together." Nevertheless, we must undoubtedly think of the upper room as being on the second floor: the Alijah, on the contrary, is a tower-like erection upon the flat house-roof (see 2 Kings iv. 10; compare Acts x. 9). The learned Winer, too, has no clear idea of the Alijah. Compare articles, "Houses, Roof." On the contrary, Gesenius: עֲלִיָּה, cubiculum superius, conclave, super tectum domus eminens; ὑπερῷον; balcony, projection; and De Wette, Archäol. p. 146.

7. *Furnished* (laid with pillows).—That is, with pillow-beds laid around the table, as the custom of reclining at meals required.

8. *With the Twelve.*—The two messengers have returned and announced, All is ready.

9. *He that eateth with Me.*—The word of pain. See John xiii. 18. Reference to Ps. xli. 10.

10. *That dippeth with Me in the dish.*—Meyer: "He was one of those lying closest to Jesus, eating, namely, out of the same dish." No very definite description. Yet the eating of the Passover was no common eating from a dish. The head of the family distributed the portions. The case is, I presume, this: Jesus was

about to hand Judas his portion. Now it is a psychological fact, that an evil conscience causes the hand to move with an uneasy motion, even at the moment when one succeeds in showing a hypocritical face, full of innocence and calmness. The hand, in opposition to the steady countenance, makes a hypocritically sportive motion. So, accordingly, does the traitorous hand of Judas, betraying himself, hastily extend itself, it would appear, to meet the Lord's hand, as it is still in the dish, in order with apparent ease to receive the sop. The three statements—Who dippeth with Me in the dish (Matthew, and almost identically Luke); To whom I shall give the sop (John); and, The hand of My betrayer is with Me on the table (Luke),—agree, therefore, as regards the actual state of the case.

11. *And He said unto them, This is My blood.*—That our Evangelist mades this expression follow the drinking, creates no difference between Matthew, and Luke, and Mark. Because Mark, namely, wished to make this the prominent fact, that all the company in rotation drank of the cup, he represents the Lord as speaking these important words while the act of drinking was being performed; from which it is self-evident, that He speaks them while the cup was passing round.

12. *Spake the more vehemently.*—We understand this not quantitive—he made regarding this many additional statements,—but qualitative, of the increasing force in expressing himself, as the following sentence shows.

DOCTRINAL REFLECTIONS.

1. See Matthew.

2. As the first Old Testament Passover was celebrated before the realization of the exemption and deliverance of the Israelites in the Egyptian night of terror, in the believing certainty of their salvation: so was also the New Testament Passover, the Supper, celebrated in the certainty of actual preservation and deliverance before the external fact, the death and resurrection of Christ. Exactly thus, in the justification of the individual sinner, does the celebration of his salvation precede the completion of his salvation in sanctification.

3. The art and manner in which Jesus unites with the celebration of the Supper the announcement that His disciples should be offended because of Him, and His solicitude for their preservation and restoration, brings before us the relation subsisting between the

disciples and the first-born in Egypt, for whom atonement had been made. The disciples, too, must the destroying angel pass by. No doubt, because Christ, who is the First-born in an especial sense, presents Himself a sacrifice for them. But this First-born, too, wins back His life from death.

4. Three Passovers: The typical Passover of the typified deliverance; the actual Passover of the real deliverance, finished in principle, pointing to the completion in life; the coming Passover in the kingdom of God, the celebration of the perfected salvation.

5. The detection of Judas, and the announcement of the disciples being offended after the Supper, is a sign that the Supper is appointed to exclude the apostate and the hypocritical, to strengthen, establish, and restore the weak.

6. The celebration of the Supper: 1. The external preparation, and the internal (One of you); 2. the celebration itself; 3. the practical improvement (In this night).

7. The Lord changes the Passover into the Supper: Christ's disciples now make with great willingness a Passover out of the Supper, in various ways. A simply ecclesiastical meal of custom; a simply memorial meal; a dogma-teaching meal; a meal falsely alleged to be capable of removing guilt.

HOMILETICAL HINTS.

See Matthew.—The pious recollection of the disciples, and the holy thought of the Lord (paschal lamb, the Last Supper).—The quiet, hidden friend of Christ in the city of His foes, and the concealed enemy of Christ in the disciple-band.—Both brought to view by Christ.—The Lord's Supper a celebration of salvation in the certainty of faith: 1. Externally, a pre-celebration; 2. inwardly, an after-celebration.—The holy appointment and efficacy of the Supper: 1. Revelation of the hearts (acknowledgment of sins, and confession of faith); 2. the affrighting of sinful consciences; 3. the exclusion of the wicked; 4. the celebration of the pardon and the establishment of believers; 5. the setting firm the future path; 6. the restoration of the erring.—The self-exaltation with which Peter goes forth after the Supper, is a sign that he had not yet properly understood it.—Peter, before and after the Supper, and during its progress; pointing to a mistaking of the Supper in its symbolic import.—The disciples forget too soon after Judas' departure, how much they have in common with him.—The consciousness of success, with which the Lord looks to the coming season of

the perfect reunion of His disciples and Himself, being fully assured that all their temptations and conflicts could not prevent this result.

Hedinger: At the approach of death, life-endangering perils, and other misfortunes, God's word and sacrament are the best anointing and refreshment. Happy is he who consecrates his room to Jesus as household church, or entertains Him oft in His poor members.—If we hazard all to obey God, we shall find it as the Lord hath promised before.—*Osiander:* Who serves, believes, and obeys Christ, shall be deceived in nothing.—*Canstein:* Whosoever receives the holy Supper aright, receives in it an assurance of the coming eternal glory.—*Osiander:* In suffering and trouble look to salvation.—He will not break the bruised reed. So gracious is Jesus, that He promises consolation to, and addresses in the language of promise, even the stumbling disciples.—*Hedinger:* He who relies too much on self, is building on sand.—Whosoever in a deliberative assembly introduces anything evil, may easily (in a greater or less degree) bring all the others over to his own side, so that they all express the same views.

Braune: If amongst His friends there was a secret foe, there were many secret friends amongst His foes.—The traitor proceeds to complete his transgression, and Jesus proceeds to the institution of the sacrament of the Atonement.—*Ignatius:* The Supper is a remedy bringing immortal life, an antidote to death.—Mark, who was most intimate with Peter, gives Jesus' words thus: Before the cock crow twice, wilt thou thrice deny Me. The third part of the night, from twelve to three, was called the cock-crowing: before this should end, Peter would have thrice denied the Lord.

Brieger: In the Passover, Christ is shadowed forth from every side. According to the law, the paschal lamb must be set apart on the tenth day of the month Nisan. And upon the tenth of this month, upon the so-called Palm Sunday, Christ made His triumphal entry, etc. (Add to this, that Jesus died about the ninth hour, almost the time when the paschal lamb was usually slain; that all the people put Him to death, as every head of a family slew a lamb; the roasting-spit for the lamb had the form of a cross; that no bone of the lamb dare be broken.)—How precious the promise, that He, as the Risen One, should go before them into Galilee! But they have ears for nothing. They regard only that word, which they attack so hardly, so deeply despise. The Apostles were now occupied so entirely with themselves, that they were unmoved by

what was immediately to befall their Lord.—However, if they had not dwelt upon the statement that the sword should fall on Him, they could not have had regard to the promise of His resurrection.—*Gossner:* Christ can raise the hymn of praise, although He knows His disciples are about to betray Him, etc. We must not be restrained from praising God because of anything.—*Bauer:* His body, His blood; that is, receive His life.

3. *Gethsemane and the Betrayal; or, the Lord's sorrow of Soul.—The coming of the Traitor.* (Chap. xiv. 32–42.)—*The Betrayal and its effect. The Arrest of the Lord. The Flight of the Disciples.* (Vers. 43–52.)

Parallels: Matt. xxvi. 36–56; Luke xxii. 39–53; John xviii. 1–11.

A. *Gethsemane.* (Vers. 32–42.)

32 And they came to a place which was named Gethsemane: and He saith
to His disciples, Sit ye here, while I shall pray. 33 And He taketh with Him
Peter, and James, and John, and began to be sore amazed, and to be very heavy;
34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye
here, and watch. 35 And He went forward a little, and fell on the ground,
and prayed that, if it were possible, the hour might pass from Him. 36 And He
said, Abba, Father, all things are possible unto Thee; take away this cup from
Me: nevertheless not what I will, but what Thou wilt. 37 And He cometh,
and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest
not thou watch one hour? 38 Watch ye, and pray, lest ye enter into tempta-
tion: the spirit truly is ready, but the flesh is weak. 39 And again He went
away, and prayed, and spake the same words. 40 And when He returned, He
found them asleep again; (for their eyes were heavy;) neither wist they what to
answer Him. 41 And He cometh the third time, and saith unto them, Sleep
on now, and take your rest: it is enough, the hour is come; behold, the Son of
man is betrayed into the hands of sinners. 42 Rise up, let us go; lo, he that
betrayeth Me is at hand.

Ver. 35. The remarkable difference between προσελθών and προελθών is found here, just as in Matthew. The most MSS. are in favour of the first; the sense favours the second. If we retain προσελθών, the terminus ad quem is wanting: unless there be a reference to drawing near to God in prayer, קָרַב. Luke uses an expression denoting separation.

B. *The Betrayal.—The Arrest. The Flight of the Disciples.* (Vers. 43–52.)

43 And immediately, while He yet spake, cometh Judas, one of the twelve,
and with him a great multitude, with swords and staves, from the chief priests,
and the scribes, and the elders. 44 And he that betrayed Him had given them a

token, saying, Whomsoever I shall kiss, that same is He; take Him, and lead Him away safely. 45 And as soon as he was come, he goeth straightway to Him, and saith, Master, Master; and kissed Him. 46 And they laid their hands on Him, and took Him. 47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. 48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take Me? 49 I was daily with you in the temple teaching, and ye took Me not: but the Scriptures must be fulfilled. 50 And they all forsook Him, and fled. 51 And there followed Him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: 52 And he left the linen cloth, and fled from them naked.

CRITICAL NOTES.

1. See the parallel passages in Matthew and Luke.—Peculiarities of Mark:—In narrating the sufferings of Christ in Gethsemane, Mark is the only Evangelist who gives the subject of Jesus' prayer, —that "the (dread) hour might pass from Him." The prayer, too, has with him a more earnest expression, with the *Abba*, and *All things are possible unto Thee.* In the passage recording the finding the three asleep, the reproof of Christ is directed especially to Peter, and Jesus names him Simon, as ever when He would remind him of his weakness and old nature. The modification of the first petition in the second, mentioned by Matthew, is omitted by him. Jesus prays, according to him, in the same words; that is, Mark will emphasize the wrestling importunity in this petition likewise, while Matthew gives prominence to the stronger manifestation of the resignation of Jesus. The third prayer is not introduced by Mark, but is nevertheless implied in his recital. In the statement, The eyes of the disciples were oppressed with sleep, he has, according to Codd. A.B. (Lachmann), the stronger term, *καταβαρυνόμενοι.* Besides, he gives the noteworthy statement, Neither wist they what to answer; which recalls the similar expression in the history of the transfiguration. Strikingly characteristic is the short phrase, It is enough (it is out, *ἀπέχει*), which is addressed by Jesus to the sleep-oppressed disciples. According to his representation, Judas stands suddenly before Him, like some unearthly thing. The traitor had given to the enemy a distinct, previously appointed signal (*σύσσημον*), and commanded them to seize the Master with all possible care, and to lead Him away. With a twofold salutation, Rabbi, Rabbi, the traitor here approaches Jesus eagerly and with feigned friendship. Jesus' address to Judas is here passed over. Of the sword-stroke of Peter he speaks in milder terms, saying he had cut off the *ὠτάριον* of the servant. The command

of Jesus to Peter is also omitted. On the other hand, we are indebted to him for the remarkable episode of the youth who changed so quickly from a follower of Jesus to a deserter.

2. *To be sore amazed, and to be very heavy;* ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν.—Matthew has λυπεῖσθαι καὶ ἀδημονεῖν. Luke, instead of either expressions: γενόμενος ἐν ἀγωνίᾳ (in a dreadful struggle or agony). This agony has its two sides, which are marked out with equal prominence in Matthew's Gospel and in Luke's; because ἐκθαμβεῖσθαι is the stronger term for λυπεῖσθαι, and is given only by Mark; indeed, the word is only found in the passages, ch. ix. 15, xvi. 5, 6. Upon this point, consult Note 3 in the Commentary on Matthew. The traitorous, false, despairing world, represented in Judas, fills Him with sorrow to amazement: He shudders before it, before the infernal powers lying behind it, and before the abyss of wickedness in this spiritual hell; the impotent, poor, deliverance-requiring world, which lay sleeping around Him, overcome with sorrow and devoid of all presentiment, as represented by the three sleeping disciples, gives Him the feeling of eternal abandonment. Isa. lxiii. 3. Compare Matthew. *Starcke:* ἐκθαμβεῖσθαι is used of fright at a peal of thunder, Acts ix. 3, 6; and before a phantom, Matt. xiv. 26: from this some conclude that the most frightful phantoms may have presented themselves to Christ, etc.

3. *The hour might pass from Him.*—Not His suffering generally, but that hour. That entire feeling of suffering and judgment, to be so betrayed by the one-half of the world, and to be so forsaken by the other half. See Matthew.

4. *Abba.*—Most vivid narration. Quotation of the actual words, as in the expression, Talitha cumi, and the exclamation on the cross. Meyer: "This address, among the Greek-speaking Christians, received the nature of a nomen proprium." Now, without looking at the great misunderstanding which is here involved, the phrase Talitha cumi, and other expressions, speak against this opinion. Accordingly, ὁ πατήρ is certainly an explicative addition.

5. *But not.*—We augment, But do not this, as I will, as My feelings would have. Meyer: "Let this not be, as I will. Matthew indicates by πλὴν οὐχ ὡς. Luke uses appropriately τὸ θέλημα (inclination of the will), not θέλησις (act of will). Accordingly, ἀλλ' οὐ τί is to be taken in rather a formal sense."

6. *Found them asleep again.*—Luke, for sorrow. Sorrow kept the Lord awake, but lulled the disciples to sleep.

7. *They wist not to answer.*—Compare ch. ix. 6.

8. *Sleep on now, and sleep.*—See Note 22 upon Matthew. The ironical meaning, as conveyed by Matthew, is altered by Luke into a reproof, Why sleep ye? Mark takes the intermediate place: first irony, then the call to wake.

9. (*It is enough.*) It is out, *ἀπέχει.*—This is the opposite of *οὐδὲν ἀπέχει*: nothing stands in the way, nothing hinders. The meaning accordingly is, It has failed; it is no more of use, etc. Meyer: "It is enough, = *ἐξαρκεῖ.*" This is quite a derivative force, an application of the word very remote indeed. Quite as untenable is another interpretation: There is enough watching, ye have watched enough; or, My anguish is past.

10. Rabbi, Rabbi.—Not merely an exclamation of excitement, but also of a hypocritical reverence carried to its greatest height.

11. A certain young man.—This forms an episode as characteristic of Mark as the Emmaus-disciples of Luke; and given, it is certain, from similar reasons. That he was no apostle, is evident from the term, A certain young man, from the circumstance that he had already the night-dress on, and especially from the contrast he presents to the Apostles. He only presents himself after their flight, a youthful Joseph of Arimathea, and so a precursor of him. So that some have unjustly settled upon John (Ambrose, Chrysostom, Gregory the Great); others have selected, equally without ground, James the Just (Epiph. Hæres. 87, 13). That the youth belonged to a family standing in a relation of friendship to the Lord, we may safely assume; at least, he was himself an enthusiastic follower of Christ. On this account, it was easiest to suppose a youth of the family where Jesus had eaten the Passover (Theophylact): in that case, however, we must assume that the young man had on this occasion been sleeping, or retiring to rest, in the house which belonged to the family, whose property lay in the valley of the Cedron. For, that the young man had been startled from his sleep, or in preparing to retire to rest, in the neighbourhood of Gethsemane,—that he, accordingly, comes from a neighbouring country-seat (Grotius): this is proved by his wearing the night-covering. Both circumstances might possibly be found united in Mark himself, whom we, with Olshausen, consider to be this certain one. (See Introduction.) Reasons: 1. The youth's picture agrees in every line with the character of Mark. 2. The circumstances of the youth agreed perfectly with those of Mark: the friend of the Lord, resting in this country-house for the night. 3. In support of this view the analogy speaks, that John also, by a mere

hint, weaves himself and His mother into the narrative (John i. 40, xix. 25); and probably Luke in this same style (xxiv. 18). 4. The fact, that this circumstance is related by Mark alone, which Meyer considers so *very trifling*, and Bauer holds to be a *piquant* addition.

12. *The young men.*—These certainly were not the temple-guards, nor yet the soldiery, but young persons who had of their own accord joined the company; partly from their interest in adventure. From this reason they found themselves particularly tempted to make an attack upon this young man, their equal in years, in the night-dress, who wished to follow Jesus, clad in so ridiculous a manner.

13. *But he left the linen cloth.*—The night-mantle, thrown about him, was easily loosed. Bengel: pudorem vicit timor in magno periculo. Whitefield has properly pointed out the handling of this youth as a picture of a late reception of Jesus, though others have praised it as the picture of an earlier following of the Lord, as belief in youth. Both are to be found in it: a beautiful enthusiasm of belief, and a fanatical self-dependence and over-estimation of personal strength. Rather far-fetched is Guyon's allegory, that we must follow Jesus, stripping off all that is our own, and all that is false. This youth was a *follower while* he had the linen cloth; *deprived of this*, he became *a deserter*.

DOCTRINAL REFLECTIONS.

1. Compare Matthew.

2. The suffering of Jesus in Gethsemane, and the treachery of Judas, stand in the most intimate relation to one another. The bringing about of His sufferings by means of the treachery, which grew up in the midst of His disciples, and the spirit of worldliness, of worldly sorrow and worldly falseness, of self-disrespect and despair, manifested in this treachery,—that is, in the particular sense, the bitter cup which He had to drain; for it is the heaviest judgment of God, that sin itself must break forth in treachery proceeding out the disciple-circle; a fact, in which is revealed the full judgment of God upon the sin of the world in its faithlessness, and in its despair—upon the sin of that world which could break through the barriers separating the disciples of Christ from the world. In Christ's experience of this judgment, there are two points to be marked: the realization of His being perfectly deserted; the manifestation of the world's weakness, and of the imminent danger to which the wickedness of the world exposed Him even amid His

disciples. That He must see Himself forsaken by His young Church, that He must grieve because of the apostasy in the midst of this Church: therein lies the bitter gall of His passion-cup, therein was judgment finished. He prayed that this hour might pass, if it were possible (ver. 35). And (ver. 41) it is said, The hour is come; behold, the Son of man, etc. The betrayal marks and seals this hour.

3. Therefore, in taking this cup out of the Father's hand lay the atonement for the guilt incurred by this world's murmuring and despair; preceding the atonement for His Church.

4. The sleeping of the good disciples is contrasted, especially on this ground (*alluding to the view advanced in* 3), with the watchfulness of the evil disciple. What was common to both parties, was the unspeakable sorrow. In the case of Judas, this has changed into absolute demoniacal distress, animosity, and rage; in the case of the Eleven, it is manifested in complete relaxation, cowardice, and indecision. On this account, Christ opposes to the sleep and indecision of the Eleven, the intensest agitation of soul and energy; to the fevered excitement of Judas, on the contrary, the most perfect quiet of soul.

5. The youth who follows the Lord in his night-garb, and then flees, a striking picture of the pious resolutions of Jesus' disciples, which are dissipated in the night of great temptation.

HOMILETICAL HINTS.

See Matthew.—The Lord's preparation as opposed to the enemies' preparation.—The unfathomable clearness of spirit in the agony of the Lord, and the unfathomable confusion of spirit in the agony of Judas.—The treachery of a disciple in Gethsemane, the Lord's secret place of prayer, forms a page black as midnight in the history of the world and of the Church.—God's providence has changed this terrific curse also into a cup of blessing for the salvation-requiring world, through Christ's obedience.—Jesus could pray twice or thrice almost the same words, yet make from them each time a new prayer (differently placed emphasis): 1. Take from Me this cup; 2. yet not what I will; 3. but what Thou wilt.—The chasm which opens between the Lord and His disciples, while He prays and they sleep: 1. Christ ever more wakeful, more calmed, more sure of victory; 2. the disciples ever heavier with sleep, more confused and undecided.—How the Lord Himself announces the hour of which He prayed, that it might

pass by: The hour is come; behold, the Son of man is betrayed into the hands of sinful men.—Arise, let us go! lo, he that betrayeth Me is at hand.—Jesus' disciple as guide to the hostile band.—The kiss of Judas; or, here likewise is Antichrist revealed in the pseudo-Christ (a lying Christ).—Christ between the helpless assailants and the helpless defenders: 1. The assailants in their helplessness: *a.* the traitor, the soldiers; *b.* He grants them the might which they are allowed to have, according to the Holy Scriptures and God's providence, though it seems as derived from human laws. 2. The defenders in their helplessness: *a.* the sword-stroke of Peter, the fleeing disciples, the fleeing youth; *b.* He grants them the might of His preserving grace.—There existed a natural relationship between this young man and the disciple Peter, as there existed a spiritual relationship between the Apostle Peter and the Evangelist Mark.—Christ betrayed and captured: 1. How all appears in this state of things to be lost; 2. how sin and Satan are thereby betrayed and captured.—By His bonds are we freed.

Starcke: To pray is the best thing we can do in the hour of temptation.—*Quesnel:* God's will must be at all times dearer than our own, let it cost what it may to perfect it.—*Canstein:* Prayer is needed with watching, and watching with prayer. Both must go together.—Alas, if Israel's Shepherd should not be watchful, how evil should it stand with us, from our sleep-coveting security and sloth!—Judas sells Jesus. We should not consider the whole world a sufficient purchase-price for Jesus.—*Osiander:* The wickedness of the world is so great, that the very persons who are appointed to administer justice persecute the just, and defend the unjust.—*Canstein:* Whosoever allures others into sin, sins himself, and loads himself with all the sin which the others commit.—*Osiander:* Satan blinds men, that, when they do evil, they know not what will be its result.—*Canstein:* A good intention may lead to evil (the blow of the sword).—Hasty passions are dangerous; therefore resist a blind zeal, which, the hotter it burns, incenses God the more.—*Hedinger:* Where the cross is, there is flight.

Braune: As He collected Himself at the beginning of His public ministry in the wilderness, so also now at the conclusion of His mission.—He addresses Himself to Peter at once, to do all that He could to bring him to see his weakness.—It is not the Scripture which makes the necessity of fulfilment; but the will of God, revealed in the prophets, causes the fulfilment of the Scriptures. The darkness likewise is subject to God's light.—It is

noticeable, that upon the spot where Jesus was seized by the band, Titus, the Roman commander, pitched his camp forty years after. The Turks, however, have walled the place where Judas kissed Christ, as an accursed spot.

Brieger: Had Christ not as well been tempted from the side of terror as formerly from that of lust, the Scriptures could not say: He was tempted in all points.—Should that, perhaps, be fulfilled, which He prophesied of this time (Luke xxi. 26), in His own person? Then did that statement receive its accomplishment in Gethsemane, I have trodden the wine-press alone, Isa. lxiii. 3.—Rabbi, Rabbi. It was the last Rabbi his lips uttered.—The whole transaction (the arrest of Christ) presents itself as a drama arranged by the chief council. But all the plausibility being destroyed, the leaders of the people stand before us as common criminals.—This terror could not have overmastered the disciples, had they not erred regarding the Lord. Being dissatisfied that Jesus did not deliver Himself from suffering, they held themselves bound to withdraw from danger.—*Gossner*, on ver. 27: If thou canst not overcome sleep, how wilt thou overcome death?—*Bauer:* And these were the best of the disciples of Jesus!—Judas, accordingly, is there with his band already! He has been quick. Yes, sin runs a rapid race.

4. *Christ betrayed to the Jews, in the Palace of the High Priest, and before the Ecclesiastical Court. The False Witnesses. The Truthful Witness, and His sublime Testimony. The Sentence of Death. Peter's Denial.* (Vers. 53–72.)

Parallels: Matt. xxvi. 57–75; Luke xxii. 54–71; John xviii. 12–27.

A. Vers. 53–65.

53 And they led Jesus away to the high priest: and with him were assembled all the chief priests, and the elders, and the scribes. 54 And Peter followed Him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. 55 And the chief priests and all the council sought for witness against Jesus, to put Him to death; and found none. 56 For many bare false witness against Him, but their witness agreed not together. 57 And there arose certain, and bare false witness against Him, saying, 58 We heard Him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. 59 But neither so did their witness agree together. 60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest Thou nothing? what is it which these witness against Thee? 61 But He held His peace, and answered nothing. Again the high priest asked Him, and said unto Him, Art Thou the

Christ, the Son of the Blessed? 62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. 63 Then the high priest rent his clothes, and saith, What need we any further witnesses? 64 Ye have heard the blasphemy: what think ye? And they all condemned Him to be guilty of death. 65 And some began to spit on Him, and to cover His face, and to buffet Him, and to say unto Him, Prophesy: and the servants did strike Him with the palms of their hands.

B. Vers. 66–72.

66 And as Peter was beneath in the palace, there cometh one of the maids of the high priest: 67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. 68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. 69 And a maid saw him again, and began to say to them that stood by, This is one of them. 70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto. 71 But he began to curse and to swear, saying, I know not this man of whom ye speak. 72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny Me thrice. And when he thought thereon, he wept.

Ver. 68. We read, with Cod. A., etc., and the Rec., *οὐκ οἶδα, οὐδὲ ἐπίσταμαι.* No doubt *οὔτε, οὔτε* is strongly attested by B.D.L., and is adopted by Tischendorf and Lachmann. We consider that mode of expression too strong to be used in the circumstances. Matthew says, I know not what thou sayest; Luke, I know Him not: our reading, in what appears the original account, receives support from these two expressions.

. . . *Καὶ ἀλέκτωρ ἐφώνησε*, wanting in B.L.; probably accommodated to the parallel passage in Matt.

Ver. 70. *Καὶ ἡ λαλιά σου ὁμοιάζει*, omitted in B.C.D.L., etc., and in the texts of Tischendorf and Lachmann. It is interpolated probably from Matthew.

Ver. 72. *Τὸ ῥῆμα ὡς*, A.B.C.L.Δ., Lachmann, Tischendorf.

CRITICAL NOTES.

1. See Matthew, and the parallels in Luke.—Mark gives the same account of the false witnesses as Matthew; but he is the only one who says why the chief council obtained no false witness: the witnesses did not corroborate one another. Matthew selects two witnesses as testifying to Jesus' statement regarding the destruction of the temple; Mark says, a few. I should suppose Matthew had the legal number, which must be present before his mind; Mark, the actual smallness of the number. In his account, the false testimony is strongest on the point, I will destroy this temple, etc.; at the same time, he has the opposition between the temple made with hands and that not made with hands. Again, he brings into view the conflicting nature of the testimony. Per-

haps even in Matthew the varying expression is alluded to, under I can rebuild, etc. According to Mark, the high priest advances into the middle. The silence is strongly marked. The adjuration of Jesus by the high priest is only implied in the remark, He interrogated Him. The testimony of Jesus is more strongly expressed than in Matthew, ἐγώ εἰμι. On the contrary, he does not report literally the sentence of death, as Matthew. But, again, he gives us the most distinct view of how the servants now take Christ—probably the prison-warders—to lead Him to a place of safe custody till the next morning. Then he says, Peter was beneath in the palace (in the hall); and gives us thus to understand that the trial had taken place in an upper storey, or at least in an elevated hall. The maid of the high priest terms Jesus here, The Nazarene. The first statement of Peter is characteristically ambiguous. The first cock-crow is mentioned by Mark alone (according to the exact remembrance of Peter). The second attack, Mark again appears to place, contrary to Matthew, in the mouth of the same maid; but it is, without doubt, the porteress of the προαύλιον that is meant. The ἕτερος here, alluded to by Luke, belongs to the bystanders, of whom Mark here informs us. The porteress did address Peter himself, but denounced him to those about: upon this, one of them laid hold of Peter. Of the second denial, Mark gives a shorter, and thus milder account, than Matthew; there is here no mention of the oath. Upon the second denial, immediately follows the second crowing of the cock. At the end, he marks, with a short forcible expression, ἐπιβαλὼν ἔκλαιε, the repentance of Peter.

2. *And with him were assembled*, αὐτῷ.—Of course it is the high priest who is meant. The meaning given by Meyer is quite foreign to the passage: They come, that is, they meet Jesus there all at the same time. The words might, literally taken, bear that explanation; but the thought of their meeting there at the same time must be expressed more accurately; overlooking the fact, that according to Luke several members of the Sanhedrim had joined themselves to the band, and had gone to meet the party. It was only because there was a council at the palace of the high priest that matters happened in this way, although, no doubt, the αὐτῷ which follows immediately must relate to Jesus.

3. *At the (hearth) fire*, πρὸς τὸ φῶς.—It is an open hearth, which lights and heats the hall at the same time, at which they warm themselves. The designation is employed to explain the circumstance, that Peter was recognised in the light of the fire.

4. *And agreed.*—Two witnesses at least must agree, Deut. xvii. 6, xix. 15. In the main, the witnesses could not contradict one another.

5. *We have heard Him say,* I will destroy this temple.—The differences, as respects Matthew, form the smallest difficulty in this passage; the great difficulty is, that, as is remarked, the testimonies do not agree. In the opposition,—made with hands, not made with hands,—we have probably one of the most false declarations. Meyer: From this it is evident that the one witness was not examined in the presence of the other. Let the conduct of the judges in the trial of Susanna be compared with this.

6. *Of the Blessed.*—The εὐλογητός, or הַבָּרוּךְ, in the absolute sense, is God. Undoubtedly this is a hypocritical expression of reverence in refraining from naming the name of God, wishing as did the high priest to designate Christ's declaration blasphemy of God, of the Blessed. "The Sanctus Benedictus of the Rabbis is well known (Schöttgen ad Rom. 9, 5)." Meyer.

7. *His clothes,* τοὺς χιτῶνας.—Compare Note 16 on this passage in Matthew. He tore all his clothes, except that which was next his body. Winer: Persons of respectability or travellers sometimes wore two articles of underclothing.

8. *And some began.*—Meyer: "The members of the Sanhedrim. The servants follow." Rather the temple attendants, who were surrounding the Lord in the hall (see John and Luke): those who afterwards took Jesus into custody, under the designation of servants, are prison-warders, as Matt. v. 25; hence servants in a special sense. Mark presents the whole scene of the mocking, given by Luke, under the one aspect of abuse, which is in this way thrown out into stronger relief; and Matthew gives a similar view.

9. *Beneath.*—This opposed to the hall of trial, which lay higher.

10. *I know not;* or, it is unknown to me, not understood.—The double force in οὐκ οἶδα οὐδὲ, κ.τ.λ., is difficult to express. If we translate, I know not, this is too little; I know Him not, that is too much; I recognise not,—then we have a phrase too decidedly unconnected.

11. *Into the porch,* or, according to Matthew, the entrance-hall. It is the same idea.

12. *And a maid.*—As soon as she noticed him. On the comparison between Matthew, and Luke, and Mark, consult Note 1.

13. *And began to say again.*—As the other had begun. The first πάλιν relates to a repetition of the denunciation to the by-

standers, the second πάλιν to the second denial of Peter in the same circumstances; the third πάλιν implies that those around had already once laid hands upon Christ, and in this way substantiates the recital of Luke, ver. 58.

14. *For thou art a Galilean.*—Not, as Jesus is. But among other proofs that thou art one of them, is this, that thou art a Galilean.

15. *And Peter called to mind the word.*—A similar important thought or self-recollection of Peter is related in ch. xi. 21.

16. *And he rushed forth—and wept.*—It is extremely difficult to bring clearly out what ἐπιβαλὼν ἔκλαιε imports. For the various explanations, compare Bretschneider's Lexicon, De Wette, Meyer, etc. Many consider it, as the Vulgate, cœpit flere; but this is not grammatically correct. Others, he went out hastily (accordingly, analogous to the phrases in Matthew and Luke); others, he threw a covering over his head; or, he cast his eyes upon the Lord; or, he began to weep; or, according to Ewald, he interrupted with his weeping the sound of the crowing (that is, answering with loud sobbing the crowing of the cock), or he took notice of that sound, bethought himself of the matter. (De Wette: Ἐπιβαλών refers to the cock-crow. Meyer.) We find only three interpretations tenable: 1. He flung himself forth, that is, involuntarily he rushed out, meeting the cock-crow as he hurried out, according to the narratives of Matthew and Luke. 2. Referring the phrase to the word of Jesus, he threw himself into it, under the condemnation of this word (took it to heart), and wept. Or, 3. making the cock-crowing to be as it were Christ's waking call; and thereupon he threw himself out of the place (as though Christ had called him) and wept. First a rushing forth, as if he had an external goal to reach, then a bitter sinking down into himself and weeping. The turning-point between the carnal and spiritual mode of viewing the life. He hastened forth at the call; on the outside, he found the call went inwards and upwards, and he stopped and wept.

DOCTRINAL REFLECTIONS.

1. Peter has not lessened his fault; for from him, through Mark, we are informed that the first crowing did not suffice to recall him to his duty, but a second was needed.

2. In the three words, καὶ ἐπιβαλὼν ἔκλαιε, we have the perfect revolution in Peter's view of the world given to us. As he rushes forth upon the call, as though he sought in his remorse some object

exterior to himself, his world-view (his opinion of the world) is still an external one; when he begins to weep, it becomes an inner view. His whole outer world has fallen in ruins; he has no external objects of pursuit more; he has been thrown back into himself, and comes through his inner self to the Lord, who has now become to him a new Christ in the light of the Spirit. Judas could not attain to this change and revolution: he went out—to the associates of his guilt, the chief priests, and they gave him in his despair the final blow. In the case of Peter it was true, "Against Thee, Thee only, have I sinned."

3. The maid mentioned in this passage, and Herodias, are the only examples of female wickedness, or enmity on the part of woman to what was good, recorded in the Gospels.

HOMILETICAL HINTS.

See the parallel passages in Matthew.—The true Shepherd betrayed by a faithless disciple at the tribunal of a false world: 1. By the treachery of the false one, He stands as the Faithful One at the bar; 2. by the false judgment, He passes forth as the Faithful.—The false judgment passed by the world upon the Lord: 1. The false judges, who seek false witness against Him; 2. the false witnesses, who contradict one another; 3. the false judgment, which stamps the true praise of God as blasphemy, and represents blasphemy of God to be the judgment of God; 4. the false servants of God, who abuse and make a mock of the prisoner entrusted to their guardianship.—As the sun bursts through mist and clouds, so breaks Christ triumphantly through all the false obscurations of His honour (by false judges, witnesses, judgments, guards).—So does God's truth, work, and reality break through all juggleries, deceits, and time-serving judgments, of sin and lying.—Christ's true testimony and confession is the only star of salvation in the awful night of human destruction and judgment.—Self-contradiction, the everlasting self-judgment of Satan, of sin, and of Christ's foes.—Christ the confessor, and Peter the denier (as Christ was the divinely faithful friend to men, Judas the betrayer, Christ was He who held His ground, the disciples were the runaways).—The great and marvellous spirit-combat: 1. One strove against all, and yet for all; 2. He suffered as a lamb, yet conquered like a lion; 3 He is overcome, and yet He is the victor.—Contrast the great opponents of Christ and the weak opponents of Peter.—The difference between the confession of Christ and Peter's Galilean (Christian) dialect.

—Mark how the chasm which bursts apart between Christ and His disciples unites them for ever: 1. The chasm which opens: Christ, the denied confessor; Peter, the positive denier. 2. Peter, now an actually humbled sinner; Christ, in the fullest sense, now his Saviour and Comforter.—The Lord's great discourse in His deep silence.—Christ's sublime silence at the world's tribunal, a prediction of His sublime speaking at the future judgment of the world.

Starcke, Quesnel: Let the world say what it will, how entirely different are things to the eye of faith, from what they seem to the eye of the world! What is more distinguished than this assembly? There at the same time sanctity, rank, and wisdom appear to collect and unite together; and yet it is nothing but a company of murderers, and a godless assembly (except, indeed, that it possessed a historic right, which was destroyed at Christ's crucifixion).—He who audaciously flings himself into danger, will soon find that he sinks continually deeper, till finally he cannot free himself.—*Canstein:* It is dangerous to be in the company of the wicked.—Alas! how much injustice is found in law-processes and contentions!—Envy. —*Nova Bibl. Tub.:* Is it not to be deplored that many strive for the stones of the temple, and pull down and destroy the temple of the living God!—*Quesnel:* The greatest truths, when ill-understood, are often considered blasphemies, and furnish occasions for rage and tumult, Heb. xii. 3.—Keep silent (before the godless world's accusations).—Reply (to those who exercise authority).—One may mislead many.—As is the shepherd, such are the sheep (*applying to the high priest. But this is only partially applicable*).—When the higher classes condemn Christ, those beneath them mock Him. This is the effect of evil example. Oh! what an account is to be rendered!—Sufferings generally come in troops.—*Petrus:* Lies of necessity are not to be excused.—The cock which crows still, when we deny Jesus, is the conscience of each; ah, would that weheard its voice!—*Bibl. Würt.:* God uses every means to bring men to repentance.

Braune: Death was pronounced upon Christ: in the sight of God, the haters of the divine love had no right so to act, merely the appearance of right before the people.—We never hear that these false witnesses were punished.—The first Epistle of Peter evidences how changed his views regarding suffering and the cross had become. That change of view dates from his repentance.—*Brieger:* His sitting at the right hand of God they should soon

find to be true (the founding of the Church, the Apostles' acts, the destruction of Jerusalem, etc.).—Jesus, although awaiting condemnation and death, subdued Satan in His people.—This we recognise in the repentance of Peter.—*Gossner:* Before Pentecost, the disciples fled from death; after, they rejoiced in death.—*Bauer:* A fearful assembly.—On ver. 72. Alas! how lonely, how isolated, does sin leave us in the world!

5. *Christ betrayed to the Gentiles, before Pilate at the Tribunal of temporal authority:* a. *The Examination. Christ and the Accusers. The Confession, the Accusations, and the Lord's Silence.* b. *The Judge's attempt to deliver. Christ and Barabbas. The Outcry of the Enemy, the Silence of the Lord. The Surrender. The Mocking.* (CHAP. XV. 1–15.)

Parallels: Matt. xxvii. 1–26; Luke xxiii. 1–25; John xviii. 1–16.

1 And straightway in the morning the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried Him away, and delivered Him to Pilate. 2 And Pilate asked Him, Art Thou the King of the Jews? And He answering, said unto him, Thou sayest it. 3 And the chief priests accused Him of many things; but He answered nothing. 4 And Pilate asked Him again, saying, Answerest Thou nothing? behold how many things they witness against Thee. 5 But Jesus yet answered nothing: so that Pilate marvelled. 6 Now at that feast he released unto them one prisoner, whomsoever they desired. 7 And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. 8 And the multitude, crying aloud, began to desire him to do as he had ever done unto them. 9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? 10 (For he knew that the chief priests had delivered Him for envy.) 11 But the chief priests moved the people, that he should rather release Barabbas unto them. 12 And Pilate answered and said again unto them, What will ye then that I shall do unto Him whom ye call the King of the Jews? 13 And they cried out again, Crucify Him. 14 Then Pilate said unto them, Why, what evil hath He done? And they cried out the more exceedingly, Crucify Him. 15 And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged Him, to be crucified.

CRITICAL NOTES.

1. Compare the parallels in Matthew and Luke.—Mark, with Matthew, takes notice of the second formal council-meeting on the morning of the crucifixion: he, like Luke, brings more distinctly into view the circumstance that the whole Sanhedrim led Christ

away to Pilate; and along with him omits the end of Judas, recorded by Matthew, the dream of Pilate's wife, the washing of the hands, and the cry—"His blood be on us, and our children." Besides, Mark, along with Matthew, passes over the fact that Jesus was sent to the bar of Herod, which Luke records; the full examination before Pilate, omitted by all the Synoptics, related by John; and, finally, the repeated hesitations of Pilate in condemning. Mark merely notices what John and Luke relate very fully, that many additional serious accusations were raised against Jesus, regarding which He maintained an unbroken silence. He limits himself, like Matthew, particularly to the chief *moments* in the suffering of Jesus before Pilate: his confession of His Messiahship (King of the Jews), and His being placed side by side with Barabbas. The characterization of Barabbas he gives more accurately, in a manner similar to Luke. He marks the decision of Pilate in a peculiar way, ver. 15. It is worthy of note that he, along with Matthew, represents the scourging and mocking of the Lord in Pilate's prætorium (Luke, on the contrary, relates the putting to shame of Jesus in the palace of Herod) to be part of the crucifixion-agonies; consequently, the second unsuccessful attempt of Pilate to free Him, which the governor, according to John, sought to effect by bringing forth the scourged One to the people, is passed over unnoticed. The assembling of the populace before the prætorium, and the more exact designation of the prætorium, are peculiar to Mark.

2. *He released unto them one prisoner.*—This was a personal, voluntary custom.

3. *In the insurrection.*—In which he had been captured. One of the numberless Jewish insurrections; not known more exactly. "Paulus refers to Joseph. Antiq. 18, 4." Meyer.

4. *That had gone up.*—The stream of the populace comes, namely, back from the palace of Herod, whither Pilate had sent the Lord. Meanwhile the priests have prepared their people, have instigated and instructed them.

5. *After he had caused Him to be scourged, that He should be crucified.*—John, viewing matters from the psychological standpoint, mentions the scourging among the acts of Pilate, as the final attempt to deliver Jesus; Mark and Matthew, viewing the events from the historical stand-point, judge from this act that all is decided, and they look accordingly upon the scourging as the opening act in the awful tragedy of the crucifixion, παρέδωκε φραγελλώσας. Both are equally correct points of view. The scourging should

have moved the people; it only led them to obduracy. And, as the matter issued, the crucifixion had already begun. In relating this circumstance, Matthew emphasizes the fact that the scourging resulted in the yielding up of Christ to the Jews (φραγγελώσας παρέδωκεν); Mark points out that the scourging was the opening scene in the crucifixion, and took place in consequence of the surrender.

DOCTRINAL REFLECTIONS.

1. Compare Matthew.

2. Christ before Pilate, beside Barabbas, amid the soldiers: a threefold climax in the world's judgment upon the Judge of the world.

3. Barabbas, the murderer, a representative of the first murderer, the father of lies, as Christ stood there in the name of His Father.—The people's choice between the two. 1. The miscalculated and improper juxtaposition caused by the political party, a self-condemnation of worldly polity; 2. The evil advice of the chief priests, a self-condemnation of the hierarchical guardianship of the people; 3. The horrifying choice, a self-condemnation of the self-destroying populace.

HOMILETICAL HINTS.

See Matthew.—The world assembled to judge the Lord: 1. Jerusalem (the chief council); 2. Rome (Pilate); 3. the whole wide world (the soldiery).—Jesus condemned as Messiah, as the Christ of God. As Christ: 1. Condemned by the chief council, 2. given over to judgment by Pilate, 3. mocked by the soldiery.—The surrender of the prisoner at the paschal festival (probably a Passover-drama to represent the atonement for the first-born of Israel) is here a judgment of completed blindness.—Barabbas is made to represent the first-born of Israel, Christ the first-born of Egypt.—Christ justified upon His trial by the hostile judges: 1. By the judge: he seeks to free Him. 2. By the accusers and the people: their petition for the release of Barabbas reveals the bitterness of their hate. 3. By the soldiers, who adorn Him with the symbols of His patience and His spiritual glory.—The very mockery of truth must witness, even by its caricatures, to the glorious original.

Starcke: When superior judges act unjustly, they accumulate upon their heads much more guilt than the subordinate authorities; for in that case the oppressed have no further appeal.—*Quesnel:* The assembling of the magistrates is orderly and beautiful; but the

more proper their appearance, the more sinful the abuse of their authority in the oppression of the innocent.—*Hedinger:* When innocence itself must appear and be accused before the judges, is it anything strange that Thou, precious Jesus, art persecuted by the devil, accused, slandered, and condemned?—*Nova Bibl. Tub.:* Liars' mouths can devise much; enough, if thou art guiltless.—Envy is hateful in every man, especially in ministers of the Gospel, who should content themselves in God.—*Quesnel:* What envy did here against Christ, the Chief Shepherd, that does it still to His servants, and will not cease till the world's end.—*Nova Bibl. Tub.:* If the rulers among the people, who should put a stop to evil, themselves instigate and make the people sin, then must Christ be crucified.—*Hedinger:* In the last day the heathen will put many Christians to shame.—*Quesnel:* The rank of men and the fear of the world may lead a judge (who is not firmly settled in his love to justice) to many sins.—One single sinful passion makes slaves of men.—Natural honour a weak shield against temptation.—*Nova Bibl. Tub.:* The King of glory wears a crown of thorns, in order that He may take the curse away from the earth, and gain for us the crown of holiness.—The crowns of princes, likewise, have their thorns. Should they wear these to the honour of the crowned Jesus, then will they aright discharge the duties of their difficult office.—Hypocrites and the godless still insult Christ, though they even bow the knee at His name.

Braune: The deeper He went down in suffering, the less He pleased them.—All that God did to perplex the enemies of Jesus in their acts, was in vain (Peter's tears, the acknowledgment of Judas, the silence of Herod on the chief point, the witness of Pilate, the dream of Procula; the comparison between the insurrectionist and murderer Barabbas, and Jesus in His majesty and tranquil greatness).—*Brieger:* Pilate gave the Jews nothing, yet condemned the Son of God to death. And thereby fulfilled in two respects the wisdom of God: First, that the Lord should be crucified, and not stoned; second, that Jews and Gentiles should unite in His death. —*Bauer:* Sad is the scene which here meets our eyes, as it would be if goodness had to protect itself by the votes of the masses.

6. *Jesus on Golgotha.—His Death, and the Death-signs.* a. *The Mockings and the Lord's Silence.* b. *The Crucifixion, and Blasphemy against, and Silence of, the Lord.* c. *The World Darkened, the Anguish-cry, and the Silence of Victory, the Death-shriek, and the Death-silence of the Lord.* d. *The Rent in the Temple-vail, and the Silence of God upon the End of the Old Covenant.* (VERS. 16–38.)

Parallels: Matt. xxvii. 27–53; Luke xxiii. 26–46; John xix. 17–30.

A. Vers. 16–19.

16 And the soldiers led Him away into the hall called Prætorium; and they
call together the whole band. 17 And they clothed Him with purple, and
platted a crown of thorns, and put it about His head, 18 And began to salute
Him, Hail, King of the Jews! 19 And they smote Him on the head with a
reed, and did spit upon Him, and, bowing their knees, worshipped Him.

B. Vers. 20–32.

20 And when they had mocked Him, they took off the purple from Him,
and put His own clothes on Him, and led Him out to crucify Him. 21 And
they compel one Simon a Cyrenian, who passed by, coming out of the country,
the father of Alexander and Rufus, to bear His cross. 22 And they bring Him
unto the place Golgotha, which is, being interpreted, The place of a skull.
23 And they gave Him to drink wine mingled with myrrh: but He received it
not. 24 And when they had crucified Him, they parted His garments, casting
lots upon them, what every man should take. 25 And it was the third hour;
and they crucified Him. 26 And the superscription of His accusation was
written over, THE KING OF THE JEWS. 27 And with Him they crucify two
thieves; the one on His right hand, and the other on His left. 28 And the scrip-
ture was fulfilled, which saith, And He was numbered with the transgressors.
29 And they that passed by railed on Him, wagging their heads, and saying,
Ah, Thou that destroyest the temple, and buildest it in three days, 30 Save
Thyself, and come down from the cross. 31 Likewise also the chief priests,
mocking, said among themselves, with the scribes, He saved others; Himself
He cannot save. 32 Let Christ the King of Israel descend now from the cross,
that we may see and believe. And they that were crucified with Him reviled
Him.

C. Vers. 33–37.

33 And when the sixth hour was come, there was darkness over the whole
land until the ninth hour. 34 And at the ninth hour Jesus cried with a loud
voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My
God, My God, why hast Thou forsaken Me? 35 And some of them that stood
by, when they heard it, said, Behold, He calleth Elias. 36 And one ran and
filled a spunge full of vinegar, and put it on a reed, and gave Him to drink,
saying, Let alone; let us see whether Elias will come to take Him down.
37 And Jesus cried with a loud voice, and gave up the ghost.

D. Ver. 38.

38 And the vail of the temple was rent in twain from the top to the bottom.

Ver. 28. This verse is wanting in A.B.C.D.X.; and Griesbach and Tischendorf have decided against it. But it is found in P., in Origen, Eusebius, and the Versions. The verse has probably been omitted, because commentators thought a difference was caused by its insertion between Mark and Luke, as in Luke xxii. 37 the quotation is applied to the apprehension of Jesus. (Lange might have added, as supporting his view, L.Δ. 1. 13. 69. Alford's remark, that Mark rarely quotes from prophecy, however, is deserving of attention.—Trs.)

Ver. 29. The best MSS. read, *οἰκοδομῶν τρισὶν ἡμέραις.*

Ver. 34. Consult Lachmann and Tischendorf upon this verse.

CRITICAL NOTES.

1. Compare the parallels in Matthew and Luke.—Mark points out more distinctly the ironical consciousness with which the cowardly Pilate yielded to the demands of the populace. With Matthew, he employs *φραγγελώσας παρέδωκε*, in which the thought is involved, the surrender was decided in the scourging. In describing the mocking, he omits, like John, the mention of the reed, which the soldiers, according to Matthew, forced into the Lord's hand, or sought to force, and with which they struck Him (probably because He let it fall). Mark designates Simon of Cyrene the most accurately: he is the father of Alexander and Rufus. The address of the Lord to the daughters of Jerusalem, as they were following, which Luke reports, is omitted by Mark, as well as by Matthew. The bitter wine he names myrrh-wine. He makes the crucifixion to begin at the third hour. The citation of Jesus from Isa. liii. 12, which we consider genuine, is given by him alone. The address of Jesus to Mary and to John, beneath the cross, is passed over by him as by the other Synoptics; also the repentance of the thief, in which he agrees with Matthew. He describes more graphically than the other Evangelists, the mockery of the passers-by, using the word *οὐὰ* for this purpose; the derision and biting irony of the priests is given in their own words. He records in the original Syriac, Eloi, Eloi, etc. Of the man who gave the Lord vinegar to drink, he says puzzlingly, A certain one, and that he called to the others, Let alone. Of the seven sayings of the Crucified, he records, like Matthew, only the Eli, Eli, and the last loud, piercing cry of Christ, without stating what the Lord expressed in it.

2. *Within into the inner court.*—(Into the hall, E. V.) Compare Matthew, Note 20. They conducted Him into the palace-

court, which we may easily suppose was surrounded by the neighbouring buildings of the governor's palace, forming a kind of barracks.

3. A scarlet military mantle (see Matthew, Note 21) was made to represent *the purple;* hence the designation *a purple,* a purple robe, as Mark and John describe it. And because this is the symbolic import of the robe, there is no difference. The scarlet military cloak no more required to be a real purple, than the crown of thorns required to be a real crown, or the reed a real sceptre; for the whole transaction was an ironical drama, and such a one, too, that the infamous abuse might be readily perceived through the pretended glorification. The staff must be a reed, the symbol of impotence; the crown must injure and pierce the brow; and so too must the purple present the symbol of miserable, pretended greatness: and this was done by its being an old camp-mantle.

4. *And they compelled.*—Upon the term ἀγγαρεύειν, compare Matthew (ch. v. 41).

5. *The father of Alexander and Rufus.*—These men must have been well-known persons in the then existing Church; and they testify to the personal, lively recollection and originality of Mark, as "Timæus, the son of Bartimæus." We are induced to turn first to Christians known to the Church at Rome. On this account, Rufus, whom Paul greets, Rom. xvi. 13, may well be this Rufus. The Alexander, however, who is spoken of in the Acts of the Apostles, ch. xix. 33, appears not to have been a Christian, but to have belonged to the hostile Judaism. (*Lange refers here to his work,*—Apostol. Zeitalter ii. p. 275 folg., die erste note.) Whether he was the same person as Alexander the coppersmith, who was the enemy of Paul, cannot be positively made out. Meyer: "But how common were these names, and how many of the then well-known Christians are strangers to us. In 'Actis Andreæ et Petri' both are mentioned as the companions of Peter in Rome.'" They are, of course, here brought forth from the treasures of the evangelical tradition.

6. *Coming out of the country.*—Meyer will have it, that this remark, given likewise by Luke, is a proof that Jesus was not crucified on the first day of the feast. In this view, no attention is paid to the circumstances: 1. That the country, or the country-seat as it might be termed, from which Simon was coming, might have lain within an easy Sabbath-day's journey of Jerusalem (Meyer maintains,—If so, it must have been stated!); 2. that in case the Passover

began with Friday, the second day as Sabbath and Passover would be the chief festival-day; 3. that it is by no means historical to admit no contraventions of the Sabbath-law, and that it would exactly lead the multitude to notice Simon, if there was anything remarkable, anything offensive, in his appearing at such a time. Such results are by no means uncommon in the similar circumstances of multitudes running together; so that the notice rather supports the view which adopts the feast-day. Jesus was crucified under the pretext that He was the great Sabbath-breaker. The people, in their witticism, might perhaps say, See, there comes another Sabbath-breaker from the country; let him suffer a little along with the other.

7. Golgotha.—Meyer makes Golgotha genitive (as if, Golgotha's place). Because the translation is κρανίου τόπος. But the question is, Has τόπος in the first case no more common import,—the place (Golgotha)? John retranslates κρανίου τόπος into Hebrew, Golgotha; Matthew also names the place, Golgotha; Luke simply, Skull. No doubt it is strange that Mark has τόπος following Golgotha. Probably the place was called sometimes Skull, and sometimes Place of a Skull, and Mark gives the more exact designation. See Matthew, Note 4.

8. *They gave Him;* that is, they offered Him myrrh-wine. This myrrh-wine cannot, from the different descriptions of Mark, be identical with the vinegar, or the wine-vinegar, of which a drink was at a later period given to Jesus. Most likely the wine was in each case the same, but the stupefactive intermixture was omitted in the second instance.

9. *Parted His raiment.*—John gives the more exact description. The prevailing point of view among the first three Evangelists was the making the division an occasion for gambling. Compare Note 8 on Matthew. The form of the play is not more closely described. Meyer: "We must leave unsettled the question, Whether was the lot-casting performed with dice, or were the lots shaken in some vessel (a helmet), and that which fell out decided for him who first seized it?"

10. *And it was the third hour.*—Upon the apparent difference between this declaration of Mark and Matthew, and the statement of John, ch. xix. 14, compare Matthew, Note 16; also John (p. 381 of the German work). We cannot avoid, however, drawing attention to the striking relation subsisting between the third and the sixth hour. At the third hour, by the crucifixion of Jesus, the en-

durance of the cross for His people was decided, as it meets us in the superscription, The King of the Jews, and is presented in the crucifixion of the thief (and the later deridings of the chief priests, etc.). But when the sixth hour came, and the darkness spread over the whole land—actually over the whole world and earth—then was the judgment of the whole world decided. The third hour was the dying hour of Judaism: in the sixth hour, the dying hour of the old world was present to the view in typical signs. We have here, also, to make prominent the relation between the superscription, which according to Mark was decided about the third hour, and the declaration of John, It was about the sixth hour: "And he saith to the Jews, Behold your King! But they cried out, Away with Him, away, crucify Him." When the third hour had come, and it was advancing to the sixth, then was the crucifixion of Jesus decided in His being scourged, the judgment of the people and of Pilate; but in this was also the crucifixion of the Jewish people determined, which was first made apparent in the crucifixion of the two thieves in company with Jesus. About the sixth hour, according to John, the judgment of the world was decided along with that of Judaism—the presage of the dies iræ presented itself; that is to say, John has made this sign of the third hour to be the decisive, universal symbol, and has, on this account, probably brought it into connection with the sixth hour.

11. *And there were crucified with Him.*—As to the alleged difference between the accounts of Mark and Luke, consult Matthew, Note 15.

12. *Eloi.*—See Matthew, Note 18.

13. *Let alone; let us see.*—According to Meyer, this is contradictory of the account given by Matthew, xxvii. 49. But it is not to be overlooked, that there is no reason why, in this moment of the intensest excitement, two divisions might not call out to one another, and that, too, in different senses—the one mocking, the other speaking more earnestly. (Compare the scene in Shakespeare's Macbeth after the murder.) If this sympathizer meant it humanely to cry, Let be, perhaps the idea shot through him, that Elias might interpose.

DOCTRINAL REFLECTIONS.

1. The death.—Jesus is the life-kernel of humanity; and hence the death is here completed in the death of the principle of life, in the death of Jesus. Considered in this light, Christ's death be-

comes prophetical of the great world-dissolution, to ensue at the end of all things. *The extinction of the primary light:*[1] Christ condemned, His rights unacknowledged; derided, and by this derision looked upon by the world as destroyed; led forth, robbed, crucified, and in this act rejected in His person, and with His work, as the curse of the world; blasphemed, and so made pronounce sentence of death upon the obdurate; Christ dead upon the cross. Hence have we announced in presages the future *extinction of the derivative light*[1] (*i.e.*, the death of the world);—the sun of the old world darkens at mid-day; the holy of holies of the divine ordinance in the old human world vanishes like a vision of the night, when the temple-vail rends asunder. All is now over with the old world; it has but to live out its remnant of life. It has judged itself; and in that self-condemnation lay God's condemnation,—a condemnation which nothing but the conquering love of Christ could turn into a blessing.

HOMILETICAL HINTS.

See Matthew; also the preceding reflections.—Christ was, notwithstanding, the King of the Jews the whole crucifixion through. This is seen, 1. in the accusation of His enemies; 2. in the impression produced upon Pilate, and according to his decision; 3. in the kingly ornaments which the soldiers placed upon Him; 4. in the train which bore Him forth with them out of Jerusalem; 5. in the superscription on the cross; 6. in the terror which breaks forth from the blasphemy of His foes; 7. in the miracles accompanying His death.—The great dying on Golgotha: 1. There dieth the King of the Jews; 2. there dieth the Son of God; 3. there dieth the old world; 4. there dieth old sin; 5. there dieth old death.—Simon of Cyrene and his sons; or, the everlasting memorial of the cross-bearers and their children.—Simon; or, how man becomes unconsciously separated from his *commonplaceness*, and involved in the great history of the cross.—The terrifying world-darkness at bright mid-day forms a symbol of the terrifying world-darkness spread over mankind by their blindness of heart.—Christ the clear light of the

[1] Lange's expressions are, *der principielle Tod*, and, Daher kündigt sich *der peripherische Tod* der Welt in seinen Vorzeichen an. Now it was thought that a literal translation of the italicized words would be to most unintelligible; hence a metaphor was chosen. But in terming Christ's death "the extinction of the primary light," and the death of the world "the extinction of the derivative light," the translator seeks only to bring out a relation, expressed by Lange in the opposition of der principielle Tod to der peripherische Tod.

world in this night of the world.—His heart and His eye are fixed most earnestly on God during this world-judgment; and that preserves the world, which is lost in itself, from sinking into the abyss. —The unholy and the holy Golgotha: 1. The unholy: men of violence, drunkards, gamblers, thieves, blaspheming priests. 2. The holy: the great Sufferer, the temperate One in holy clearness of soul and knowledge, the Labourer, the Warrior of God, the Supplicant.—The despair in the seeming triumph, and the triumph in the seeming despair: 1. In the conduct and mockery of the enemies; 2. in the supplicatory cry of the Lord: My God, etc.—The signs of hellish madness in the blasphemies with which the chief priests end their work.—Let alone, let us see; or, how, at the life-flame of the dying Jesus, a new life has kindled in the dying world: 1. From the horrors of His death springs the horror of the world; 2. from His trust in God, the world's belief; 3. from His pity, the compassion of the world.—Let alone, let us see; or, this history is not yet completed: it is only beginning at the time when it seems to approach its completion.—The death-shriek of the Lord is the great waking call to a new life for the world of man.

Starcke, Quesnel: Christ, by becoming the derision of His creatures, has atoned for the criminality of the creatures in mocking God and religion.—Many would willingly pass by the cross of Christ; but, before they are aware of it, they are laid hold of, and forced into companionship with Christ in suffering.—Participation with Jesus in the cross, is that which alone makes our name in truth eternally renowned, and prevents it from passing into forgetfulness.—At the end, the world is bitter as gall, but heaven is sweet. *Hedinger:* View, O my soul, in faith this picture of martyrdom! —Christ has been reckoned with the transgressors; hence we may console ourselves, that we shall come to God's blessed companionship, and the company of the holy angels.—The understanding, in its wisdom, is offended at the cross of Christ.—He succeeds ill in the faith, who must *see* (John xx. 29), and who will believe when *He wills* (John vi. 29).—Christ died for thee; be thou ready to die for Him.—When the true Lamb of God was offered, all the Levitical offerings found their completion.

Braune: They caught him, and cast him out of the vineyard, and slew him, Matt. xxi. 39.—God's wrath is heavier to bear than Christ's cross.—Isa. liii. 12.—My God, etc. Let us imitate Him in the employment of the Holy Scriptures; also, that, when in the anguish of our hearts we cannot pray more in our words, we may

allow the Spirit, whose work the holy word is, to represent us with groanings that cannot be uttered.

Brieger: And they that passed by. So thoroughly helpless was Jesus upon the cross, that this crowd easily persuaded themselves that all was deception that they had seen and heard of Jesus.—*The chief priests.* So spake Satan, too, in the wilderness: If Thou be the Son of God, command that these stones, etc. To self-help he there challenged the Holy One of God: here he does the same through his well-approven servants.—Ps. ii. 5.—*The darkness.* God must witness against these murderers.—In the destruction of the holy of holies, Jehovah destroyed the temple itself. The Most Holy was taken forth from the city of Jerusalem and laid outside the gate upon Golgotha. There, too, was a vail rent, even the flesh of Christ (Heb. x. 20).—*Gossner*, on ver. 30: Self-help.—One might often free oneself by a mere word. But if the truth and the honour of God suffer by that word, one dare not speak it.—His death was the rising sun for the spirit-world; and therefore the world's natural sunlight veiled itself before Him. (*Lampe:* The sun set over Christ, and rose for me.)

7. *The Descent of Jesus into the Realm of Death. His Death, and the Symbols of the New Life.* (Vers. 39–47.)

Parallels: Matt. xxvii. 54–66; Luke xxiii. 39–56; John xix. 31–42.

39 And when the centurion, which stood over against Him, saw that He so cried out, and gave up the ghost, he said, Truly this man was the Son of God. 40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; 41 (Who also, when He was in Galilee, followed Him, and ministered unto Him;) and many other women which came up with Him unto Jerusalem. 42 And now, when the even was come, (because it was the preparation, that is, the day before the Sabbath,) 43 Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. 44 And Pilate marvelled if He were already dead: and, calling unto him the centurion, he asked him whether He had been any while dead. 45 And when he knew it of the centurion, he gave the body to Joseph. 46 And he bought fine linen, and took Him down, and wrapped Him in the linen, and laid Him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. 47 And Mary Magdalene, and Mary the mother of Joses, beheld where He was laid.

CRITICAL NOTES.

1. See Matthew and Luke.—In the account of the centurion's exclamation, Mark harmonizes with Matthew: the occasion he

makes, characteristically, to have been the loud cry of the expiring Jesus. The three women beneath he designates, like Matthew; also Salome by name, adding many other women, whom he does not specialize. Still more generally and comprehensively is this sorrowing circle alluded to by Luke. Like the other two Synoptics, Mark is less full in his narration of the burial than John; nevertheless he declares with exactness, as do John and Luke, the day to have been the παρασκευή. Nicodemus is missing here; Joseph of Arimathea is described as the disciple of Jesus in words different from Matthew, and more explicitly than Luke—"who waited for the kingdom of God." In this the Petrine idea of the kingdom is met. That the step of Joseph was a bold one; that Pilate called the centurion, and assured himself of the certainty of Jesus' death: these are features which are peculiar to Mark.

2. *Said, Truly this man.*—Compare Note 25 upon Matthew. The noticing of the motive of the cry, that He οὕτω κράξας ἐξέπνευσεν, is peculiar to Mark, and is strikingly characteristic of him. The Lion out of Judah is, even in His departing, a dying lion. The expression of a wondrous power of life and spirit in the last sign of life, the triumphant shout in death, was to the warrior, who had learned to know death from a totally different side upon the battlefields, a new revelation. Theophylact: οὕτω δεσποτικῶς ἐξέπνευσε. De Wette, following some others, gives but a weak conception. He saw in the earlier death of Jesus a favour from the gods. As to the monstrously gnostic explanation of the passage given by Baur, consult Meyer.

3. *James the Less.*—Meyer makes this remark apply solely to the stature. Compare, on the contrary, Judges vi. 15. No doubt it points to James the Second, more than to a James the disciple, in the circle of the disciples more intimate with our Lord, even though James the son of Alpheus, as he is elsewhere termed, were not the brother of James the Greater. Compare Note 11 on Matthew. That this Mary the mother of James the Less and of Joses is identical with Mary the wife of Alpheus, is proved by John xix. 25.

4. *And now, when the even was come, because.*—We cannot construe this passage, Because it was even, Joseph came. Reasons: 1. The Jews, indeed, who, according to John, prayed Pilate to remove the bodies, had no other ground for the request than that the next day was the Sabbath. Joseph, on the contrary, had quite a different motive. He wished to entomb the Lord's body with respect, and could only employ the circumstance that the Jews themselves

wished it removed. 2. The connection of the words, ἐπεὶ ἦν, κ.τ.λ., with ἐλθὼν Ἰωσήφ, κ.τ.λ., would be, notwithstanding all that is said to the contrary, very clumsy; and the correction ἦλθεν, moreover, goes to prove this. 3. Then had Joseph in a legal sense come too late. He must come before the evening. Accordingly, we understand the passage thus: between ὀψία and ὀψία there was a difference (sunsetting, and the disappearing of the last red streak from the sky); upon the evening preceding a feast, the earlier ὀψία was observed. About this time Joseph appeared upon Golgotha, and then he went to Pilate.

5. *Was the preparation, that is, the day before the Sabbath.*—See Note 12 on Matthew. Meyer says: "Here, accordingly, there is not a trace that that Friday was itself a festival." The trace is given fully, ch. xiv. 12. If the day mentioned there was the 14th Nisan, then the following day must have been the 15th Nisan. Besides, we know that upon a Passover-feast, where the second day of the feast was at the same time a Sabbath, upon this day, according to the Jewish ideas of the Sabbath, the chief feast fell, as is distinctly shown in John xix. 31. See Wieseler, Chron. Synop. p. 386. By the Sabbath occurring upon the second day of the feast, the first feast-day became the preparation, the day before the Sabbath.

6. *Came, and went in boldly.*—He had come, namely; had seen what occurred as the bones of the crucified were broken; knew that Jesus was about to be taken down; and now he felt there was no time to be lost, and hence he dared to ask.

7. *Whether He had been any while (already long) dead,* πάλαι.—Before the return of the centurion. He wished to be sure as to what he did.

8. *Gave the body.*—Joseph being known as a wealthy man, we might have expected, from the character of Pilate, he would have extorted money, because the bodies were frequently sold (see the quotations in Meyer). This generosity was the mark of a strange state of mind. Probably he was glad to hear Jesus was really dead, because the Saviour in His higher nature had grown awful to him.

9. *Where He was laid:* ποῦ τέθειται.—This is the first time that there appears to have been a relation of confidence and friendship between the old disciples, the women, and the new disciples, Joseph and Nicodemus. In consequence of this new-born confidence and friendship, the Galilean women enter without hesitation the garden of the rich councillor, and kneel down before the grave. According to Mark and Luke, their intention was at the same time

to mark accurately the grave; already they were thinking of the anointing after the Sabbath. Bauer: It was not always the custom in Israel to employ a shroud in burying, and the shortness of time on this occasion did not admit of it.

DOCTRINAL REFLECTIONS.

1. See the parallel passages in Matthew.

2. The signs of the new life, which present themselves in the death of Jesus.

3. The Lord's death-cry in expressing the might of His life and spirit, the quickening of the heathen captain. Death is swallowed up in victory, 1 Cor. xv. The death of believers is henceforth a new death, the prospect of a new world, the presentation of a new world for contemplation.

HOMILETICAL HINTS.

The last word of the Jewish priest, He was a blasphemer, is contradicted by the first word of the heathen soldier, He was the Son of God.—Golgotha becomes changed by the Lord's death: 1. The enemies, mockers, and blasphemers have vanished; 2. the friends, confessors, and worshippers appear.—The exchange of life and death in the dying hour of Christ: 1. While He still lived, all sank in death; 2. when He died, all awoke to a new life.—With Christ's death, the presentiments of His resurrection spring up in the minds of believers.—The miraculous workings of the death of Jesus upon those who come under its influence, so different and yet so uniform: 1. So different: the heathen, Roman warrior, the monument of the Roman Empire shattered to its foundations; the timid Jewish women transformed into heroines; the honourable Jewish councillor, a Christian grave-digger; Pilate, the proud man of the world, himself overcome by the spirit of mildness. 2. So uniform: all agree in the self-forgetful manifestation of their homage, and in an expression of readiness to do or to suffer, evidencing the beginning of a new life.—The soft sleep of the Saviour, and His sacred watchers: two female disciples on Good Friday, two angels on Easter morning.—The little congregation at the grave of Jesus, the germ of all Christian congregations.—All Christian Churches are Churches of the Holy Sepulchre.

Starcke: Christ is also the heathen's Saviour.—*Nova Bibl. Tub.:* Even in the assembly of the wicked, and in a godless council, there may be a pious councillor; therefore beware of impious judgments.

—*Quesnel:* God knows where to find persons who will carry out His works, how dangerous soever they may be.—What appears to be destroyed, will turn out at the end well. Therefore despair not, dear Christian; believe and trust.—Whosoever hazards anything for the Lord, God will enable that venturer to succeed.—The counsel of the godless never succeeds; that of the righteous standeth sure.—Look more to Christ's glory than to self-interest and personal praise.—It is a beautiful work of love when the rich bury the poor.—Let the grave be as deep and as well-guarded as it may, the omnipotence of God will open it, and bring forth the dead.—*Braune:* The Head, like the members, was carried to resurrection through the grave.

Brieger: The pious confessors (the first, the penitent thief; the second, the captain) condemn the chief council and all the people, Isa. liii. 9. He should have been buried, like other transgressors, on Golgotha. The heavenly Father had decreed otherwise.—*Bauer:* From this time forward, God's witnesses for the crucified Jesus come forward into view.

PART FIFTH.

THE RESURRECTION OF THE LORD. THE GREAT VICTORY, AND THE APPEARANCE OF THE VICTOR IN THE COMPANY OF THE APOSTLES, TO BRING TO COMPLETION THE NEW CHURCH. HIS ASCENSION (LAST WITHDRAWAL) TO COMPLETE HIS CONQUEST OF THE WORLD.

FIRST SECTION.

THE RISEN ONE AS CONQUEROR ON BEHALF OF THE CHURCH; OR, THE INTRODUCTION OF THE BELIEF IN THE RESURRECTION OF THE BODY. THREE EASTER MESSAGES: THE ANGEL, THE WOMAN, THE TWO MEN.

CHAPTER XVI. 1–13. (Parallels: Matt. xxviii. 1–15; Luke xxiv. 1–35; John xx. 1–18.)

1. *The Resurrection. The Angelic Message, and the Women.* (CHAP. XVI. 1–8.)

1 And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and

anoint Him. 2 And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun. 3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? 4 And when they looked, they saw that the stone was rolled away: for it was very great. 5 And, entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. 6 And he saith unto them, Be not affrighted. Ye seek Jesus of Nazareth, which was crucified: He is risen; He is not here: behold the place where they laid Him. 7 But go your way, tell His disciples and Peter that He goeth before you into Galilee: there shall ye see Him, as He said unto you. 8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they anything to any man; for they were afraid.

CRITICAL NOTES.

1. See the parallel passages in Matthew and Luke.—This portion, considered in itself, is manifestly a fragment; for no scripture, especially no Gospel, can conclude with ἐφοβοῦντο γάρ. Upon the critical question, as to the authenticity of the following part, compare the Introduction, Section 3. In this portion we have followed the remarkable division of the Pericope; but we would point out that this part might most properly be united with the following, under the common idea with which we have designated the section. Mark gives the day of the resurrection in such a way as to supplement the other Gospels. The early morning is termed by him the sunrising. He is the most accurate in the account of the women who came to anoint Christ's body, stating their number to be three, and giving their names. He agrees with Luke in saying that the women came for the purpose of embalming the Lord's body. The representation of the moment of the resurrection, and the revelation to the women as they were returning from the grave, of which Matthew gives the details, is omitted by him; and we find here, moreover, but a brief notice of the meeting of the risen Lord with Mary Magdalene. He alone remarks upon the anxiety of the women, as to how the stone was to be rolled from the door of the sepulchre. Only *one* angel, according to his account, appears to the women; and the same is true of Matthew. This was the first appearance, whereas Luke and John relate a later appearance (see Matthew). In describing the return of the women from the grave, the Evangelists differ the most from one another. Matthew states, "And they departed quickly from the sepulchre with fear and great joy, and did run to bring His disciples word." Luke similarly. Mark, on the contrary, "And they said nothing to any man; for they were afraid." The circumstances, however, are different.

These women who were afraid, are Mary the mother of James, and Salome, who had gone into the grave after Mary Magdalene had hurried forth on finding the grave empty. The women, however, who departed quickly with great joy to declare what had taken place to the disciples, form a larger group, composed of those who had been the first at the grave with the materials for embalming, and of those who had followed them. (See Matthew.) Mark omits this fact in order to introduce the separation of Mary Magdalene from the other two women. And yet he makes it appear that the first impression produced on the women was a mingling of fear and ἔκστασις.

2. *And when the Sabbath was past.*—That is, on Saturday evening, after sunset. Luke says, xxiii. 56: After their return (when they came back), they prepared spices and ointments; and rested the Sabbath day, according to the commandment. It is not said, "and thereafter," but, "and of course rested;" so that it is intended as a special explanation of the preceding. We have no contradiction, accordingly, between Luke and Mark, as Meyer would make out. The antecedent embalming, John xix. 39, is not excluded by this. Neither is the fact excluded, that some of the women purchased the spices as early as Friday evening, before sundown; only the two Maries had remained too long at the grave to do so, and hence they could not make their purchases till the Sabbath had passed. (See Lange's *Leben Jesu* ii. 3, p. 1623.)

3. *Spices*, ἀρώματα.—"Aromatic herbs to mix with ointment." Meyer. The ἀρώματα are not necessarily dry substances. "The ointments were seldom *simplicia* (*e.g.*, the nard); mostly, they were composed of various substances (Job xli. 22; Plin. 29, 8),—of olive oil (that much-praised product of Palestine), and various fragrant, especially foreign (Ezek. xxvii. 22), herbal extracts,—namely, oils and resins, such as nard and myrrh. Such ointments were in part very expensive, and particular articles of luxury. Amos vi. 6." Winer.

4. *When the sun had begun to rise.*—We translate thus strangely, because De Wette (and, following him, again Meyer) maintains, ἀνατείλαντος τοῦ ἡλίου can only mean, when the sun *had risen*, not, as it *was rising*. In the words immediately preceding, very early, we are given to see a contradiction of this statement. Between the beginning of the sunrise and its ending is a considerable interval, as between "eve" and "evening;" and according to this distinction has Mark conceived of the matter, as he previously distinguished the two evening seasons. The sunrise had begun, ac-

cordingly, oriente sole. Meyer discovers in this passage not only a difference between Mark and John, who indeed says it was still dark, but in a certain measure between the statements of the Evangelist Mark himself (very early, when the sun had risen).—Beza's conjecture, οὐκέτι ἡλίου ἀνατ., is quite unfounded.

5. *From the grave—when they looked up—rolled away—it was very great.*—These are all accurate statements, which are characteristic of Mark's clear view of things. The stone was lying in the hollow cut deep into the rock, so as to form the door, and must accordingly be rolled forth from this recess outwards; hence "rolled away." The rock-tomb, however, itself lay upon a height; hence the women saw the stone when they looked up. That upward glance, accordingly, does not form a mere contrast to the supposed circumstance, that before this "their eyes were cast down to the ground." And because the stone was very great, they could even from a great distance see it lying. A later remark of Meyer upon the stone points out properly how the sentence, "for it was very great," goes back in its reference to, "Who shall roll us away the stone?" and is opposed to the attempts of Wassenbergh, and to the reading of Cod. D. It is true, moreover, that the words, Who shall, etc., receive a more clear explanation, though quite carelessly, by the concluding sentence of ver. 4.

6. *A young man.*—The angel is described in these terms, because of his external appearance. Similarly does Luke express himself: "Two men in shining garments." The facts, as they occurred in point of time, must be distinguished in the following way: First, the appearance of *one* angel *in* the grave, who revealed himself to the two Maries after Mary Magdalene had hurried forth (Mark); then, two angels who manifested themselves to her upon her return (John). These two appearances of the angels are given most generally by Luke, who unites them in an indistinct way. Finally, we have the appearance of the angels outside the grave upon the stone, which was seen by the larger group of women who assembled in the garden at a later period (Luke xxiv. 1: "And certain with them"). This construction presents itself if we adopt the view that Luke's account is not designed to give an exact description. In the note on Matthew, we thought we must look upon Mark's narrative as wanting in precision; but we now consider Mark to have the greatest claim to originality, although the return of Mary Magdalene is omitted. The second matter to be looked at is, that the Magdalene sees two angels in the grave, then the Lord, while

the two Maries wait irresolutely for the other women, or go to meet them. Third point: The assembled women, among whom also Johanna, see first the angel upon the stone (or even two angels, one in the grave); then, as they are returning, the Lord Himself. Accordingly, abandoning the view given in Matthew, we return to the arrangement given in Leben Jesu ii. 3, p. 1663, inasmuch as it involves us in great difficulties if we make the appearance of the angels follow the appearance of the Lord.

8. *Be not affrighted.*—In the liveliness of the words, we find by asyndeton the copulatives omitted.

9. *And Peter.*—Especially. Meyer (following De Wette): "Because of his superiority, not because Peter as denier required a mark of forgiveness (as is the common opinion)." But the superiority of Peter had entirely ceased for a space. It must be first, according to John xxi., restored to him. So it is, accordingly, a gracious token to unfortunate Peter.

9. *He goeth before you.*—Ὅτι introduces a message.

10. *As He said unto you.*—See ch. xiv. 28. Upon the apparent contradiction between this announcement, that Jesus would precede the disciples, and His appearing unto them so shortly after, consult the commentary on Matthew. The first message applied especially to the Galilean disciples in a body. They had as such seen the Lord in Galilee again. Second, it was in a more special sense a preparation of the disciples for the approaching appearance of the Lord, which was by no means excluded by the message. And thirdly, the return of the disciples to Galilee was delayed, contrary to the wish of the Lord: first, through their own unbelief; secondly, through the unbelief of Thomas. See Leben Jesu ii. 3, pp. 1664–5–6.

11. *They trembled and were amazed.*—The term εἶχε δὲ is intended without doubt to express the idea, that, even when out of the sepulchre, their former feelings held fast possession of them. These feelings were the opposing sentiments of trembling and ἔκστασις, which latter cannot be possibly conceived of as horror. It is the parallel to the phrase in Matthew, With fear and great joy. The ecstasy indicates always, that one is not master of oneself; and here it indicates such a state of feeling, in opposition to the extreme measure of fear, τρόμος. It is a state of transition from trembling and amazement; and while this play of feeling continues, men find it impossible to act.

12. *Neither said they anything to any man.*—De Wette maintains

that this is contradicted by Matthew and Luke. It certainly does not mean simply, they said nothing to any one by the way (Grotius), nor yet to any man beyond the circle of the Apostles; but, nevertheless, there is no contradiction. The intention of Mark was to lay hold of the fact of their indecision, and to unite it to the two following manifestations of hesitating unbelief. The women did not act upon the message of the angels, the individual disciples did not act upon the women's message, the assembled Apostles did not act upon the message of the men and of the disciples who had been met upon the way to Emmaus. The intention of our history is this, to bring out prominently the barriers unbelief throws up, by which the ever-increasing urgency of the pressing messages is repelled. In the first instance, this *little-faith* of the two Maries prevented them from fulfilling their mission. The Magdalene met them in this state, and they did not allow themselves to be cheered by her information till they had met the other women (see Luke), and with them had seen the Lord. Now, their message was naturally a new and different one. Meyer distinguishes thus: They *related* the message at a later period, but it is self-evident that they had not *fulfilled* it. We distinguish thus: They did not fulfil their original commission, but, at a later period, they related, along with the other women, the earlier and later occurrences in one united narrative.

3. *They were afraid.*—This can only mean: The occurrence was so new to them, great, unheard-of, that they ventured not in the full confidence of faith to publish it, and that they, still more, did not hope to find any faith among the disciples.

DOCTRINAL REFLECTIONS.

1. Consult the parallels in Matthew.

2. The entire chapter in its one central idea: Christ risen in perfect certainty and in the might of His resurrection, the destroyer of all unbelief in His faithful, and thereby the destroyer of the kingdom of darkness throughout the world; or, Christ appearing in His triumphal glory, able to redeem to the uttermost by that unlimited power which He acquired through His victory.

3. The three grand divisions of the chapter are—the Risen One as the Conqueror on behalf of the Church, in the Church, with the Church.

4. The contrast in the chapter: The annunciations of the resurrection of the Lord to the Church, by the angels, by the women, by individual disciples, are not sufficient to overcome fully the unbelief

of the disciple-circle; *the disciple-circle becomes a believing Church only when Jesus Himself reveals Himself personally in their midst.* And this is, indeed, the thought underlying *this* entire Gospel, which is grounded upon the mission of Peter—of the Peter whom man would and will make the head of a new Church, in which the apostolic tradition concerning one Apostle, angel-voices, holy women, and visions to women, should be made to represent Christ Himself.

HOMILETICAL HINTS.

Upon the whole chapter, consult the superscription and the Doctrinal Reflections.—*Upon the Section*, vers. 1–16: The Church has not arrived at the full belief in a risen Saviour by even the most glorious messages, but by the personal revelation of the Risen One Himself. —*Upon the Section up to* ver. 13: The three Easter-missions of Jesus to His Church in their progressive effect: 1. Through the angels to the women, 2. through the women to the amazed disciples, 3. through the two amazed disciples to the assembled company.—*Upon the Section before us:* The Sabbath is passed away, the Sunday has appeared;[1] or, a new division of the periods of rest and labour has been made by Christ. Man proceeds no more to the holy day from his labour, but from his holy day to his labour. 1. So is it in the life of the glorified Christ: first sitting at the right hand of God, then ruling, then coming again. 2. So is it in the life of the Church: first Sunday, then working-day. 3. So in the life of the believer: first justification, then sanctification. Conclusion: In this form, Christianity is the beginning (the principle) of the glorified world. —Our conversation is in heaven.—The walk of the three women to the grave is a symbol of the separation between the old and the new world in the history of the Passover: 1. The three women with their care [Mary Magdalene in deepest emotion; the others, two mothers of five Apostles, two aunts of Jesus of Nazareth, calmer, quieter]; their unconsciously-entertained hopes of life, and their ointments for the dead corpse. 2. The rising sun, but the heavy stone of their care. 3. The angel appears, but the Lord has disappeared. 4. The resurrection of Christ declared in their retrospect away into the distance out of the mouth of the grave. 5. The delightful commission to proclaim these good tidings; but their souls are oppressed by the overmastering feelings of fear and joy.—And Peter [Peter could

[1] This is in accordance with the German habit of distinguishing the day of rest under the old economy, and the day of rest under the new, by the respective terms—Sabbath and Sunday.—TRANSLATOR.

never forget this addition, and hence Mark records it].—As the sinner ever thinks of the word, which shows the Saviour thought of him.—The first Easter-message, a message from the Prince of Life given by angelic lips to the women who wished to anoint the dead.—This message is not carried to its destination; but in the contending feelings of the women, between their fear and joy, is left unfulfilled.—Why female disciples, even at the present time, do not come up to that evangelizing faith which the message commands: 1. They are not yet able to give themselves up to that obedience of faith, because the fact overcomes their feelings [could not believe for joy]. 2. They cannot yet give themselves up to the confidence of faith, because their feelings amid the signs of the fact are not yet stilled [they cannot believe for fear; they miss the Lord, whom they have not seen; and they are still afraid of finding among the disciples no faith to receive their great news]. 3. They cannot yet give themselves up to the peace of faith, because these conflicting feelings are contending in their hearts.—As high as Christ is elevated above the angels, so far is the certainty of the resurrection elevated above the testimony of the angelic appearance.—Since Christ died, a new heavenly activity is demanded, which lies far above all the visions of the old economy.

Starcke, Nova Bibl. Tub.: What does not love do, when it is strong?—Through woman was life lost at first; by women must it be first sought, found, and revealed.—(The stone.) Hindrances in the way of salvation.—Men make to themselves often unnecessary cares: before they look right at them, the Lord has helped them already.—If we look with believing eyes into Christ's grave, all our anxiety falls into it; for Christ's resurrection is our resurrection.—God will comfort the penitent, and will make their anguished hearts joyful again.—Christ's heart is as compassionate after, as before, His resurrection.—God's promises pass certainly into fulfilment, and that too more gloriously and sooner than their mere form would lead one to expect.—*Osiander:* Untimely fear often hinders from fulfilling one's office.

Braune: No shrine is made of the grave, the contemplation of it no worship; but the women are bidden to bring good news and to awaken faith.—Weak sentimentalism avails nothing in the kingdom of God, which has been established in the earth by the death of Jesus.—*Brieger:* The resurrection, which is also a birth, is a mystery, like every birth. It is also an act of God's omnipotence, like every other birth.—If we are because of sin related to death,

so foreign to our being, much more are we related to life.—*Heubner:* The morning of the resurrection of Jesus: 1. Distinguished by Heaven itself; 2. gloriously rewarding for Jesus Himself; 3. fearfully condemnatory as regards His foes; 4. joyfully quickening as regards the disciples of Christ.—*Dietzsch:* The mingling of fear and hope which the thought of death and immortality is wont to awake in us.—*Schultz:* The first witnesses of Christ's resurrection: 1. They were strong (their love is manifested in their going to the grave); 2. they were weak (their sorrow, their fear).—*Thiess:* The cross of Calvary illumined by the rays of the Easter-sun.—*Rautenberg:* Easter at the graves: 1. The stone of the curse is rolled away; 2. angels inhabit them; 3. the dead are risen.

2. *Mary Magdalene and the Two Disciples.* (Vers. 9–13.)

Parallels: Matt. xxviii. 9–15; Luke xxiv. 9–35; John xx. 11–19.

9 Now, when Jesus was risen early, the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils. 10 And she went and told them that had been with Him, as they mourned and wept. 11 And they, when they had heard that He was alive, and had been seen of her, believed not. 12 After that He appeared in another form unto two of them, as they walked, and went into the country. 13. And they went and told it unto the residue: neither believed they them.

CRITICAL NOTES.

1. See Matthew and Luke.—According to Meyer, the apocryphal fragment of some other writing begins here. Compare the Introduction on this point, Sect. 3. The epithet, apocryphal, would not be appropriate, even if the section were an addition taken from another Evangelist's narrative. The narrative contained in our Gospel comprehends within its very brief hints the detailed statement of John regarding the Easter-message of Mary Magdalene, and the still more detailed account by Luke of the Easter-message sent by the disciples met on the road to Emmaus. Mark groups both accounts under the single head of two duly-authorized embassies, which do not meet with full credence. The first and second halves of this chapter are, however, united into an inseparable unity in the one fundamental thought, that the risen Saviour is the absolute and universal conqueror of unbelief, which was already, even in the disciple-circle, throwing obstacles in the way of Jesus; and that Christ, as the subduer of this unbelief, stands raised above all the messages of men and angels.

2. *Was risen early.*—The manifestation of the Risen One by the angels had been preceded by His own personal appearances. The first day of the week is again named, of course, for the purpose of bringing into prominence, even at that early period, the Christian day of rest. We would translate: Upon the first of the seven days (τὸ σάββατον indicating here, as frequently, the week, after the later and more extended custom of the Jewish language). Upon this day He appeared to the Magdalene, out of whom He had driven seven devils. Christ, as the Risen One, has sanctified the week as a holy period; and at the beginning of the holy week, He reveals Himself to one who was pre-eminently sanctified and susceptible, because He had cleansed her from seven demons. The Evangelist has, accordingly, not merely before him the contrast,—the risen Saviour revealing Himself to so poor a woman,—but the spiritual relationship. She who had been freed from seven devils stands especially near to the conqueror of demons on the morning of His great triumph, and she is peculiarly fitted in spirit to be the first to see Him, and to announce to the disciples His resurrection. Accordingly, in this revelation we have the *activity* of the Saviour in His conquest over devils set over against the passivity of the pardon-seeking woman, who had been freed from the seven devils. Meyer considers this remark concerning Mary to belong in no respect to this passage. We contemplate the expulsion of *seven* devils in connection with the sacred number seven, and consider the term symbolic of a glorious deliverance out of the great snares which Satan had prepared. (Compare Matthew.) Mark is wont to employ ἐκβαλλειν in other passages to express strongly a glorious redemption. It is questionable whether the words, early on the first day of the week, go back to ἀναστὰς δέ (Beza, Ewald, etc.), or are to be construed with ἐφάνη (Grotius and others). We prefer the first construction, because the second mention of the resurrection having occurred upon the first day of the week appears to point out the sanctification of that period. In verse second, μία σαββάτων had reference to Jewish customs; but here the allusion is to the renewed week, the πρώτη σαββάτου.

2. And *they* went.—That is, even they. It must be acknowledged that Mark employs πορευεσθαι to express a solemn proclamation of the Gospel only in this place (ver. 12 excepted). By this, however, he reminds us of the mode of expression employed by his teacher, Peter: 1 Pet. iii. 19.

4. *Them that had been with Him.*—This also is a peculiar ex-

pression to indicate the disciples in a wider sense. It indicates, however, their scattered condition, their present despairing state, as opposed to their former blessed communion with Him. The expression itself is not an unusual one with Mark; see ch. i. 36.

5. *As they mourned and wept.*—Compare Luke vi. 25. This has undoubtedly a special reference to sorrow-oppressed and weeping Peter. To bring prominently out that Jesus revealed Himself to Peter after the message given to Mary, consists not with the matter-of-fact disposition of Mark.

6. *And been seen of her*, ἐθεάθη.—A strong expression. "That θεᾶσθαι is not found elsewhere in the Gospel by Mark, considering how frequent is its use by others, is one of the marks of a strange hand." Meyer. Hermeneutics might, we think, have taught him: *new facts, new words.*

7. *In another form.*—An explanation of the expression in Luke xxiv. 16, but by no means a condensation of Luke xxiv. 13–35, as Meyer would represent. Jesus' form was, on the one hand, changed; different clothes (John xx. 15), traces of the sufferings during the crucifixion: on the other hand, more sublime in its appearance, Jesus being in the transition-state from humiliation to glorification.

8. *After that.*—The three specifications, πρῶτον, μετὰ δὲ ταῦτα, ὕστερον, relate manifestly to one another. Hence it cannot be at all remarkable that μετὰ ταῦτα is not elsewhere to be found in Mark (comp. ch. xiii. 24).—*Of them*, of the unbelieving disciples in a wider sense.

9. *Neither* believed they *them.*—Even they did not once gain credence. Meyer: "A different tradition from that given in Luke xxiv. 34." It is certain that no interpolator would have allowed this manifest appearance of a difference. But the Evangelist, who was writing from the stand-point of a special idea of the resurrection, was not afraid to employ it. And Luke gives the means of knowing what is meant. The Eleven knew for a certainty, in the evening, that Christ had appeared *to Simon*, and were consequently for the moment believing. Now the Emmaus-disciples arrive, and declare that Jesus had revealed Himself *unto them.* Not being able to comprehend this new mode of being on the part of Christ, that He now is here, now found there, new doubts fill them. The idea of spiritual apparitions occurs to them; and hence they are affrighted when Jesus at length appears in their midst, and imagine that a ghost is present. And now the Lord must convince them as

to the truth of His new corporealness. The point brought forward by Mark speaks, accordingly, in proof of an exceedingly accurate, and besides, a perfectly independent, witness of the facts of the resurrection. The expression is, of course, explained by Luke xxiv. 34, without, however, referring to it (Schulthess). And so it is unnecessary to suppose, with Augustine, the λέγοντες were certain believing disciples, to be distinguished from certain who did not believe; or to adopt, with Calvin, At first they doubted, then they believed. The situation of affairs was of such a nature as to lead them into new difficulties on hearing the message of the Emmaus-disciples, instead of being strengthened in their belief. Because as yet they were not in possession of the idea of a glorified body; and hence they thought very naturally, that if the Lord had appeared to Simon in Jerusalem, He could not have at the same time appeared unto others at a distance from the city. Not to speak of this, that several of the Eleven might very reasonably have thought, Why should He reveal Himself to these two at Emmaus earlier than to us at Jerusalem?

DOCTRINAL REFLECTIONS.

1. See Matthew and the parallels in Luke and John: also the foregoing Note 9.

2. The Easter-embassy of the angel-world to the man-world has been replaced by the message of the resurrection passing from man to man, at first from the female disciples to the male disciples, then the message passing between individual disciples and the disciple-band. The Risen One has destroyed, in His resurrection, the bands and bolts of the grave; He must now destroy, likewise, the doubts, the little faith, the unbelief of His own, in order with them to destroy in like manner the unbelief of the world. The certainty of His life presses gradually forward; but the Church comes only to perfect knowledge when He reveals Himself in her midst.

3. The appearing and disappearing of Jesus in the disciple-circle is a type of His appearance in, and of His disappearance from, the Church.

HOMILETICAL HINTS.

See Matthew, and the parallel passages in Luke and John.—The risen Saviour presents Himself to be recognised by one who stood especially near to the kingdom of heaven, and of the Unseen,

because He has freed and cleansed her heart from seven devils.—Mary Magdalene, the much-forgiven sinner, sent as comforter to the weeping Peter, to the sorrow-laden and mourning disciples.—The two Maries, who had remained with Jesus beside His grave, late into the night of His dying day, are to be the first to see Him on His resurrection morn.—The distinction made in the case of the two disciples going into the country: 1. Because they, like Magdalene and Peter, especially required consolation; 2. because they united in going before the Lord as two messengers and witnesses unto the Church.—The risen Saviour brings His own at once together again.—Jesus appearing in another and new form, as the Prince and Pledge of another, new world: 1. In the form of one who had passed through death; 2. with the glorified crucifixion-marks; 3. with signs of the new life (even the Magdalene did not at once recognise Him).—The threefold form of the unbelief which departed not without assistance even from the Church itself: 1. They could not conceive to themselves the mysterious majesty in which Christ caused an angel to represent Him; 2. they cannot conceive to themselves the greatness of the grace, in consequence of which He appears to Mary Magdalene first; 3. they cannot conceive to themselves the might of His exaltation, by reason of which He appears now here, now there.—Neither the angels, nor the woman, nor the two Evangelists, satisfy their faith: they wish to be assured of His actual existence by His own appearance.—Not having yielded themselves to the belief in His prediction, they find it difficult to believe in its fulfilment.

Starcke: As the woman was the first to sin, so hath Christ, after finishing salvation, chosen to reveal Himself to a woman first.—The most despised in the opinion of the world are often the most precious in the eyes of God.—*Quesnel:* God delights in blessing those who have remained faithful to Him in persecution, and have not been ashamed of the cross.—Christ imparts His grace according to the need for it, not according to state, Matt. v. 4.—Jesus ever, even upon our journeyings, with us.

Braune: The intelligence brought by Mary and the women concerning the resurrection of the Saviour is believed neither lightly nor superstitiously; and hence we see their belief and their witness is the more firmly based, and the more trustworthy.

SECOND SECTION.

THE RISEN LORD AS VICTORIOUS IN THE CHURCH, DESTROYING UNBELIEF, PERFECTING FAITH, AND PREPARING THE CHURCH TO GO FORTH WITH THE GOSPEL MESSAGE.

CHAPTER XVI. 14–18. (Parallels: Matt. xxviii. 9–20; Luke xxiv. 36–49; John xx. 19–21, 25.)

14 Afterward He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen. 15 And He said unto them, Go ye into all the world, and preach the Gospel to every creature. 16 He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned. 17 And these signs shall follow them that believe: In My name shall they cast out devils; they shall speak with new tongues; 18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Ver. 14. C.D. add δέ to ὕστερον.

,, ,, Ἐκ νεκρῶν, supported by A.C.X.Δ. 1. 33.

Ver. 17. The omission of καιναῖς by C.L.Δ. is not decisive against it.

Ver. 18. Codd. C.L.M**.X.Δ., the Coptic, Armenian, and Syriac versions, read before ὄφεις, καὶ ἐν ταῖς χερσίν. But it is probably a mere explanatory addition.

CRITICAL NOTES.

1. See the parallel passages in Matthew and Luke.—The section before us is another of those peculiar passages which are so characteristic of Mark. The object sought in it is to show the full persuasion of the Apostles of the truth of the resurrection,—the complete subjugation of their hard-heartedness, so often brought out by the Evangelist (ch. vi. 52, viii. 17), and of their unbelief. This is with him the decisive point; and hence he unites all further information to the revelation made by Christ in the midst of the disciples upon the evening of the first day after the resurrection. In giving the account contained in ver. 14, he agrees with Luke and John. But while Luke brings prominently forward the pains Jesus was at to free His disciples from all fear, through convincing proofs of His bodily presence, Mark gives prominence to the fact, that Christ blamed their unbelief; the completion of the disciples' training, of their deliverance from hard-heartedness, and to the fact of their being brought at last to a full belief. Luke's account is not, however, wanting in the points which go to corroborate the Lord's reprimand, vers. 38, 44, and especially ver. 45. John relates

this revelation of Jesus from the other side,—from the side of the solemn perfecting of the disciples' faith. Mark then brings forward in this connection, ver. 15, the apostolic commission, which Matthew makes to have been issued on the mountain in Galilee. As to this point, we have only to remark, that he unites the actual, anticipatory re-installation of the Apostles upon the first Easter evening, of which we are informed by Luke and John, with the sending forth of the Apostles from Galilee, and gives to the whole the solemn expression of the latter commission. In doing this, he selects a stronger term than Matthew, "Preach the Gospel *to every creature;*" this is the phrase corresponding to "Make all nations to be disciples." He is the only one, which agrees with his energetic character, who gives the alternative, "He who believeth and is baptized," etc.; and he combines in the brief expression, "and is baptized," both the words, "make disciples of," and the baptismal formula contained in Matthew. Very strong and peculiar to him is the promise given by the Lord; and it is a grand thought, that He gives it to the Apostles for all who believe, vers. 17 and 18. It is the full, the last unfolding of the *charisma*, which the Lord (according to ch. iii. 15; Matt. x.) has lent to the Apostles, the wonderful presentation to them of the proclamation of the forgiveness of sins, the institution of absolution recorded by Luke and John, and also the declaration of the promise of Jesus given by Matthew, "Lo, I am with you alway."

2. *Afterward.*—By ὕστερον we are not certainly to understand, lastly; still it marks here the later, the personal revelations of Christ in the circle of the disciples, which succeeded the former isolated manifestations of Jesus, and which decided the matter. The confusions, which Meyer discovers in the account now following, rest upon critical prejudices, and the inaccuracies (*the absence of exact accounts*) of the Evangelist, which last are to be met with also in the last chapter of Luke.

3. *And upbraided their unbelief.*—Upbraiding, the original form which Christ's contest took against the little faith, the doubting, and the weak yielding to the influences of the evil one. (See Leben Jesu ii. 1, p. 295.) And these are the causes of Christ's last upbraiding among His disciples.

4. *Their hardness of heart.*—Compare ch. viii. 17.

5. *And He said unto them.*—Thus Mark, exactly as Luke xxiv. 45, passes over to a general conclusion.

6. *Preach the Gospel to every creature;* πάσῃ τῇ κτίσει, the entire

creation.—We find no reason to limit, with De Wette, this phrase to the conception, "all men" ["really all creatures, that is, all men, as also the Jews use בְּרִיּוֹת:" Lightfoot, Wetstein]. Comp. Rom. viii. 21. Because the miraculous gifts of the Christians, here mentioned, point to a glorification of all nature through the Gospel. See Isa. xi. Still less is the phrase to be restricted, with Lightfoot and others, to the heathen, who were contemptuously termed by the Rabbins הבריות; for, as Meyer remarks, that is in opposition to vers. 16 and 20.

7. *He that believeth.*—Expressed from the stand-point of Christ, as He who was one day to return in the capacity of the world's Saviour and Judge, for the purpose of giving the due recompense. Baptism is not named along with faith as an additional, in itself indispensable, matter, but as the natural, certainly also necessary, consequence of faith; because baptism indicates the entering of the believer into the communion of the believing Church. There is no occasion for the distinction made by Meyer between the newly converted and the children of Christians, because the antithesis runs, ὁ δὲ ἀπιστήσας; and it is not self-evident that baptism was not dispensed to such children. It is manifest that Jesus, according to Mark, has made the damnation depend upon a positive, personal disbelief, or rejection of the Gospel. But the Gospel is to be proclaimed to every creature, without exception. In this we have a connection opened between this passage and the passages 1 Pet. iii. 19, iv. 6.

8. *Signs.*—Σημεῖα is first brought forward, the term indicating that miracles of all kinds should accompany them, should make their testimony trustworthy; but these signs Christ will specify.

9. *That believe* (that have believed).—That is, who have become believers, have adopted the faith. This promise holds good of not merely the Apostles and the Seventy (Kuinoel), but also all Christians, without exception. Meyer: "Finally, Jesus does not mean that each of these signs should manifest itself with each believer, but this miracle with one, that with another." In the entire Christendom, however, all; and without referring to their original, miraculous form, they were always to be, according to the character of the miracle, more glorious and potent in their action,—the powers which are occasioning changes in the world.

10. *Follow;* παρακολουθήσει.—Literally, to follow accompanying, to proceed along with. See the expression, Luke i. 3.

11. *In My name.*—The miraculous power by which they were to

effect all the succeeding wonders. To the demon expulsion corresponds speaking new tongues, and the lifting up of serpents to the drinking of anything deadly; finally, to the laying of hands upon the sick, their recovery. The first division indicates negatively the overthrow and expulsion of ethical evil (the casting out of devils); positively, the new form taken by the ethical world in the life of believers (speaking with new tongues). The second division indicates negatively the destruction of what was physically injurious, and its transformation into what was beneficial for the world (to hold serpents on high); positively, the overcoming of all that was physically injurious, through the strengthening of the life of Christians. The third division (laying hands upon the sick) indicates negatively the removal of all ethico-physical sufferings from others; positively (they shall recover), the return of the perfect, natural feeling of health to those who believe. These six members represent a proclamation, by means of facts, of that Gospel which is designed for every creature, or better, for the whole creation.

12. *Cast out devils.*—Employed in the most extensive sense, and with the deepest meaning. Purification of the new, divine world from all evil spirits.

13. *Speak with new tongues.*—This statement is to be restricted neither to the form under which "the speaking with tongues" evidenced itself at Pentecost, nor to the more general form of the Corinthian gift of tongues, nor yet to the general form "of speaking with tongues" obtaining commonly among the new converts of the apostolic era (Acts x. 46, xix. 6). For the statement of Christ applies to Christians generally, and to all time. The germ of this promise, of speaking with new tongues, lies in the instructions to the Apostles, ch. xiii. 11; compare Matt. x. The new form, which the spirit-world takes under the word of the Spirit, is here revealed accordingly by means of a symbolic expression; and we have an indication of the miraculous development of that world when the apostolic gift of tongues appeared. Meyer declares that there is a reference in this passage to the Apostles speaking with tongues under the influence of ecstasy (a state as entirely different from the Montanist conception as the free, ethical inspiration is from pathological somnambulism); that tradition has explained this "speaking," with reference to what occurred at Pentecost, as speaking in foreign tongues,—the truth being that Mark, influenced by traditions, conceived of the matter in a mythical way, and went far beyond Luke's idea. But, holding such opinions, Meyer is on the fair road to a

mythological explanation of the passage, and only obscures a statement which demands to be received as a most sublime expression, symbolical in character, but in meaning most fully accordant with the Bible.

14. *Take up serpents.*—By *αἴρειν* may be understood destroy, drive forth (Luther), or exterminate (Theophylact). This explanation would give a good sense, and might find support from some other passages of the Scriptures (Luke x. 19): nevertheless, to express such an idea, no such peculiar expression would have been selected; and moreover the conception we obtain thus is too trifling, for Hercules had already proved himself able to exterminate serpents. The word may, however, have another meaning: heave into the air (and so mediately destroy the reptiles), as Paul acted with a serpent (Acts xxviii. 5). But to express this idea, the term before us is not sufficiently clear. Or it may signify, to draw forth by means of some potent conjuration; an idea that savours too much of heathenish magic arts. Or, finally, it may mean, to set up on a pole, as a token of victory. Commentators have hitherto passed over unnoticed this signification of *αἴρειν*, to lift up, or elevate as a *σημεῖον* or signal upon some pole or staff, and yet it is a force properly belonging to the verb; and it leads our thoughts back to the lifting up of the brazen serpent in the wilderness as a symbol of victory. The expression *ἱστάναι ἐπὶ σημεῖον*, Num. xxi. 9, is of the same import as *αἴρειν*, for which John employs (ch. iii. 14) *ὑψοῦν* for a particular reason. The special reference of that brazen serpent was to Christ, who was elevated upon the cross in the character of a heretic and transgressor, rejected by the old world, and so formed a type of the arch-enemy, and yet was made by God Saviour of, and means of life to, all that looked up to Him. Still, the more general reference was this, that the deadly and horrible serpent was not only overcome, but that its image was made to be a standard of victory. And this is accordingly a type which has been fulfilled to the fullest extent in Christianity: serpents are not simply overcome, destroyed; they are lifted up on high as ensigns of victory, with healing efficacy. What was in itself injurious has been serviceable to the interests of God's kingdom, as we find represented in the Gothic cathedrals. And this occurs not merely in a typical manner, but with actual serpents,—of course according to their symbolic signification. The fact that Christ only represented a serpent (that is, represented a deceiver and destroyer of the people dying on the cross, by whom the world was delivered from ruin),

does not prevent our adopting the more general explanation, according to which actual serpents, the signs of death in the world, are changed into signs of life. Meyer, in his remarks on this passage, far surpasses De Wette, when the latter says, "If Mark had before his mind the serpent-charmers so common in the East (Mich. Mos. Recht, § 255), the account is apocryphal." Meyer puts this view aside with the one hand, and with the other takes it back again, with many additions. This conversion of the symbolism of the Bible into obscure, mythical allusions is now altogether antiquated.

15. *And if they drink any deadly thing.*—This expresses symbolically the subjective restoration of life to such a degree as to be actually inviolable. De Wette thinks that the apocryphal story of John having, without injury, drunk a poisoned cup, and the similar story regarding Barnabas, related by Eusebius, Hist. Eccl. iii. 39, gave origin to this passage. Meyer has good reasons for opposing this view; but he is somewhat inconsistent, since he considers this section to be an apocryphal addition. It is better remarked,—The custom of condemning a criminal to drink a cup of poison suggested the idea. And why should this custom not have occurred to Christ? yea, why may He not have thought of the condemnation of Socrates, and then have declared, "The poisoned cup shall not harm My people;" primarily, of course, in a symbolic sense (just as the cup of hemlock hurt not the soul of Socrates)? But also in a typical sense the life of believers should grow more and more able to overcome all injurious influences, and often *literally* overcome these influences in a miraculous manner. The passage Matt. xx. 23 is the most general, the passage Matt. xxvi. 39 the most special, Christological, conception of the similar thought in a symbolic form.

16. *Sick.*—Miraculous cures. Also symbolical expression of the removal of sickness.

17. *They shall recover.*—We consider, guided by the two preceding parallels, this last sentence to refer to believers themselves. They are, on their side, to enjoy perfect health.

DOCTRINAL REFLECTIONS.

1. Compare the parallel passages in Matthew, in Luke, and John.

2. By the first appearance of Jesus in the full assembly of the disciples, on the first evening after the resurrection, the certainty of His having risen is decided for the Church, and so mediately for the world. This first revelation of the risen Christ stands op-

posed to the last rising of the unbelief of the disciples. They have sinned, in respect to His resurrection, through unbelief; and hence His appearing is accompanied by shame-causing upbraiding of their want of faith. The last remnant of unbelief is now actually driven forth by rebukes with this departing unbelief, the hard-heartedness disappears, the spiritual life of the disciples becomes free and active; they can now yield themselves up to the perfect revelation of His glory, and all succeeding revelations of that glory, with full confidence, and with an ever-growing soul-life. This upbraiding of the unbelief, which passes over into a blessing, marks the perfected triumph of the Lion of the tribe of Judah, and so gives the concluding thought of Mark, through whose entire Gospel the contest of Christ against the unbelief and hardness of heart of His disciples is found running as the fundamental thought. Least of all could the Gospel by Mark conclude, as a Gospel of fear, with the little faith of the disciples. In the belief, however, of Christ's absolute glory through His victory, the spiritual glory of the Church is also declared. According to the Gospel of Peter, the Church of Christ must go on from one degree of faith to another, till it attains unto perfection. It cannot, like the Romish phantom of Peter, remain amazed for ever upon the first step of faith; it must advance with the almighty administration of Christ, must grow and work in the fulness of spiritual life, till the Gospel be preached to every creature.

3. *The Gospel to every creature.*—Out of the demon-polluted, the enslaved, the fear-of-death-ruled world, shall arise a Gospel-filled, freed, glorified world of faith, of peace, of life. The glorification of the world through the Gospel is an idea and a promise which runs through the whole of Holy Writ (Deut. xxviii.; Song of Sol.; Isa. xi., ch. lxv. 17; Rom. viii.; Rev. ii. 1): and Christ here makes this promise to take the form of an institution. What His resurrection is in fact,—a proclamation of the Gospel to every creature: that the apostolic preaching is in the world to make known to the world, bring about, and seal by the sacraments. And every true, living, earnest preaching of the word is consequently a proclamation of that Gospel, the aim of which is to free all creatures from their subjection to vanity, a power conducing to that regeneration which the great *palingenesis* is to bring about, and which shall appear along with the world's end. This thought of the great regeneration of the world rests altogether upon views peculiar to Peter: Acts ii. 20, iii. 20, 21; 2 Pet. i. 4, ch. iii. 13.

4. *He that believeth.*—With the Gospel, accordingly, begins the

great crisis, the separation, which appears to view at the end of the world. See John iii. 19, 36. Belief and unbelief form the grand distinction in the new history of the world; and they are operating to bring to its completion the separation of the eternal, divine world from the territory of death and of the devils' torment; and they will continue to act thus until judgment begins. That the believer, as such, is at once baptized, that is, enters under the sacramental seal of his faith into the communion of the believing Church, is a self-evident presupposition; therefore, whoso believeth and is baptized. The promise of salvation, of deliverance, is not annexed to baptism in itself, but to the faith which receives its completion in baptism. Hence, on the other hand, want of baptism is not followed by damnation, but the want of faith, which may undoubtedly evidence itself in contempt of baptism.

5. Upon the doctrine of baptism, consult the Systems.

6. *The accompanying miracles.*—The new birth of creation is completed in three stages: 1. The personal stage, preaching the Gospel; 2. the social stage, the sacrament; 3. the cosmical stage, the cures, as they enter into the natural life, and lead it on to its transformation, by working on the one hand to purify, on the other to free. Compare the preceding observations on the single miracles. Heubner: "Promise of miraculous powers. How far does it extend? Many commentators maintain, it extends to all time, and in a very wide sense; *e.g.*, Grotius. He says, we are to blame that the χαρίσματα have ceased (so also Lavater, Hess). But have, then, the later Christians,—*e.g.*, from the third century down, the most spiritual of the Christian Fathers, the Reformers,—had no faith, because they wrought no miracles? Augustine says: The miraculous gifts continued so long as they were needed, until firm ground was laid for the Church to rest upon; they could be dispensed with, when the Church became firmly established (Conf. de civ. dei x. 7)." According to Mark, however, this promise is given in as universal a form as the sending of the Gospel into all lands, for all times. The later period was wanting in the defined conception of the organism of the metamorphosis; were it not so, it had seen that the miraculous signs continue, though the forms are not the same,—least of all, do the forms at the beginning correspond with those to obtain at the last end.

7. The festival of the Ascension.—It was from the first, undoubtedly, celebrated within the great Quinquagesima period, between Easter and Pentecost. After the fourth century, it arose as

a special festival, and was celebrated when the fifty days began to end.

HOMILETICAL HINTS.

See Matthew, and the parallel passages in Luke and John.—*Our section.* Not until after the personal appearance, and presence of Christ in the Church, did the belief of the Church in the resurrection become perfect: 1. The personal revelation as opposed to the earlier, preparatory revelations; 2. the belief in the resurrection as opposed to those degrees of faith, at which the hardness of heart remained stationary.—With the personal announcement of Christ in the Church comes the Spirit and spiritual life, in which all hardness of heart ceases.—The last upbraiding of Christ in the circle of His disciples changes into a blessing.—Lo, the Lion of the tribe of Judah hath prevailed!—The last death-cry of the Lord upon the cross, and His first life-word in the Church, in their great and ceaseless efficacy.—The Easter-period, the great turning-point at which the Church of the disciples became the Church of the Apostles.—The Lord's upbraiding in the Church; or, the seven thunders which from time to time resound in her (Rev. x.): voices of reformers, which affright the demons, and predict new summer-seasons.—The expulsion of unbelief from the hearts of the disciples is succeeded by their being sent into all the world.—The Gospel of faith: 1. From the faith; 2. in the faith; 3. for the faith.—The Gospel in its unbounded appointment: 1. To the end of the world—all creatures; 2. to the end of time—blessed or damned; 3. appointed to work till all imperfection in the kingdom of God is ended [the miracles].—The Gospel in its threefold attestation: 1. By itself; 2. by the sacrament; 3. by miracles.—The miracles which accompany the Gospel: 1. In the world of spirit: *a.* the evil spirits expelled; *b.* the good spirits praise the Lord [new tongues]. 2. In the external world of nature: injurious things overcome, the evil in life made serviceable, life triumphing over death. 3. In the personal life, as soul and body: diseases removed, the restored rejoicing in a new existence.—Christianity remains a continuous miracle of curing and of life till the new, great signs of the world's glorification.—*The Lesson for Ascension Sunday,* vers. 14–20. See the following section.—The ascended and glorified Christ, revealing His perfect victory over the world's unbelief: 1. In the Church [ver. 14, 15]; 2. by the Church [vers. 16–18]; 3. above and along with the Church [vers. 19, 20].—The exaltation of Christ,

how it was unfolded in the resurrection and ascension of the Lord: 1. The resurrection, the beginning of His ascension; 2. His ascension, the completion of His resurrection.—The last retreat of the Lord into concealment, the ground of His victorious advance into and progress through the entire world: 1. He retires from view, in order to advance again into the light as the risen Lord; 2. He retires to heaven, in order to advance again as He who had been raised to the glory of heaven.—Preaching faith is an upbraiding of unbelief to the end of the world.—The upbraiding of unbelief in the Church and the world, the sweetest message of highest love and grace.—The Lord's glorious upbraiding: 1. Glorious in the storm and the thunder-peal; 2. glorious in the law; 3. still more glorious in the Gospel. Or, 1. Fearful only to devils, opposed only to them; 2. to all susceptible, pious hearts a greeting of peace.—Whosoever cannot rebuke in the spirit of Christ, can expel no demons.

Starcke, Bibl. Würt.: We must willingly and pleasantly receive even the denunciatory statements of God's word. They proceed from the purest love, to effect our salvation.—*Luther:* The words of Christ are words of majesty; for that may well be termed majesty, by virtue of which these poor beggars are commanded to go forth and preach this new truth, not in one city or country, but in all the world, principality, and kingdom, and to open their mouths freely and confidently before all creatures, that all that were of the human race might hear this preaching. That was most assuredly stretching the arm far out, grasping on all sides, and lading itself with a great burden. That is a command so strong and powerful, that no injunction of earth has surpassed it.—Those alone can preach repentance who have repented, and are truly humble.—*Nova Bibl. Tub.:* Lo, Jesus has instituted the ministerial office for the benefit of all the world. The portals of grace stand open to all: oh! let us enter, and not delay!—*Osiander:* God wishes to exclude none from eternal blessedness, if no one excludes himself through unbelief.—Faith is enjoined upon all, but given only to those who do not obstinately oppose themselves.—*Nova Bibl. Tub.:* Mark well, my soul, how blessed thou mayest be, and escape damnation! One way alone leads to heaven, faith; one way alone to hell, unbelief.—Unbelief is the sole ground of damnation.

Gerlach: Although no man can be saved except through Christ, nevertheless Christ declares him alone damned who has refused the salvation offered to him.—All wonders which accompany the proclamation of the divine word are signs: they point to that internal

wonder of salvation and the new birth which the word effects, and only in so far have they value.—*Lisco:* He who is ashamed of such a confession of Christ [baptism] should think of Matt. x. 32, 33. —In the name of Jesus, in faith upon Him, qualified by His might, for the furtherance of His ends, were these signs to be wrought.

Braune: From Rieger: "Wonder not, when even in thine own case faith is a constant overcoming of unbelief."—*Brieger:* The command of Christ given to the Church, which came into prominence at Pentecost.—The Gospel is for all.—The state of a Church may be seen in what it does for missions. [But how about the Church at the Reformation? So we see that a growing, rising Church may be doing but little for missions; and that, on the other hand, a slumbering, dying Church may be doing much for missions. The question is, how does the Church stand affected to the cause of missions?]—Since the signs which accompanied belief had ceased (never!), the ascension of the Son of God can be found to be true only from that which manifests itself as the life of faith [and that is the sign of the regeneration of the world; a sign, no doubt, manifesting itself ever under new forms, while the divine power remains ever the same].

The Lesson. Heubner (in addition to Luther's explanation, Works ix. 2546–2747): Unbelief is blameworthy, is dependent upon the heart, upon being willing or not willing. Were it otherwise, Christ could not rebuke.—The world is the theatre for the display of the Gospel.—Christianity is a matter for humanity.—It is a duty continually to spread the Gospel.—We must profess the faith we have in our hearts (baptism).—Faith is necessary for all without exception, would they be saved. And Christ is preached to every one in his time, even in the other world. To disbelieve is very different from not knowing the Gospel (unbelief and ignorance are two essentially distinct ideas): unbelief is rejecting an offered, an understood Gospel, which has to some degree influenced one. Unbelief is chargeable, when it is a positive, determined rejection. The heathen cannot be charged with (personal) unbelief.—The revelation of the glory of Jesus in the moment of His parting from His disciples.—The departure of Jesus from the earth: 1. Description; 2. how edifying for us.—The power of faith in the heavenly majesty of Jesus.

Schleiermacher (Predigten, Bd. ii., 1834, p. 204): The close of our Lord's appearance upon earth compared with its beginning.—*Grüneisen* (Pred. 1842, p. 280): Upon the blessing of the exalted

Redeemer.—*Heidenreich :* The ascension of the Lord, contemplated from the stand-point of faith.—*Illgen :* How heaven appears to us in the light of Christ's ascension: 1. As our eternal fatherland; 2. as the land of our spiritual perfection; 3. as the place of our highest blessedness.—*Von Kalm :* Let the entrance of Jesus into glory strengthen during the period of probation: let it strengthen, 1. our faith in heaven; 2. our longing for heaven; 3. our striving to attain heaven.—*Uhle :* What Christ in His exaltation is to men upon the earth.—*Rambach :* If we look into the hearts of the disciples of Jesus upon His exaltation to heaven, we see the deepest reverence for His divine majesty, living faith in His promises, heart-longings after the better world, joyous zeal to fulfil His commission, courage undaunted by consequences.—*Reinhard :* The connection between true Christians and the Church above.—*Rambach :* Seek the things above.—The ascension of Jesus in its power to elevate the heart.—*Reinhard :* Our unbroken communion with the perfected of our race.—*Kummich :* Our Lord's ascension shows us the way to heaven.—*Hossbuch :* Our Lord's ascension is the real completion of His work on earth.—*Herberger :* The ascension, the last miracle; with it the Lord closed His visible sojourn on earth: a blessed termination of Christ's entire journey, as St Bernard says. —*Kapff :* The ascension of Jesus shows us heaven now standing open.—*Dietz :* Jesus' ascension contemplated as the entrance upon government by Jesus as the King of God's earthly kingdom.—*Harless :* The Gospel being preached to every creature, is the best testimony of Christ being raised to the right hand of God.—*Bengel :* With the ascension, the kingdom begins to extend on all sides.—*Genzen :* The Lord ever continues to bless His Church.—*Ahlfeld :* The last expression of the will of our Lord Jesus Christ.—*Kem :* Not till His ascension did He become properly our Saviour (*i.e.*, the most remote distance becomes the most immediate contiguity).—*Florey :* The disciples' pain and consolation in the departure of the Lord.—*Burk :* Consider how Jesus, by His ascension, has opened all that formerly was closed: 1. The human heart to faith; 2. the whole earth to the Gospel; 3. heaven for all to enter who believe on Him.

THIRD SECTION.

THE RISEN SAVIOUR IN HIS ASCENSION, AS CONQUEROR WITH THE CHURCH, GIVING POWER TO THE MESSAGE OF SALVATION THROUGHOUT THE ENTIRE EARTH.

CHAPTER XVI. 19, 20. (Parallels :

19 So then, after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God. 20 And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen.

Ver. 19. After κύριος stands Ἰησοῦς in Codd. D.K.L.Δ Lachmann adopts this reading. (Lange renders thus,—The Lord Jesus, after He had spoken thus unto them, was raised, etc.—Trans.)

CRITICAL NOTES.

1. Compare the parallels in Luke and the Acts; also the comments upon the conclusion of Matthew.—Mark's account of the ascension possesses a noble simplicity; and so conveys to the mind a comprehensive idea of Christ's majesty and rule, which consists most fully with the character of this Gospel. The ascension, described accurately by Luke, is here briefly sketched: the exaltation of Christ in the words, "and sat on the right hand of God," which implies, besides, the supreme rule of Christ, related by Matthew; while the last verse is analogous to the end of the Gospel by John, and expresses in a word the essence of all contained in the Acts.

2. *The Lord Jesus.*—Term of reverence.

3. *After He had spoken.*—Augustine and the majority of commentators understand this to refer to the forty days; but Meyer will not concede that. According to him, this account and the lapse of forty days are quite irreconcilable. It is the chronological statements, in which the trustworthiness of the Gospels is handled, which are not to be reconciled with our narrative.

4. *He was received up.* (Raised.)—Taken up. Meyer denies the representation given by Strauss and Bauer, that Christ ascended to heaven from the room where they had supped. Properly, if we must not interpret this passage *literally* regarding *the place*, Meyer has as little right to insist upon a literal view as *to the time.* The account of the ascension is in every point to be supplemented by that of Luke, with whom Mark stands in no contradiction.

5. *And sat on the right hand of God.*—An account, resting

partly upon vision (Acts i. 19), partly upon a revelation (Acts i. 11), partly upon the words of Christ (John xiv. 3), and upon the lively inference of faith, especially upon the circumstances occurring at Pentecost, Acts ii. 33. The fact is itself, on the one hand, local—that is, the being seated upon that throne of glory where the self-revelations of God take place, and in the midst of that majesty whence the manifestations of His power proceed; and, upon the other hand, is symbolic of Christ's royal dominion, Phil. ii. 6.

6. *Everywhere.*—As it is probable the Evangelist wrote in Rome, and had been in Babylon, he knew that the Gospel was extending over the earth.

7. *The Lord with them.*—See Matt., close; Eph. i. 19.

8. *With signs following.*—The previously-promised powers to work these signs have been conferred: the miracles have appeared in striking forms, and conveying their symbolic import in their more general working. We see here the Gospel's absolute power to conquer in the might of the Lord. From this we perceive how close the connection between the closing of this Gospel and its beginning, and its every statement. Each Evangelist concludes in a manner peculiar to himself, but with each the common topic is the glory and the kingly rule of Christ. The view peculiar to Mark is the forthputting of Christ's power by His servants on earth, to free the world and remove all demoniacal powers by which the earth was polluted.

DOCTRINAL REFLECTIONS.

1. See the conclusion of Matthew and the parallels in Luke.—We find the explanation of the circumstance, that Mark has not taken up the ascension in his Gospel narrative, in the fundamental principle of his Gospel,—Christ, the omnipotent conqueror, bursting through all barriers, the Lion in His retreat and advance. By this principle he was led to *mention* the last retirement of Christ, the ascension; but then, only as the basis for the last forthcoming of Christ in His people, in their preaching of the Gospel and their working of signs in all places. Matthew presents Christ as a spiritual, invisible, theocratic King, beneath whose jurisdiction the present and the future worlds both lie, whose administration over His people is in this present scene universal, and of a specially spiritual character. By John, the universality and the present manifestation of Christ's glory are still more strongly emphasized. The typal form of this administration of Jesus is to be seen in the activity of a John and

a Peter; or in contemplation and profound meditation, combined with earnest labour and constancy in faith. By Christ Himself it is only hinted that He goes and comes again. According to Mark and Luke, Christ is with equal distinctness characterized as King of both worlds; but He works individually and personally from the other world outwards: and hence both these Evangelists present the ascension as a link, connecting Christ's life on earth with His work in and from heaven. In addition to this, however, Mark, like Peter, makes the rule of the exalted Christ in and with His people prevail, because it is a work of the exalted Jesus which success will certainly crown; while Luke, with Paul, makes this prevalence result from the exalted state of the working Jesus.

2. When we estimate the resurrection properly, and consider that it was not the return of Jesus to His old, His first life, but His exaltation to His second, His new life, we see at once that the ascension must be joined to the resurrection as its necessary consequence. Christ's last departure from His disciples must have therefore, in any case, been termed His ascension; nevertheless, it consisted with His glory, that His return home should be an imposing and sublime ascension.

3. The doubts of critical writers as to the history of the ascension rest upon a mistake, often alluded to, regarding the nature of the Gospels, which are held to be memorabilia collected from various sources, instead of being received as individual, graphic life-pictures and views of the world, organic in form, and Christological in character. The doubts of writers upon dogmatics are to be connected with their doubts regarding the resurrection itself, the divine dignity of Christ, the eternal continuance of personality, and the reality of a future state in heaven. In each of these two points the Apostles agree, as witnesses of the ascension, in their testimony with one another.

4. The theologians of the Lutheran school have thrown as much obscurity around the historical ascension, as those of the Reformed school around Christ's descent into hell. The Reformed Church has gone too far in its teaching regarding the glorified Christ's spiritual, omnipresent working; and the Lutheran, in its views upon the distinct localization and extension of Christ, now exalted. (Luther upon the Supper.) But the descent into hell and ascent to heaven must not be separated; and the localization of the exalted Redeemer in heaven must be held, along with His omnipresent manifestation. "That He reveals Himself in one way only in

heaven amid the blessed, and that He in some other sense is omnipresent, are not contradictory propositions." Spener, Katechismus Predigten, 2 Bd. p. 914.)

5. When we represent the ascension as the triumph of Christ and His Church, let us not forget the sad, earnest side for the Church in her human weakness. But as death is swallowed up in victory, so human sorrow is swallowed up in divine joy.

6. For the accounts given in Church history, and for the various traditions regarding the apostolic labours in preaching the Gospel, see Lange's Apost. Zeitalter, 2 Bd. p. 401.

HOMILETICAL HINTS.

See Matthew and Luke.—Christ's exaltation the great turning-point in His life and work.—The exaltation of Christ to heaven, a sign of the completion of His work on earth (After that the Lord, etc.).—The union of the Father and the Son seen in the ascension: as He had been *sent*, and yet *came* freely,—as He had *finished* the work *given Him* by the Father, and *unfolded His own secret life*, was *given up* to the death, and *resigned* His life,—as He *was raised* from the dead, and rose by His own power,—so *is He exalted* by the Father, and yet *ascends* by virtue of His own might.—The degrees of Christ's exaltation shadowed forth in the ascension: 1. It points back to His descent into hell, and His resurrection; 2. it points forward to His being seated upon the throne of glory at the right hand of God.—Christ's ascension: 1. A return home; 2. an exaltation; 3. a never-ending march of triumph.—The import of Christ's exaltation for His people. It settles, 1. the ascension of the members along with Him, the Head; 2. that the members shall ascend in the spirit; 3. that the members shall be brought home at the coming of the Lord.—Christ's seat at the right hand of God, the goal of His pilgrimage; or, the Star of the perfected world, from whom the entire glorification of the world proceeds; or, 1. In His localization: a heavenly where and how; 2. in His spiritual unboundedness at the right hand of the omnipresent Omnipotence: a heavenly everywhere, and supremacy over everything.—Because He is the highest above all heavens, He is the nearest to His people in all their depths: In their depths, *a.* of strugglings, *b.* of sufferings, *c.* of want, *d.* of death, *e.* in the depth of the grave.—The Lord's rest causes the motion of Apostles, and of the members of Christ's body.—From the tranquil, rejoicing, divinely-human heart above, proceeds every pulsation of the new life throughout the entire world.—All Christ's

Apostles are Apostles of His royal authority.—The blessed consciousness of Christ's glory, the motive power of the Gospel in the hearts of believers.—The preaching of Christ is a preaching for all places. —Human proclamation of salvation confirmed by the divine manifestations from the Lord.—The truth of the faith established by the signs of love.—The Lord was one with them in the power of the Spirit.—The ever blessing, causing, victory-attended efficacy of the Gospel, a witness for Christ's everlasting administration of blessing and conquest.—Christ above all; Christ here, too, in His people.—Lo, the Lion of the tribe of Judah hath prevailed!—Our faith is the victory which overcometh the world.—Christ's seat, His throne: 1. The unceasing rest and festival in heaven; 2. unceasing work on earth; 3. unceasing rule in both kingdoms.—At the right hand of God, working in concert with Him (or, the revelation of the Trinity in Christ's exaltation, as at His birth and baptism, in His death and resurrection).—Where the exalted Christ appears, there doth heaven appear: 1. Where He is *throned*, there *is* heaven; 2. where He works, *thither* heaven comes (the spiritual, glorified world; the inheritance incorruptible, undefiled, that fadeth not away, 1 Pet. i. 4; 2 Pet. i. 4, 11).—We are with Christ transferred to the heavenly state.

Starcke: Let each see that he hold his confidential interview with Jesus, ere he leave the earth.—God is gone up with a shout, Ps. xlvii. 6.—The ascension of our Jesus is our after-ascension. Where is the Head, there are the members. "Where I am, there shall My servants be, that they may see My glory."—The heavens stand open: we are certain of our salvation. Even so come, Lord Jesus! —The presence of Christ in the earth has not ceased with His ascension; it is rather established, being united to His session at the right hand of God.—*Hedinger:* Be faithful and industrious in thy calling; God will add His blessing and success.—If believers are not able to see Christ with their eyes, yet they feel His working in their hearts (proof sufficient that He is with and in them).—*Osiander:* Jesus is to the present day with the preachers of the Gospel.—When the spiritually blind are enlightened, the spiritually dead quickened, the spiritually deaf and dumb made to hear devoutly and speak piously, the spiritually lame made to be righteously industrious and active, and the spiritually leprous are cleansed from sins, these are greater signs and wonders than physical changes.

Lisco: He wished to depart from them in such a way that they, seeing whither He had gone, could not imagine that they had lost

Him: rather should the thought that He lived and was in heaven be ever present to them, that they might testify courageously of Him, and labour for Him, as though they had Him by their side.—They should know Christ no more after the flesh (2 Cor. v. 16), but as the exalted Son of God, whose glorious elevation filled them with the most blessed hopes and opened to them the most blessed prospects.—*Braune:* A close of the activity of the visible, personal Redeemer, which corresponds perfectly with the beginning. Not more mysterious than the birth and resurrection of the Saviour is His ascension.—Christ, having conquered death, could not die, and so ascended to heaven.—*Brieger:* Ps. lxviii. 19; Eph. iv. 8: Christ, to manifest His victory over the devil and his angels, returns as a conqueror to heaven, Col. iii. 1, 2; Heb. viii. 1.—We are the subjects of the heavenly (the second Adam), who is transforming us more and more into His likeness.—*Bauer:* Holy, holy, holy is the Lord of hosts, the whole earth is full of His glory.

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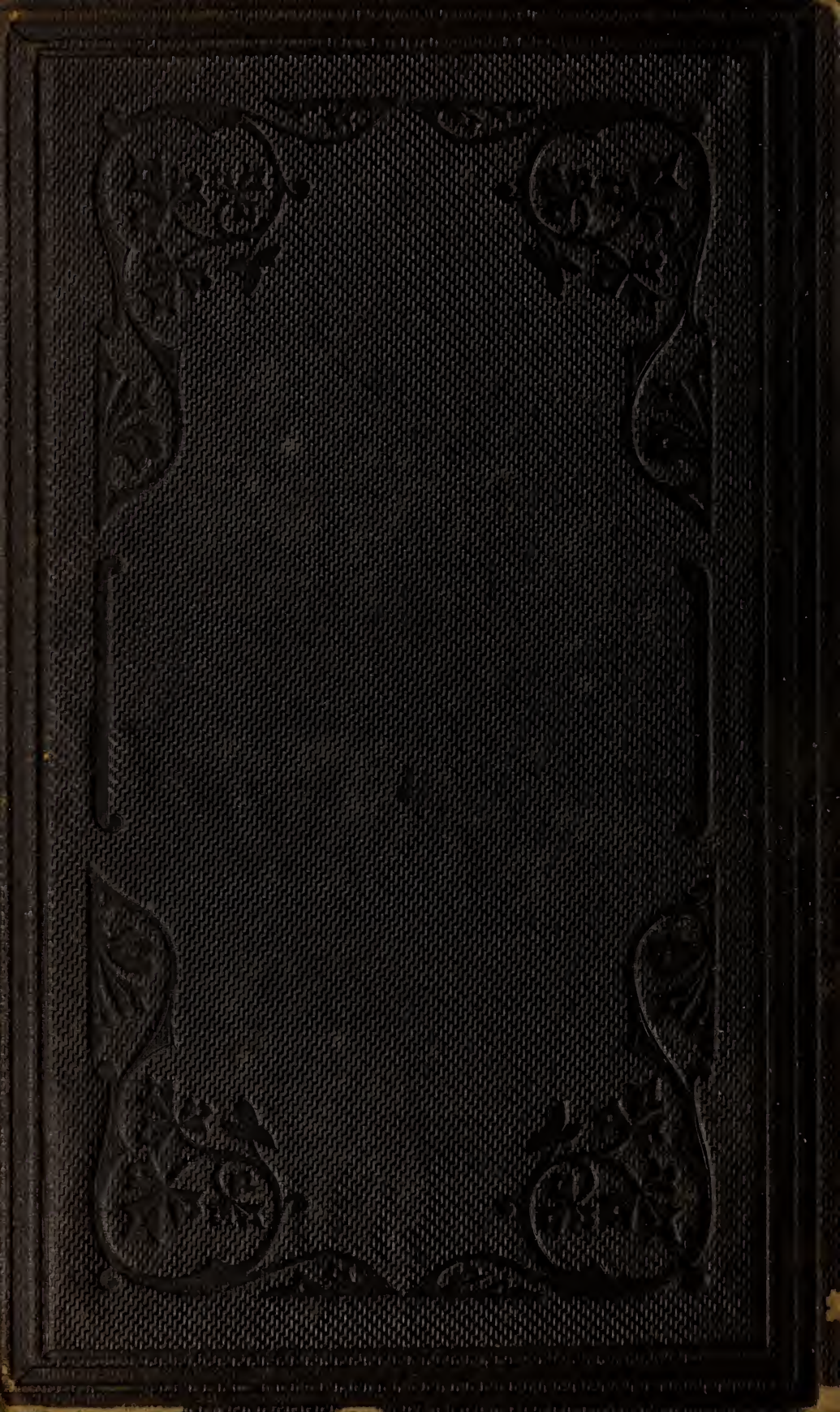
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